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VOL. X

THE

SADDHARMA-PUṆḌARÎKA

OR

THE LOTUS OF THE TRUE LAW

TRANSLATED BY

H. KERN

GAINA SÛTRAS

TRANSLATED FROM PRÂKRIT

BY

HERMANN JACOBI

PART I

THE ÂḴÂRÂṄGA SÛTRA

THE KALPA SÛTRA

NEW YORK
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1901

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THE

SADDHARMA-PU*ND*ARÎKA

OR

THE LOTUS OF THE TRUE LAW

CONTENTS.

			PAGE
INTRODUCTION			ix
CHAPTER	1.	Introductory	1
„	2.	Skilfulness	30
„	3.	A Parable	60
„	4.	Disposition	98
„	5.	On Plants	118
„	6.	Announcement of Future Destiny	142
„	7.	Ancient Devotion	153
„	8.	Announcement of the Future Destiny of the Five Hundred Monks	191
„	9.	Announcement of the Future Destiny of Ânanda, Râhula, and the Two Thousand Monks	205
„	10.	The Preacher	213
„	11.	Apparition of a Stûpa	227
„	12.	Exertion	255
„	13.	Peaceful Life	262
„	14.	Issuing of Bodhisattvas from the Gaps of the Earth	281
„	15.	Duration of Life of the Tathâgata	298
„	16.	Of Piety	311
„	17.	Indication of the Meritoriousness of Joyful Acceptance	328
„	18.	The Advantages of a Religious Preacher	336
„	19.	Sadâparibhûta	354
„	20.	Conception of the Transcendent Power of the Tathâgatas	363
„	21.	Spells	370
„	22.	Ancient Devotion of Bhaishagyarâga	376

PAGE

CHAPTER 23. Gadgadasvara 393
„ 24. The All-sided One 406
„ 25. Ancient Devotion 419
„ 26. Encouragement of Samantabhadra . . 431
„ 27. The Period 440

INDEX 443

Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East . . . 451

INTRODUCTION.

THE Saddharma-pu*nd*arîka is one of the nine Dharmas which are known by the titles of—1. Ash*t*asahasrikâ Pra*gñ*âpâramitâ; 2. Ga*nd*a-vyûha; 3. Da*s*abhûmî*s*vara; 4. Samâdhi-râ*g*a; 5. Lañkâvatâra; 6. Saddharma-pu*nd*arîka; 7. Tathâgata-guhyaka; 8. Lalita-vistara; 9. Suvar*n*a-prabhâsa.

These nine works, to which divine worship is offered, embrace (to use the words of the first investigator of Nepalese Buddhism[1]) 'in the first, an abstract of the philosophy of Buddhism[2]; in the seventh, a treatise on the esoteric doctrines; and in the seven remaining ones, a full illustration of every point of the ordinary doctrine and discipline, taught in the easy and effective way of example and anecdote, interspersed with occasional instances of dogmatic instruction. With the exception of the first, these works are therefore of a narrative kind; but interwoven with much occasional speculative matter.'

As to the form, it would seem that all the Dharmas may rank as narrative works, which, however, does not exclude in some of them a total difference in style of composition and character. The Lalita-vistara e.g. has the movement of a real epic, the Saddharma-pu*nd*arîka has not. The latter bears the character of a dramatic performance, an undeveloped mystery play, in which the chief interlocutor, not the only

[1] B. H. Hodgson, Essays on the Language, Literature, and Religion of Nepál and Tibet, p. 13; cf. p. 49.

[2] As the Perfect Pra*g*ñâ is she who has produced all Tathâgatas, the mother of all Bodhisattvas, Pratyekabuddhas, and Disciples (see Cowell and Eggeling, Catalogue of Buddhist Sanskrit Manuscripts, Journal of the Royal Asiatic Society, New Series, VIII, p. 3), we must infer that the work is chiefly intended to set forth the principia rerum. It begins with chaos (pradhâna or pra*g*ñâ); and hence its place at the commencement of the list. We may, perhaps, best designate it as an abstract of mystic-natural or materialistic philosophy.

one, is Sâkyamuni, the Lord. It consists of a series of dialogues, brightened by the magic effects of a would-be supernatural scenery. The phantasmagorical parts of the whole are as clearly intended to impress us with the idea of the might and glory of the Buddha, as his speeches are to set forth his all-surpassing wisdom. Some affinity of its technical arrangement with that of the regular Indian drama is visible in the prologue or Nidâna, where Mañgusrî at the end prepares the spectators and auditors—both are the same—for the beginning of the grand drama, by telling them that the Lord is about to awake from his mystic slumber and to display his infinite wisdom and power.

In the book itself we find it termed a Sûtra or Sûtrânta of the class called Mahâvaipulya. In a highly instructive discussion on the peculiar characteristics and comparative age of the different kinds of Sûtras, Burnouf arrives at the conclusion that the Mahâvaipulya Sûtras are posterior to the simple Sûtras in general[1]. As there are two categories of simple Sûtras, 1. those in which the events narrated are placed contemporary with the Buddha, 2. those which refer to persons living a considerable time after his reputed period, e.g. Asoka[2], it follows that the composition of the Mahâvaipulya Sûtras must be held to fall in a later time than the production of even the second category of simple Sûtras. Now in one of the latter, the Asoka-Avadâna, we read of Asoka using the word dînâra[3], which leads us to the conclusion that the said Avadâna was composed, not only after the introduction of dînâra from the West, in the first century of our era or later, but at a still more modern time, when people had forgotten the foreign origin of the coin in question.

The results arrived at by Burnouf may be right so far as any Mahâvaipulya Sûtra, as a whole, is concerned; they cannot be applied to all the component parts of such a work. Not to go further than the Saddharma-pundarika

[1] Introduction à l'histoire du Buddhisme indien, pp. 103–128.

[2] Burnouf, Introd. p. 218 seq.

[3] Burnouf, Introd. p. 423; cf. p. 431, where Pushyamitra is made to speak of Dînâras; Max Müller, History of Ancient Sanskrit Literature, p. 245.

and the Lalita-vistara, it can hardly be questioned that these works contain parts of very different dates, and derived from various sources. The material discrepancies between the version in prose and that in verse are occasionally too great to allow us to suppose them to have been made simultaneously or even by different authors conjointly at work[1]. Further it can be shown that the Mahâvaipulya Sûtras are partially made up of such materials as must be referred to the oldest period of Buddhism. Let me adduce some examples to render more clear what I mean.

If we compare Lalita-vistara (Calc. ed.), p. 513. 13 -p. 514. 2, with Mahâvagga (ed. Dr. Oldenberg) I, 5, 2, we perceive that the passages are to a great extent literally identical, and that the variations amount to little more than a varietas lectionis.

The passage adduced is in prose; now let us take some stanzas. In Mahâvagga I, 5, 3, the Lord utters the following *s*lokas:

ki*kkh*ena me adhigata*m* hala*m* dâni pakâsitum,
râgadosaparetehi nâya*m* dhammo susambudho.
pa*ti*sotagâmi nipu*n*a*m* gambhira*m* duddasa*m* a*n*um
râgarattâ na dakkhanti tamokhandhena âvutâ.

This does not materially differ from Lalita-vistara, p. 515, 16 seq.:

pratisrotagâmiko mârgo gambhiro durd*ri*so mama,
na ta*m* drakshya(n)ti[2] râgándhâ ala*m* tasmât prakâ*s*itum.
anusrota*m* pravâhyante kâmeshu patitâ*h* pra*g*â*h*;
k*rikkh*re*n*a me'ya*m* sampràptam(!) alam tasmât prakâ*s*itum.

Though there is some difference in the wording and arrangement of the verses, it is of such a kind as to exclude all idea of the compiler of the Lalita-vistara having composed the distichs himself. Even the words a y a *m* d h a m m o s u s a m b u d h o and n i p u *n* a *m* of the Pâli text were known to him, as appears from the passage in prose immediately preceding the *s*lokas quoted: g a m b h î r a *h*

[1] See e.g. the foot-note, p. 413.

[2] An erroneous Sanskritisation of the present tense d a k k h a n t i.

khalv ayaṁ, Mahâbrahman, mayâ dharmo 'bhisambuddhaḥ sûkshmo nipuṇaḥ. What follows, api kame, Brahman, ime gâthe abhîkshṇaṁ pratibhâsataḥ[1], is but a slight, not very felicitous modification of what we read in the Mahâvagga l. c.: api 'ssu bhagavantaṁ imâ anakkhariyâ gâthâyo paṭibhaṁsu pubbe assutapubbâ.

Evidently from the same source are the verses in Trishṭubh uttered by the god Brahma, Mahâvagga I, 5, 7, and those found in Lalita-vistara, p. 517, 3 seq. The former text has:

pâturahosi Magadhesu pubbe
dhammo asuddho samalehi ḳintito,
apâpur' etaṁ amatassa dvâraṁ
suṇantu dhammaṁ vimalenânubuddhaṁ[2].

The other runs thus:

vâdo babhûva samalair viḳintito
dharmo hy[3] asuddho Magadheshu pûrvam;
amṛitaṁ mune tad vivṛiṇîshva dvâraṁ
śṛiṇvanti[4] dharma vipulaṁ[5] vimalena buddham.

On comparing the two texts we may infer that the Pâli version is purer, that vâdo babhûva is a corruption of pâdû babhûva or something like it, answering to a Sanskrit prâdur babhûva, but we cannot deny that the stanzas have the same origin.

In Mahâvagga I, 5, 12, the Lord addresses the god Brahma with the following Trishṭubh:

apârutâ tesam amatassa dvârâ
ye sotavanto, pamuñḳantu[6] saddham.

[1] Obviously an unhappy attempt to Sanskritise a Pâli or Prâkrit patibhaṁsu; it ought to have been pratyabhâsishṭâm.

[2] The text is corrupt; we have either to read vimalânubuddhaṁ, a Tatpurusha compound expressing the same as what the text exhibits, or vimalena buddhaṁ.

[3] Hi is meaningless, and only a clumsy device to satisfy the exigency of Sanskrit phonetical rules, which are not applicable to Prâkrit.

[4] Read śṛiṇvantu.

[5] Read dharmaṁ vimalena. Vipula probably owes its origin to a dittography.

[6] I do not understand this pamuñḳantu, i. e. let them cast off, loose or emit. Perhaps we have to read payuñgantu, let them practise.

vihiṁsasaññî paguṇaṁ na bhâsi
dhammaṁ paṇitaṁ manugesu, Brahma; iti.

Then in prose: Atha kho Brahmâ Sahampati katâvakâso kho 'mhi bhagavatâ dhammadesanâyâ 'ti bhagavantam abhivâdetvâ padakkhiṇaṁ katvâ tatth' ev' antaradhâyi.

The parallel passage in Lalita-vistara, p. 520, 19 seq., has:

apâvṛitâs teshâm[1] amṛitasya dvârâ
Brahmann iti[2] satataṁ ye śrotavantaḥ,
praviśanti śraddhâ na vihethasaṅgñâ
śriṇvanti dharmaṁ Magadheshu sattvâḥ.

Atha khalu Śikhî Mahâbrahmâ Tathâgatasyâdhivâsanâṁ viditvâ tushṭa udagra âttamanâ pramuditaḥ prîtisaumanasyagâtas Tathâgatasya pâdau śirasâbhivanditvâ tatraivântaradhât.

At the meeting of the Âgîvaka monk Upaka and the Buddha, the latter is represented as having pronounced the following ślokas (Mahâvagga I, 6, 8 and 9):

na me âkariyo atthi, sadiso me na viggati,
sadevakasmiṁ lokasmiṁ n' atthi me paṭipuggalo.
ahaṁ hi arahâ loke, ahaṁ satthâ anuttaro,
eko 'mhi sammâsambuddho, sîtibhûto 'smi nibbuto.
mâdisâ ve Ginâ honti ye pattâ âsavakkhayaṁ,
gitâ me pâpakâ dhammâ tasmâham Upaka[3] gino.

Materially the same ślokas, albeit in somewhat different arrangement, occur Lalita-vistara, p. 526, 22 seq., as being spoken at the same meeting:

âkâryo nahi me kaśkit, sadṛiśo me na vidyate,
eko 'ham asmi sambuddhaḥ, śîtibhûto nirâśravaḥ.
aham evâhaṁ[4] loke śâstâ hy aham anuttaraḥ,
sadevâsuragandharve nâsti me pratipudgalaḥ[5].

[1] Read teshaṁ, if not teṣaṁ, because a contraction of aṁ and a following vowel into one syllable is as common as one of âṁ is unheard of.

[2] These words do not suit the metre, and have undoubtedly been transposed from their original place, which they have kept in the Pâli text.

[3] Rather Upakâ, a common Prâkrit form of the vocative case. See Sukhâvatî-vyûha, p. xi, in Anecdota Oxoniensia, Aryan Series, vol. i, part ii.

[4] Read aham evâraham (Sanskrit arhan).

[5] The Calc. ed. has wrongly °dharvo and °puṅgalaḥ.

*Gin*â hi mâd*ris*â *gñ*eyâ ye prâptâ âsravakshaya*m*,
*g*itâ me pâpakâ dharmâs tenopa(ka) *G*ino [hy] aham.

The following verses, taken from Mahâvagga and Lalita-vistara l. c., have likewise the same origin, notwithstanding some variations:

dhamma*k*akka*m* pavattetu*m* ga*kkh*âmi Kâsina*m* pura*m*,
andhabhûtasmi lokasmi*m* âha*ñ*hi amatadudrabhi*m*.

Compare:

Vârâ*n*asî*m* gamishyâmi gatvâ vai Kâ*s*ikâ*m* purîm,
andhabhûtasya lokasya kartâsmy asad*ris*î*m*[1] prabhâm.
Vârâ*n*asi*m* gamishyâmi gatvâ vai Kâ*s*ikâ*m* purîm,
*s*abdahinasya lokasya tâ*d*ayishye[2] 'm*ri*tadundubhim.
Vârâ*n*asi*m* gamishyâmi gatvâ vai Kâ*s*ikâ*m* purim,
dharma*k*akra*m* pravartishye lokeshv aprativartitam.

An important passage on the divine sight of the Buddha in Lalita-vistara, p. 439 seq., almost literally occurs in the Sâma*ñ*ña*ph*ala-Sutta, as has been pointed out by Burnouf[3].

These few examples I have chosen will suffice to prove that the material of a Mahâvaipulya Sûtra is partly as old as that of any other sacred book of the Buddhists. The language of the prose part of those Sûtras does not differ from that used in the simple Sûtras of the Northern canon. Should the Sanskrit text prove to be younger than the Pâli text, then we may say that we do not possess the Northern tradition in its original shape. That result, however, affords no criterion for the distinction between the simple Sûtras and the Mahâvaipulya Sûtras, for both are written in the very same Sanskrit, if we except the Gâthâs.

It would lead me too far, were I to enter into the heart of the question which of the three idioms, Sanskrit, Pâli, and the so-called Gâthâ dialect, was the oldest scriptural language of the Buddhists, and I will therefore confine myself to a few remarks. In the first place it will be granted

[1] The reading a ha*m* sad*ris*î*m* of the Calc. ed. is clearly a corrupt reading

[2] This word, which spoils the metre, has manifestly replaced an older expression, not unlikely âha*ñ*hi, or a similar form of the future tense of âhan (Sansk. âhanishye).

[3] Lotus de la bonne Loi, p. 864.

that the same person cannot have uttered any speech or stanza in two languages at the same time, and, further, that he is not likely to have spoken Sanskrit, when expressing himself in prose, and to have had recourse to a mere dialect, when speaking in poetry. One need not suppose that the common and every-day language of the god Brahma and the Buddha was Pâli or Prâkrit, in order to call it an absurdity that those persons would have spoken prose in Sanskrit and poetry in the Gâthâ dialect, such as we find in some passages already quoted and in many others. Nor is it absurd, even if we do not believe that Pâli is the original language of scripture, to contend that the Sanskrit text of the canonical works is at any rate a translation from some dialect. If the Sanskrit text of the Northern Sûtras, in general, were the original one, it would be impossible to account for occasional mistranslations and for the fact that the most palpable dialect forms have been left untouched, whenever the passage by being Sanskritised would have been spoilt. A striking instance is afforded in Lalita-vistara, p. 145. There we read that the pronouncing of the letter *th*a of the Indian alphabet is to be brought in connection with the word *th*apanîyapra*s*na, i.e. a question that should be avoided, set aside, Pâli *th*apanîyapa*ñ*ho. Here the context absolutely opposed itself to the Pâli or Prâkrit *th*apanîya being rendered by the Sanskrit sthâpanîya, because the initial syllable of this form could not be made to agree with the letter *th*a. On the same page of the Lalista-vistara we also meet with a word airapatha[1], the initial syllable of which must needs harmonise with the diphthong ai, so that airapatha did not admit of being Sanskritised into âryapatha. From the occurrence of this airapatha I infer that the original text was composed in some kind of Prâkrit, and not in regular Pâli, because the latter has lost both the primary and secondary diphthong ai, though it may be asked whether forms such as kayira (Sansk. kârya), payirupâsati

[1] Written âirapatha, for the Vriddhi vowel denotes the sound of âi in Sanskrit, at least originally: from the same diphthong being used in the Asoka edicts in thaira (Sansk. sthavira), we must infer that the diphthong was, in the then Prakrit, sounded ai, not âi.

(Sansk. paryupâsati), and the like are anything else but instances of inaccurate spelling[1]. This much is certain that thaira occurs in the inscriptions of Aśoka, and in these the diphthong cannot but have the value of a short a followed by i.

If we eliminate the Sanskrit, there remain two dialects, Pâli and the Gâthâ idiom. Which of the two can lay claim to being the original language of the Buddhist scriptures or is the nearest approach to it? Pâli is intelligible in its phonetics, the Gâthâs are not. Under ordinary circumstances the comparatively greater regularity of Pâli would tend to favour its claims; the case before us is, however, so peculiar that it is not safe to draw inferences from the state in which the Gâthâs have come to us. It seems to me that the verses in the Northern books in general, as well as the prose of the Mahâvastu[2], have been Sanskritised to a large extent, so that they ought to be restored, as much as possible, to a more primitive form, before a comparison with Pâli can lead to satisfactory results. When we come across such words as hesh*th*âd (Sansk. adhastâd), gu*n*ebhi*ḥ*, &c., we easily perceive that these forms are more primitive than Pâli he*tth*â, gu*n*ehi; but what warrant have we of such forms being really in use at the time when the Gâthâs were composed, if we observe that in a verse, Lalita-vistara 53, the syllable bhi*ḥ* is reckoned as a short one in the words gu*n*ebhi*ḥ* pratipûr*n*a? In short, in their present state the Gâthâs afford no conclusive evidence that the language in which they were composed is older than Pâli.

Whatever may have been the phonetic aspect of the oldest standard dialect of the Buddhists, its vocabulary is unmistakably closely related to that of the Śatapatha-brâhma*n*a. The coincidences are so striking that the

[1] That is, kayira was probably pronounced kăira, which cannot be exactly expressed by कैर, because those who were acquainted with the rules of Sanskrit grammar would pronounce this and similar words with the sound of âi.

[2] The able editor of this work, M. Senart, makes the following remarks on its language (p. xii): 'Nous sommes ici en présence d'une langue irrégulière et instable, mélange singulier de formes diverses d'âge et d'origine.'

interval separating the younger parts of the Satapatha and the beginnings of Buddhist literature can hardly be supposed to have been very great. Among those coincidences I cite sarvâvat, a word which as yet has not been discovered in the whole range of Sanskrit literature except Satap. XIV, 7, 1, 10, and in Northern Buddhist writings, as well as in Pâli (sabbâvâ). The ἅπαξ λεγόμενον ekoti Satap. XII, 2, 2, 4 recurs in ekoti-bhâva, Lalita-vistara, p. 147, 8[1]; p. 439, 6; Pâli ekodi-bhâva[2]. The expression samîrita in the sense of 'equipped, furnished with' occurs in Satapatha thrice[3], in Atharva-veda once, in Saddharma-pu*nd*arika several times, e.g. in pa*tt*agha*nt*âsamirita, chap. xxii. We may add the Prâkritism i*ñg* in sami*ñg*ayati, Br*i*had-âra*n*yaka VI, 4, 23, the usual form in Buddhist works in Sanskrit, Gâthâ dialect, and Pâli; further ma*n*ku. Satap. V, 5, 4, 11; ma*nd*a in the compound nauma*nd*a, Satap. II. 3, 3, 15; cf. bodhi-ma*nd*a. An archaic trait in the stanzas is the expletive use of the particle u, e.g. in teno, yeno, tasyo, adyo, for tena, yena, tasya, adya. Both in prose and poetry[4] we meet with no, sometimes in the sense of Sansk. no, which etymologically of course is identical with it, at other times in that of Sansk. na. An analogous case is Sansk. atho, almost imperceptibly differing from atha. Perhaps the most curious of similar forms in the Gâthâs is *k*o, in meaning exactly coinciding with *k*a; this *k*o I take to be the older form of the Mâgadhî *k*u in the Asoka edicts.

From the occurrence of peculiar old words and forms we may draw inferences as to the age of certain compositions in ordinary cases; but it is not safe to apply the same test, if there is sufficient reason to suppose that the work, the date

[1] Ekâbhibhâva of the Calc. text is a clerical blunder.

[2] See Childers' Pâli Dict. p. 134, where the Thero Subhûti's etymology eko udeti proves that he does not know the origin of the word; nor is it likely that the writer of the Pâli passage cited by Childers knew more, for had he recognised the word, he would have written ekoti, because a Prâkrit d between two vowels, if answering to a Sanskrit t, usually requires a t in Pâli.

[3] III, 5, 1, 31; VIII. 2, 6: XIV, 1, 3, 31.

[4] Also in the inscriptions of Asoka.

of which we wish to determine, has been carefully moulded upon time-honoured models. In such a case new words prove a good deal[1], old ones next to nothing. Therefore it would be an abuse of the argument ex silentio to infer from the total absence of such new words in our Saddharma-puṇḍarika that the bulk of the Sûtra must date from the earlier period of Buddhism.

I had already occasion to notice that the two versions, the prose and the metrical one, in our Sûtra show here and there material discrepancies. The question arises to which of the two we must award the palm of priority. Repeatedly, both in prose and poetry, the Sûtra is spoken of as consisting of stanzas; e.g. chap. vii, st. 82; chapters x and xxii in the prose portion, several times. As the term of stanza (gâthâ), for aught I know, is never used to denote a certain number of syllables, there is a strong presumption that the ancient text consisted of verses, with an admixture of short prose passages serving as introduction or to connect the more solemn poetical pieces. The idea to expand such passages into a regular prose version would especially recommend itself at a period when the poetical dialect began to become obsolete and obscure. Without being a formal commentary, the prose version would yet tend to elucidate the older holy text.

It will not be objected that, because not all chapters in the Saddharma-puṇḍarîka have a poetical version added, the original cannot have been a poem. For the chapters containing but one version, viz. xxi, xxii, xxiii, xxv, and xxvi, show decided traces of being later additions; and as to the final chapter, it may be held to be a moderate amplification of a short prose epilogue.

In contending that the original text of our Sûtra was probably, in the main, a work in metrical form, I do not mean to say that the poetical version in all the chapters must be

[1] As e.g. the word dînâra in the Aśoka Avadâna; the passage on the Greeks Yonâs. in Assalâyana Sutta (ed. Pischel), p. 10; cf. the editor's remark, p. 6; the word karama for kalama, calamus to write with, in Kâraṇḍa-vyûha (Calc. ed.), p. 69.

considered to be prior to the prose[1]. The Gâthâs of the Saddharma-pu*nd*arika are nowhere very brilliant, but in some chapters they are so excessively clumsy and mechanically put together that involuntarily we are led to the assumption of their having been made by persons to whom the old dialect was no longer familiar. The stanzas, e. g. in chapters xi and xiv, are abominable in form, and unusually silly; those in chap. xxiv are a pattern of mechanical verse-making, and give the impression as if they were intended rather to stultify than to edify the credulous reader. Now it is a curious fact that in a Chinese preface to the translation of our Sûtra by *Gñ*ânagupta and Dharmagupta, A.D. 601[2], we meet with the following notice: 'The omission of the Gâthâs in No. 134, chaps. 12 and 25[3], have since been filled in by some wise men, whose example I wish to follow[4].'

Here we have a direct proof that the Gâthâs of some chapters have been added in later times. Had we similar notices concerning all the chapters in which the Gâthâs are of a comparatively modern date, and could we prove that the prose of such chapters belongs to a later period, then the supposition of the ancient text of the Saddharma-pu*nd*arika having been in the main a metrical one would seem to lose in strength. For, reasoning by analogy, one might say that just as some later chapters have notoriously been enriched with a metrical version in later times, so the ancient parts also will have gradually received their Gâthâs. Still the fact remains that those chapters in which the metrical portion is wanting clearly belong to a later period, so that it is questionable whether their case is entirely analogous to that of the more ancient part of the whole work.

[1] Isolated stanzas, as in chapters xxii, xxv, and elsewhere, are wholly left out of question.

[2] Catalogue of the Tripiṭaka (Oxford), by Mr. Bunyiu Nanjio; Sûtra Piṭaka, col. 45.

[3] In the English translation chapters xi and xxiv.

[4] Another notice in the above-mentioned Catalogue, col. 44, runs thus: 'The portion of prose' (of chap xxiv) 'was translated by Kumâragiva, of the latter Tsin dynasty, A.D. 384-417; and that of Gâthâs by *Gñ*ânagupta, of the Northern K'eu dynasty, A.D. 557-589.' So it seems that the Gâthâs have been added, and, not unlikely, been composed, between 417 and 557 A.D.

At present we are far from the ultimate end which critical research has to reach; we are not able to assign to each part of our Sûtra its proper place in the development of Buddhist literature. We may feel that compositions from different times have been collected into a not very harmonious whole; we may even be able to prove that some passages are as decidedly ancient as others are modern, but any attempt to analyse the compound and lay bare its component parts would seem to be premature. Under these circumstances the inquiry after the date of the work resolves itself into the question at what time the book received its present shape.

There exist, as it is well known, various Chinese translations of the Saddharma-pundarîka, or parts of it, the dates of which are well ascertained. The above-mentioned Catalogue by Mr. Bunyiu Nanjio affords some valuable information about the subject, from which I borrow the following particulars[1]:

The oldest Chinese translation, known by the title of *K*an-fâ-hwâ-*k*iṅ, is from *K*u Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265–316; in 28 chapters[2].

Equally old is an incomplete translation entitled Sâ-thân-fan-tho-li-*k*iṅ, of an unknown author.

Next in time comes the Miâo-fâ-lien-hwâ-*k*iṅ, by Kumâra*g*îva, of the latter Tshin dynasty, A.D. 384–417[3]. It agrees with the Tibetan version, and contains 28 chapters. Of one chapter (xxiv in the Nepalese MSS. and the English translation) Kumâra*g*îva translated the prose only; the Gâthâs were rendered by *Gñ*ânagupta, of the Northern *K*eu dynasty, A.D. 557–589.

The last translation in order of time, entitled Thien-phin-miâo-fâ-lien-hwâ-*k*iṅ, is from *Gñ*ânagupta and Dharmagupta, A.D. 601, of the Sui dynasty; in 27 chapters.

We see that the older translations—and, consequently, their originals—counted one chapter more than our MSS.

[1] Sûtra Pi*t*aka, col. 44 seqq.

[2] In S. Beal, The Buddhist Tripi*t*aka, p. 14, the name of the author *K*u Fâ-hu (Chu-fa-hu) is identified with Dharmagupta.

[3] Cf. Beal, Buddhist Tripi*t*aka, p. 15.

The difference, however, does not affect the contents of the whole, because the matter divided over chapters 11 and 12 of the older translations is contained in chap. xi of our texts and the latest Chinese version. The order of the chapters is the same in all the texts, both original and translated, up to chap. xx (=21 older division); the discrepancies first begin at chap. xxi, on Dhâraṇis. The subjoined comparative table, to begin with the chapter on Dhâraṇis, exhibits the order of the last seven chapters in the various texts. The first column refers to the Nepalese MSS. and the Chinese translation by *Gñâ*nagupta and Dharmagupta; the second to the oldest Chinese translation; the third to that of Kumâragîva.

1	4	5
2	1	2
3	2	3
4	3	4
5	5	6
6	6	7
7	7	1

A glance at this table will suffice to convince us that chapters xxi–xxvi (1–6) are of later growth, if we bear in mind that the order of the chapters down to the Dhâraṇis is the same in all sources. This result is quite in harmony with what we would have guessed upon internal grounds. The last chapter, entitled Dharmaparyâya, must, from its very nature, have been the close, the epilogue of the whole. In the Chinese translation of Kumâragîva it occurs, as the table shows, immediately after chap. xx, by itself a clear indication that xxi–xxvi are later additions. It is somewhat strange that in the older translation of *K*'u Fâ-hu the Dharmaparyâya has already taken its place after the additional matter, but this may be explained on the supposition that Kumâragîva, though living in a later time, made use of ancient manuscripts[1]. However that

[1] The preface to the Chinese translation of *Gñâ*nagupta and Dharmagupta says: 'The translations of *K*'u Fâ hu and Kumâragîva are most probably made from two different texts.'

may be, I think that the following facts may be held to be established, both from internal and external evidence: 1. The more ancient text of the Saddharma-puṇḍarîka contained 21 chapters and an epilogue, i.e. the matter of chaps. i–xx and of chap. xxvii; 2. The later additions, excepting probably some verses, had been connected with the work, in the way of Parisishṭas or Addenda, about 250 A.D. or earlier. As the book, along with the Parisishṭas, already existed some time before 250 A.D., we may safely conclude that the more ancient text in 21 chapters, the epilogue included, dates some centuries earlier. Greater precision is for the present impossible.

We know that a commentary on the Saddharma-puṇḍarîka was composed by Vasubandhu[1]. The date of that work, not yet recovered, it seems, must fall between 550 and 600 A.D., or at least not much earlier, for Vasubandhu's pupil Guṇaprabha became the Guru of the famous Śrî-Harsha, alias Śîlâditya, king of Kanauj, the friend of Hiouen Thsang[2]. The latter often mentions Vasubandhu and some of that great doctor's writings, as well as Guṇaprabha[3]. As both worthies at the time of Hiouen Thsang's visiting India had already departed this life, and Vasubandhu must have been at least one generation older than Guṇaprabha, we cannot be far amiss in assigning to Vasubandhu's commentary the date above specified.

It appears from the above-mentioned preface to the Chinese translation of A.D. 601, that the text-differences in the MSS. current in those days were more important than such as we observe in the Nepalese MSS. from 1000 A.D. downward, with which the Tibetan closely agree. The Chinese preface is so interesting that it is worth while to

[1] Wassiljew, Buddhismus, p. 222. This was written before the publication of my Cambridge Lectures, 'India, what can it teach us?' and affords valuable, because independent, confirmation of the chronological system contained in Note G, 'Renaissance of Sanskrit Literature,' pp. 281–366.—The Editor, F. M. M.

[2] Wassiljew, Buddhismus, p. 78; cf. pp. 64 and 219; Târanâtha, Geschichte des Buddhismus (transl. Schiefner), p. 126.

[3] See especially Histoire de la vie de Hiouen Thsang, pp. 83, 93, 97, 114; 106.

copy a passage from it as quoted in the Catalogue of the Tripiṭaka[1]:

'The translations of *K*u Fâ-hu, No. 138, and Kumâra-*g*iva, No. 134, are most probably made from two different texts. In the repository of the Canon, I (the author of the preface) have seen two texts (or copies of the text, of the Saddharma-pu*nd*arika); one is written on the palm leaves, and the other in the letters of Kwei-tsz', or Khara*ṣ*ar, Kumâra*g*iva's maternal country. The former text exactly agrees with No. 138, and the latter with No. 134. No. 138 omits only the Gâthâs of the Samantamukha-parivarta, chap. 24. But No. 134 omits half of the Ôshadhi-parivarta, chap. 5, the beginning of the Pa*ñ*kabhikshusata-vyâkara*ṇa*-parivarta, chap. 8, and that of the Saddhar-mabhâ*ṇ*aka-parivarta, chap. 10, and the Gâthâs of the Devadatta-parivarta, chap. 12[2], and those of the Saman-tamukha-parivarta, chap. 25. Moreover, No. 134 puts the Dharmaparyâya-parivarta (the last chapter of the Sûtra) before the Bhaisha*g*yarâ*g*a-parivarta, chap. 23. Nos. 138 and 134 both place the Dhâra*ṇ*î-parivarta next to the Samantamukha-parivarta, chaps. 24 and 25 respectively. Beside these, there are minor differences between the text and translation. The omission of the Gâthâs in No. 134, chaps. 12 and 25, have since been filled in by some wise men, whose example I wish to follow. In the first year of the *Z*an-sheu period, A.D. 601, I, together with *Gñ*âna-gupta and Dharmagupta, have examined the palm-leaf text, at the request of a *Ś*rama*ṇ*a, *Ś*hâñ-hhiṅ, and found that the beginning of two chapters, 8th and 10th, are also wanting in the text (though No. 138 contains them). Nevertheless we have increased a half of the 5th chapter, and put the 12th chapter into the 11th, and restored the Dhâra*ṇ*î-parivarta and Dharmaparyâya-parivarta to their proper order, as chaps. 21 and 27. There are also some words and passages which have been altered (while the greater

[1] Sûtra Piṭaka, col. 45.

[2] In the Nepalese MSS. and the European translations the latter part of chap. xi.

part of No. 134 is retained). The reader is requested not to have any suspicion about these differences.'

According to the opinion of an eminent Chinese scholar, the late Stanislas Julien, the translation of Kumâragiva widely differs from Burnouf's. He gives utterance to that opinion in a letter dated June 12, 1866, and addressed to Professor Max Müller, to whose obliging kindness it is due that I am able to publish a specimen of Kumâragîva's version rendered into French by Stanislas Julien. The fragment answers to the stanzas 1–22 of chap. iii. As it is too long to be inserted here, I give it hereafter on page xl.

On comparing the fragment with the corresponding passages in Burnouf's French translation and the English version in this volume, the reader cannot fail to perceive that the discrepancies between the two European versions are fewer and of less consequence than between each of them and Kumâragiva's work. It is hardly to be supposed that the text used by Kumâragîva can have differed so much from ours, and it seems far more probable that he has taken the liberty, for clearness sake, to modify the construction of the verses, a literal rendering whereof, it must be owned, is impossible in any language. It is a pity that Stanislas Julien has chosen for his specimen a fragment exclusively consisting of Gâthâs. A page in prose would have been far more useful as a test of the accuracy of the Chinese version.

Proceeding to treat of the contents of our Sûtra, I begin by quoting the passage where Burnouf, in his usual masterly way, describes the general character of the book and the prominent features of the central figure in it. The illustrious French scholar writes[1]:

'Là, comme dans les Sûtras simples, c'est Çâkya qui est le plus important, le premier des êtres; et quoique l'imagination du compilateur l'ait doué de toutes les perfections de science et de vertu admises chez les Buddhistes; quoique Çâkya revête déjà un caractère mythologique, quand il

[1] Introduction, p. 119.

déclare qu'il y a longtemps qu'il remplit les devoirs d'un Buddha, et qu'il doit les remplir longtemps encore, malgré sa mort prochaine, laquelle ne détruit pas son éternité; quoiqu'enfin on le représente créant de son corps des Buddhas qui sont comme les images et les reproductions idéales de sa personne mortelle, nulle part Çâkyamuni n'est nommé Dieu; nulle part il ne reçoit le titre d'Âdi-buddha.'

To this I have nothing to object, only something to add. It is perfectly true that *S*âkya does not receive the simple title of Deva; why? Because that title is far too poor for so exalted a personage who is the Devâtideva, the paramount god of gods. So he is called in the Lotus, chap. vii, st. 31[1], and innumerable times in the whole range of Buddhist literature, both in Pâli and Sanskrit[2]. It is further undeniable that the title of Âdibuddha does not occur in the Lotus, but it is intimated that *S*âkya is identical with Âdibuddha in the words: 'From the very beginning (âdita eva) have I roused, brought to maturity, fully developed them (the innumerable Bodhisattvas) to be fit for their Bodhisattva position[3].' It is only by accommodation that he is called Âdibuddha, he properly being anâdi, i.e. existing from eternity, having no beginning. The Buddha most solemnly declares (chap. xv) that he reached Bodhi an immense time ago, not as people fancy, first at Gayâ. From the whole manner in which *S*âkya speaks of his existence in former times, it is perfectly clear that the author wished to convey the meaning that the Lord had existed from eternity, or, what comes to the same, from the very beginning, from time immemorial, &c.

*S*âkya has not only lived an infinite number of Æons in the past, he is to live for ever. Common people fancy that he enters Nirvâ*n*a, but in reality he only makes a show of Nirvâ*n*a out of regard for the weakness of men. He, the

[1] Burnouf's rendering is 'Déva supérieur aux Dévas'

[2] Less frequent than devâtideva is the synonymous devâdhideva, e.g. Lalita vistara, p. 131; essentially the same is the term sarvadevottama, the highest of all gods, ib. p. 144.

[3] See chap. xiv, p. 195.

Father of the world[1], the Self-born One, the Chief and Saviour[2] of creatures, produces a semblance of Nirvâṇa, whenever he sees them given to error and folly[3]. In reality his being is not subject to complete Nirvâṇa; it is only by a skilful device that he makes a show of it; and repeatedly he appears in the world of the living, though his real abode is on the summit of the Gṛidhrakûṭa[4]. All this is, in other words, the teaching of Nârâyaṇa in Bhagavad-gîtâ IV, 6 seqq.:

Ago 'pi sann avyayâtmâ bhûtânâm îśvaro 'pi san,
prakṛitiṁ svâm adhishṭhâya sambhavâmy âtmamâyayâ.
yadâ-yadâ hi dharmasya glânir bhavati, Bhârata,
abhyutthânam adharmasya tadâtmânaṁ sṛigâmy aham.
paritrâṇâya sâdhûnâṁ vinâśâya ća dushkṛitâm,
dharmasaṁsthâpanârthâya sambhavâmi yuge-yuge.

The Buddha is anthropomorphic, of course; what god is not? The Lotus, far from giving prominence to the unavoidable human traits, endeavours as much as possible to represent the Lord and his audience as superhuman beings. In chap. xiv there is a great pause, as in a drama, of no less than fifty intermediate kalpas, during which Śâkyamuni and all his hearers keep silence[5]. A second pause of 1000, or according to a various reading, 100,000 years is held in chap. xx. Now it is difficult to conceive that any author, wilfully and ostentatiously, would mention such traits if he wished to impress the reader with the notion that the narrative refers to human beings.

It will not be necessary to multiply examples. There is, to my comprehension, not the slightest doubt that the

[1] Cf. Kṛishṇa declaring of himself in Bhagavad-gîtâ IX, 17: Pitâham asya jagato mâtâ dhâtâ pitâmahaḥ. Cf. XI, 43. The significant title of Pitâmaha is given to Buddha in an inscription found at Dooriya (Bithâ); Cunningham, Archæol. Survey, vol. iii, pl. xviii; cf. p. 48.

[2] Like Nârâyaṇa in Bhagavad-gîtâ XII, 7: Teshâm aham samuddhartâ mṛityusaṁsârasâgarât.

[3] Chap. xv, st. 21. [4] Chap. xv, st. 6, 10.

[5] One intermediate kalpa is, in the system, equal to 8 yugas. As 4 yugas number 4,320,000 years, it follows that the pause lasted 432 millions of years. Esoterically, kalpa has certainly denoted a short interval of time, but even if we take the 'intermediate kalpa' to mean, in reality, a lapse of time equal to a few hours, the pause would not refer to an historical event.

Saddharma-pu*nd*arika intends to represent *S*âkya as the supreme being, as the god of gods, almighty and all-wise. But what have we to understand by the words 'god' and 'god of gods?' that is the question. To find the answer let us recall to memory the theosophic notions prevailing in ancient India at certain periods.

In general it may be said that the Upanishads recognise two supreme beings, which in a mystical way are somehow identified; one is the great illuminator of the macrocosm, and is sometimes called the Sun, at other times Ether; the other, the enlightener of the microcosm, is Mind or Reason [1]. As soon as the Sun ceased to be considered an animate being or to be represented as such, he might continue, for worship's sake, honoris causâ, to be called the highest god; the really remaining deity was Reason, poetically termed the inward light. This idea is expressed by Nîlaka*ntha* in his commentary on Bhagavad-gîtâ V, 14, in the following terms: Prabhu*s k*idâtmâ sûrya ivâsmadâdînâm prakaśaka*h*, the Lord (is) the intelligent Self that like a sun is the illuminator of ourselves and others [2]. Now the same author, in his notes on Bhagavad-gîtâ VI, 30, distinctly states that our inward consciousness, or as he puts it, the pratyagâtman, the individual Self, otherwise called *g*iva, is Nârâya*n*a, i.e. the supreme being. At IX, 28 he paraphrases Nârâya*n*a by sarveshâm pratyagâtman, the individual consciousness of all (sentient beings); at XII, 14 he identifies Nârâya*n*a with nirgu*n*am brahma. Just as here and there Nârâya*n*a is represented as clad in all the glory and majesty of a sovereign, as the illuminator, the vivifier of the world, in one word as the sun, so we find *S*âkyamuni invested with all the grandeur and all the resources of a ruler of nature. Philosophically, both Nârâya*n*a and his counterpart *S*âkyamuni are purushottama, paramâtman, the highest brahman, Mind. *S*âkyamuni

[1] See e. g. *K*hândogya-upanishad III, 18 and 19; cf. Bhagavad gîtâ XV, 12.

[2] Cf. Bhagavad-gîtâ XIII, 33. yathâ prakâśayaty eka*h k*ritsnam lokam ima*m* ravi*h*, kshetra*m* kshetrî tathâ kritsnam prakâśayati, Bhârata. The kshetra here is the body, the kshetrin is Mind, Reason, âtman. Cf. *S*aṅkara on *K*hândogya-upanishad, l. c.

is, esoterically, the very same muni, the beholder of good and evil, the puṇyapâpekshitâ muni that is spoken of in Manu VIII, 91. It is acknowledged in Bhagavad-gîtâ IX, 14 seqq. that the supreme being may be conceived and respected in different ways according to the degree of intelligence of creatures. Some pay their worship by leading a virtuous life, others by pious devotion, others by contemplation, others by confessing a strictly monistic philosophy[1], others by acknowledging a personal god[2]. The Lord in the Saddharma-puṇḍarîka admits of being viewed in all these various aspects. Whether the Buddha-theory, such as we find it developed in the Sûtra, not in plain words, indeed, but by circumlocutions and ambiguities, should be called atheistic or not, is a matter of comparatively slight importance, about which opinions may differ. This much, however, may be asserted, that the Lotus and the Bhagavad-gîtâ are, in this respect, exactly on a par.

The conclusion arrived at is that the Śâkyamuni of the Lotus is an ideal, a personification, and not a person. Traits borrowed, or rather surviving, from an older cosmological mythology, and traces of ancient nature-worship abound both in the Lotus and the Bhagavad-gîtâ, but in the highest sense of the word, paramârthatas, the Purushottama in both is the centre of mental life. It is just possible that the ancient doctors of the Mahâyâna have believed that such an ideal once walked in the flesh here on earth, but the impression left by the spirit and the letter of the whole work does not favour that supposition. In later times fervent adherents of the Mahâyâna really held that belief, as we know from the example of the pious Hiouen Thsang, who was evidently as earnest in his belief that the Lord once trod the soil of India as he was convinced of Mañgusrî, Maitreya, and Avalokitesvara existing as animated beings. Whether the system of the Lotus can be said to agree with what is supposed to be 'genuine' Bud-

[1] The followers of the Upanishads, Aupanishadas, who say, 'Myself am God,' or as Nîlakaṇṭha puts it, 'Myself am the Lord Vâsudeva.'

[2] According to Nîlakaṇṭha the common people, who think, 'He, the Lord, is my Master.'

dhism, it is not here the place to discuss. So far as the Northern Church is concerned, the book must be acknowledged as the very cream of orthodoxy; it is the last, the supreme, the most sublime of the Sûtras exposed by the Lord; it is, so to say, the *siromaṇi*, the crown jewel, of all Sûtras[1].

The contents of the separate chapters into which the Sûtra is divided may be described, summarily, as follows:

1. Prologue.

2. Awakening of the Lord from his mystic trance; display of his transcendent skilfulness, proved by the apparent trinity of vehicles, whereas in reality there is but one vehicle.

3. Prophecy of the Lord regarding the future destiny of Śâriputra, his eldest son. Second turn of the wheel of the law on that occasion, with incidental commemoration of the first turn near Benares. Parable of the burning house, to exemplify the skill of the good father in saving his children from the burning pains of mundane existence.

4. Another parable, exemplifying the skill of the wise father in leading a child that has gone astray and lost all self-respect back to a feeling of his innate nobility and to happiness.

5. Parable of the plants and the rain, to exemplify the impartiality and equal care of the Lord for all creatures[2]; Parable of the blind man, to intimate that the phenomena have but an apparent reality, and that the ultimate goal of all endeavours must be to reach all-knowingness, which in fact is identical with complete nescience.

6. Sundry predictions as proofs of the power of the Sugata to look into the future.

7. He has an equal knowledge of the remotest past; his remembrance of the turning of the wheel by the Tathâgata Mahâbhigñâgñânâbhibhû. Edifying history of the sixteen sons of the said Tathâgata.

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[1] Chap. xiii, st. 53 seq.

[2] Cf. Bhagavad-gîtâ IX, 29, where Nârâyaṇa declares: 'I am equal towards all creatures, none is hateful to me, none beloved;' samo 'haṁ sarvabhûteshu, na me dveshyo 'sti na priyaḥ.

8. Prophecy regarding five hundred Arhats.

9. Prophecy concerning Ânanda, Râhula, and the two thousand monks.

10. The Lord teaches how pious preachers of the law, who will come in after-times, ought to be duly honoured, and promises that he will always protect the ministers of religion.

11. Display of the miraculous power of Śâkyamuni shown in the appearance of a Stûpa, which, being opened by him, discloses to sight the frame of the expired Tathâgata Prabhûtaratna, who is desirous of hearing the exposition of the Lotus of the True Law. How Śâkyamuni in a former birth strove to acquire the Lotus. His great obligations to Devadatta. Episode of the wise daughter of the Ocean and her change of sex.

12. Prediction to Gautamî, Yaśodharâ, and the nuns in their train. Promise of the host of disciples and Bodhisattvas to take up the difficult task of preaching the holy word in days to come, after the Lord's Nirvâṇa.

13. Vocation of the ministers of religion, and practical rules for their conduct in and out of society. Parable of the king who rewards his valiant warriors; in the same manner the Buddha will reward those who struggle for his sake, by bestowing upon them all kinds of favours, at last the most valuable of his boons—eternal rest.

14. Splendid phantasmagory of innumerable Bodhisattvas evoked by the creative power of the Lord. Long pause, during which the Tathâgata and the four classes of hearers are silent. Perplexity of Maitreya on hearing that the innumerable Bodhisattvas have all been the pupils of the Lord.

15. The Buddha explains the fact by revealing the immense duration of his lifetime, in the past and the future.

16. Meritoriousness of the belief in the immense duration of the Tathâgatas and all those who have once become Buddhas.

17. The Lord details the great merit attending a ready acceptance of the preaching of the law.

18. Exposition of the advantages, worldly and spiritual, enjoyed by the ministers of religion.

19. Story of Sadâparibhûta, exemplifying the superiority of simple-mindedness and pure-heartedness to worldly wisdom and scepticism.

20. Grand show exhibited by the two Tathâgatas Śâkyamuni and Prabhûtaratna conjointly[1]. Pause after the performance. After the pause a great stir amongst gods, celestial and infernal beings, men, &c.[2] The Tathâgata extols the Sûtra of the Lotus in which 'all Buddha-laws are succinctly taught,' as well as the keepers of this most eminent of Sûtras.

Immediately after this chapter may have followed, in the oldest version, the epilogue entitled 'Period of the Law;' the reasons for this opinion have been already stated above. The supposed additional chapters contain the following topics, briefly indicated:

21. Efficacy of talismanic spells (Dhâraṇîs).

22. Self-sacrifice of the Bodhisattva Sarvasattvapriyadarśana, otherwise called Bhaishagyarâga. Glorification of the Lotus as the most eminent of Sûtras.

23. Visit of the Bodhisattva Gadgadasvara to the Saha-world. Extraordinary qualities and achievements of this worthy, incidentally narrated by the Tathâgata. Return of the Bodhisattva to whence he came.

24. Grandeur and ubiquitousness of Avalokiteśvara.

25. Wonderful and edifying story of the conversion of the king Śubhavyûha through the instrumentality of his two sons Vimalagarbha and Vimalanetra, al. Bhaishagyarâga and Bhaishagyasamudgata.

26. The Bodhisattva Samantabhadra charges himself with the task of being a protector to the preachers of religion in after-times after the Lord's Nirvâṇa[3].

[1] Both stretch their flaming tongues as far as the Brahma-world. In the Bhagavad gîtâ XI, 30 it is said of Nârâyaṇa, when at the request of Arguna he shows himself in his full grandeur: lelihyase grasamânaḥ samantâl lokân samagrân vadanair jvaladbhiḥ, tejobhir âpûrya jagat samagram bhâsas tavogrâḥ prapatanti, Vishṇo!

[2] Cf. Bhagavad-gîtâ XI. 15.

[3] There is some incongruity between this chapter and chapter 2, because

This summary, however meagre, will be sufficient to show that there is no lack of variety in our Sûtra. We may, indeed, be satisfied that the compilers of it intended giving an exposition of the principal truths of their religion in general, and of the peculiar tenets of their own system[1] in particular, the whole with anxious care arranged in such a form that the Sûtra admitted of an exoterical and esoterical interpretation. It contains a revelation of the state of things in the present, as well as in the past and the future, a revelation derived from a virtually eternal source, so that the doctrine taught in it must be deemed valid not only for a certain spiritual brotherhood or church, but for the human race at large. The highest authority to whom the doctrine is referred, is not a certain individual having lived a short span of time somewhere in India, but the sublime being who has his constant abode on the Gṛidhrakûṭa, i.e. he who is the terminology of other Indian creeds is called Kûṭastha.

As a general rule it may be said that in such works of ancient Indian literature as are anonymous, we must distinguish between the authority and the author. In the Lotus we meet after the invocation in some MSS. the following distich:

Vaipulyasûtrarâgam paramârthanayâvatâranirdesam ।
Saddharmapuṇḍarîkam sattvâya mahâpatham vakshye ॥

I.e. 'I shall proclaim the king of the Vaipulya-sûtras, that teacheth how one arrives at the (right) method of attaining the highest truth; the Saddharma-puṇḍarîka, the great road (leading) to substantiality (being in abstracto).' The person here speaking is not the Buddha, who is neither the author nor the writer of the work. Have we then to ascribe the distich to one of the ancient copyists? Burnouf[2] decidedly thinks so, and his opinion is corroborated by the fact that the verses do not occur in all MSS. I must con-

in the latter it is the Lord himself who promises to be in future the protector of the preachers.

[1] I.e. of the Mahâyâna, which according to Târanâtha, Geschichte des Buddhismus, p. 274, stands above the division of the Bauddhas into various schools.

[2] Lotus, p. 285.

fess that I am not so sure of it. As the Sûtra, like other compositions of the kind, begins with the solemn 'Thus have I heard, &c.,' it is at least possible that the distich belongs to the compiler. I am not aware that the scribes were in the habit of using such expressions as vaḳ or synonymous terms instead of likh, to write; and as we find in the Mahâvastu similar futures as vakshye, viz. udîrayishyaṁ and upavarṇayishyâmi[1], where they can hardly be imputed to the scribe, it is safer to leave the question, whether the opening distich of the Lotus is the work of a compiler or of a copyist, undecided, the more so because the parallel phrase athâto—vyâkhyâsyâmaḥ, frequently found immediately after the invocation, in non-Buddhistic writings, must be held to refer to the author or authors, compilers.

The Lotus being one of the standard works of the Mahâyâna, the study of it cannot but be useful for the right appreciation of that remarkable system. A perusal of the book will convince the reader that a statement of Professor Wassiljew's[2] can only be accepted with some restrictions, when this scholar, so profoundly versed in the history and development of Northern Buddhism, says that the Buddha of the Mahâyâna is 'neither the creator nor the ruler of the world; he remains the same cold, indifferent egoist, absorbed in Nothingness.' The Tathâgata of the Lotus is passionless, indeed, but that does not involve his being an egoist. In general it may be said that the spirit of the Mahâyâna is more universal, its ideal less monastical than the Hînayâna's. According to Professor Rhys Davids we must not seek the superior vital power which enabled the Great Vehicle to outlive the earlier teaching in certain metaphysical subtleties, but in the idea of a desire to save all living creatures; 'the idea,' to quote his own words[3], 'as summarised in the theory of Bodisatship, is the key-note of the later school, just as Arahatship is the key-note of

[1] Mahâvastu (ed. Senart), p. 1, with the remarks of the editor, and p. 9.
[2] In his Buddhismus, p. 126.
[3] In Lectures on the Origin and Growth of Religion, p. 254.

early Buddhism.' The Mahâyâna doctors said in effect: 'We grant you all you say about the bliss of attaining Nirvâṇa in this life[1]. But it produces advantage only to yourselves; and according to your own theory there will be a necessity for Buddhas in the future as much as there has been for Buddhas in the past. Greater, better, nobler then, than the attainment of Arahatship must be the attainment of Bodisatship from a desire to save all living creatures in the ages that will come.' The teaching of the Lotus, however, is different, and comes to this, that every one should try to become a Buddha. It admits that from a practical point of view one may distinguish three means, so-called Vehicles, yânas, to attain the summum bonum, Nirvâṇa, although in a higher sense there is only one Vehicle. These means are, in plain language, piety, philosophy or rather Yogism, and striving for the enlightenment and weal of our fellow-creatures; these means are designated by the terms of Vehicle of (obedient) hearers or disciples, of Pratyekabuddhas, and of Bodhisattvas. Higher than piety is true and self-acquired knowledge of the eternal laws; higher than knowledge is devoting oneself to the spiritual weal of others[2]. The higher unity embracing the three separate Vehicles is the Buddha-vehicle.

The title of Bodhisattva is not always used in the same acceptation. Apart from a broad distinction we can draw

[1] It may be observed that there is nothing peculiarly Buddhistic in the searching for Nirvâṇa in this life, except in the sound of the word. It is exactly the same as what other Indian enthusiasts or mystics called Givanmukti, the aim of Yogins in the fourth degree (answering to the Arhats of the Buddhists) and of the Brâhmans or Dvigas in the fourth Âśrama.

[2] See chap. III, p. 80. Something similar in Bhagavad-gîtâ XII, 12: śreyo hi *gñ*ânam abhyâsâ*g gñ*ânâd dhyânam viśishyate, dhyânât karmaphalatyâgas tyâgâ*t kh*ântir anantaram; and IV, 5: labhante brahmanirvâṇam *r*ishayaḥ kshîṇakalmashâḥ, *kh*innadvaidhâ yatâtmânaḥ sarvabhûtahite ratâḥ. Neither in these passages of the Bhagavad-gîtâ nor in the three Vehicles is there anything new; abhyâsa, study, denotes the period of one's studying under a master, the Brahmaćâriship, which the Lotus calls the Vehicle of Disciples; the period of dhyâna, alias the Vehicle of Pratyekabuddhas, coincides with the third Âśrama, that of Vânaprastha; the tyâga, alias Bodhisattvaship, is virtually the same with the life of a Sannyâsin, Yati, or Mukta. *Gñâna* characterises the second Âśrama; in the Lotus it is merged in or combined with dhyâna.

between human and superhuman Bodhisattvas[1]—the latter are here left out of account—we find sometimes the word applied to those persons who in the passage of our Sûtra alluded to are styled *Srâvakas*, hearers, learners. This appears to be the case at least in Nepâl, as we know from the following passage[2]: 'The Buddha is the adept in the wisdom of Buddhism (Bodhijnána), whose first duty, so long as he remains on earth, is to communicate his wisdom to those who are willing to receive it. These willing learners are the "Bodhisattvas," so called from their hearts being inclined to the wisdom of Buddhism, and "Sanghas," from their companionship with one another, and with their Buddha or teacher, in the viháras or cœnobitical establishments. The Bodhisattva or Sangha continues to be such until he has surmounted the very last grade of that vast and laborious ascent by which he is instructed that he can "scale the heavens," and pluck immortal wisdom from its resplendent source: which achievement performed, he becomes a Buddha, that is, an Omniscient Being.'

Here the Bodhisattvas are plainly distinguished from the cœnobitical monks; they are so likewise in the Lotus[3], in which we find them also in the function of learned or wise men (Pa*nd*itas), of preachers or ministers of religion. Wassiljew l.c. remarks about the Bodhisattva—the terrestrial one of course—that 'from one side, he seems to be the substitute of the ancient Bhikshu;' from which we ought not to infer that the mendicant monks, as such, ceased to exist, for that is notoriously not the case, but that the Bodhisattvas were charged with the office of preaching. They are persons who deserve to be honoured both by mendicant monks and lay devotees[4], and formed, it would seem, a kind of learned clergy, not to be confounded, however, with the modern Vagra-Âkâryas or married clergymen in Nepâl. There is reason to suppose that one of the

[1] Cf. Wassiljew, Buddhismus, p. 124.

[2] B. H. Hodgson, Essays, p. 62. Cf. Stanislas Julien, Voyages des Pèlerins bouddhistes, II. p. 436 note.

[3] See especially the whole of chapter x.

[4] Lotus, chap. x, st. 27 seq.

honorific titles given to the preachers or interpreters of the law was 'wise' or 'learned man,' Pandita, for the word is so often applied to them that it looks more like a title than a common epithet[1]. Târanâtha knows Pandita to be a title[2], and considers it to be the equivalent of the older Mahâbhadanta; he distinguishes 'Bodhisattvas' from 'common Panditas' and 'Arhats.' How does this agree with the data in the Lotus? As it has been intimated in a foregoing note, the three Vehicles are imitations of three Âsramas or stages in the model life of an Ârya, in the first place of a Brâhman. The stages are that of a student, of a hermit living in the forest, and of a Sannyâsin, Yati, or Mukta, who has wholly given up the world. The second stage, that of a householder, does not exist, of course, for those who vow themselves to a monastic life. Our Sûtra does not prescribe that the three stages must be gone through by the same persons, no more than the Bhagavadgîtâ l.c. requires that one should pass the stages of study, knowledge, and meditation before resolving upon complete renunciation (tyâga); what follows from the context is only this, that the Vehicle of Bodhisattvas, alias those who strive for the weal of all creatures, is superior to the two preceding Vehicles. The Vehicle of the Bodhisattvas being the loftiest of the three, they themselves must be considered as occupying the highest rank. Now Târanâtha places the Arhats above them, and with the Nepalese also the first class of the monastic order is that of Arhat[3]. The question is, how are we to judge of the relation between Arhats and Bodhisattvas in the Lotus? As far as I am able to see, the compiler[4] of the Sûtra describes facts, or supposed facts, which he knew from oral or literary tradition, as having occurred in the past, whereas the actual state of things in his own time and shortly before is represented as that of the future. His Arhats are sages of the past, canonized saints; his human Bodhisattvas are sages,

[1] E.g. Lotus, chap. x, st. 4, cf. 6; 23, 33; xiii, 13, 16, 24, 26, 30, 32, 39, 44
[2] Geschichte des Buddhismus, p. 60.
[3] Hodgson, Essays, p. 52; cf. p. 30.
[4] The reader should not lay stress upon this singular.

wise men of the present, most reverend worthies who should live a saintly life and generally do so, but who, however sanctimonious, are not acknowledged saints. Of an antagonism between Arhats and Bodhisattvas there is no trace in the book; the Arhats being dead, they cannot be active; the Bodhisattvas as living persons, can[1]. In a certain respect, then, the remark of Professor Rhys Davids holds good; the Bodhisattvas represent the ideal of spiritual activity, the Arhats of inactivity. It must be admitted that the Lotus, as a whole, breathes a less monastic and ascetic[2] spirit; it does not go the length to speak of ascetism and mortification in such scornful terms as the Bhagavadgîtâ[3] does, but at the same time it never extols it. There are in the book many indications that the art of preaching was made much of and highly developed, and it may be supposed that a greater proficiency in hermeneutics combined with superior mental activity has enabled the Mahâyâna to supplant its rival, the Hînayâna, and to extend its spiritual conquests once from the snows of Siberia to the luxuriant islands of the Indian Archipelago.

After having touched upon such points in the text of the Saddharma-pu*nd*arika as seemed to require more special notice, it behoves me to say a few words about the translation and its resources. In the first place, I must declare that I cannot speak in too warm terms of the benefit I have derived from the French translation by the illustrious Burnouf. I have taken that work throughout for my model, without having been able to reach its excellency. The material discrepancies between his translation are partly due to my having followed other MSS., partly to another interpretation, especially of frequently corrupt and difficult Gâthâs. If some reader not acquainted

[1] Something of contempt for the Arhats is shown in the story communicated by Hiouen Thsang in Voyages des Pelerins bouddhistes, II. p. 176, where the editor inadvertently writes Vasubandhu instead of Vasumitra; his index affords the means of correcting the mistake; cf. Wassiljew in Târanâtha, p. 298.

[2] See chap. xiii, 28, where the eighth commandment of the Dasasîla, forbidding the use of ointment, is slighted.

[3] See there xvii, 5 seqq., and cf. 14 seqq., where we are taught what the true tapas should be.

with the peculiar difficulties of those Gâthâs should wonder at the occurrence of numerous discrepancies, I would repeat the words of the preface to the Chinese version from A.D. 601, and request him 'not to have any suspicion about these differences.' Let him compare the fragment from Kumâragîva's rendering on page xl with the corresponding passages in the French and English translations, and he will observe that the difference between the work of the learned Buddhist of the fourth century and the two European versions is far more considerable than between the latter.

The base of my translation has been an old manuscript on palm leaves, belonging to Dr. D. Wright's collection, in the University Library of Cambridge. The manuscript is dated Newar, era 159 (=A.D. 1039), and was written in the reign of the king Kâmadeva (?), in the bright half of the month Vaiśâkha, on a Thursday[1]. It is one of the most ancient Sanskrit MSS. existing in Europe, and therefore I thought that it was advisable to follow its readings as much as possible, except in such passages as were evidently corrupt. A second MS., unfortunately incomplete, from the same collection, is of unknown date, since the latter part of the codex is lost; from the form of the characters it may be inferred that it is not much more modern than the other codex[2]. The difference between both is not very great; yet there can be no doubt that the second MS. belongs to another family. The varietas lectionis is strikingly similar in kind to what we find in the different texts of the Vagrakkhedikâ, edited by Professor Max Müller.

The former manuscript has much in common with the London codices, from which Burnouf in the notes on his translation has derived numerous various readings; it stands farther off from the Paris MS. that has formed the base of Burnouf's version, but not so far as the second

[1] Samvat 159 Vaiśâkhasukle (illegible the Tithi) Gurudine, Kâmadevasya vigayarâgye likhitam iti. There seem to be wanting two syllables before kâma.

[2] The two Cambridge MSS. are marked Add. 1682 and 1683.

Cambridge MS., which shows the greatest number of peculiar readings. The text of chapter iv in Professor Foucaux's edition of the Parabole de l'enfant égaré is comparatively modern and bad. In general it may be said that all the known copies of the Saddharma-pu*nd*arika are written with a want of care little in harmony with the holy character of the book.

Before closing this preface I beg to offer my sincere thanks to Professors William Wright and E. B. Cowell, at Cambridge, for the generous way in which they have enabled me to use the MSS. I wanted for my translation. My thanks are due also to the Council of Cambridge University and Mr. H. Bradshaw, for their readily complying with my wishes. To Professor Max Müller I owe a debt of gratitude for his kindly assisting me in my task in more than one respect, a debt which I am glad here openly to acknowledge.

H. KERN.

LEIDEN.

KUMÂRAGÎVA'S TRANSLATION OF SADDHARMA-PUNDARÎKA III, STANZAS 1–22, RENDERED INTO FRENCH BY STANISLAS JULIEN.

J'ai entendu le son de cette loi
J'ai obtenu ce que je n'avais pas encore eu
Dans mon cœur, j'en ai conçu une grande joie.
Les filets des doutes ont tous disparu
Jadis, j'ai reçu les instructions du Buddha
Je n'ai pas perdu le grand véhicule.
Le son (la voix) du Buddha existe (s'entend) très rarement.—
Elle peut détruire les tourments d'esprit de tous les mortels.—
Moi, j'ai obtenu l'épuisement (la délivrance compléte) de mes fautes.
L'ayant entendue, j'ai été délivré des chagrins et des tourments d'esprit
Moi, lorsque je demeure sur les montagnes (ou dans) les vallées,
Ou bien au bas des arbres des forêts
Soit que je sois assis ou que je marche
Constamment, je pense à cette chose
Hélas, je m'adresse de sevères reproches
Je dis : pourquoi me trompé-je moi-même ?
Nous autres, nous sommes aussi les fils du Bouddha
Nous sommes entrés ensemble dans la loi exempts d'imperfections.
Nous ne pourrons dans l'avenir
Expliquer cette loi sans supérieure (anuttaradharma).
Les trente deux couleur d'or (signes qui ont la couleur de l'or),
Les dix forces, les moyens de délivrance,
Se trouvent ensemble au sein de la loi unique
Et cependant je n'ai pu obtenir ces choses ;
Les quatre vingt signes de beauté,
Les dix huit lois non-communes (à tous),
Les mérites et les vertus de cette sorte
Moi, je les ai tous perdus.
Moi, lorsque je me promenais seul
J'ai vu le Bouddha au milieu de la grande multitude
Son nom, sa réputation remplissaient les dix contrées
Il comblait d'avantages toutes les créatures

Je pense en moi-même que j'ai perdu ce profit
Moi, parce que je me suis trompé moi-même,
Constamment, jour et nuit
Chaque fois, je songe à cette chose
J'ai voulu demander à l'honorable du siècle
Louant et glorifiant les bôdhisattvas
C'est pourquoi jour et nuit
J'examine mûrement une telle chose
Exempte d'imperfections et difficile à concevoir
Qui fait arriver la multitude à l'estrade de l'Intelligence (Bôdhi-manda)
Moi, dans l'origine, j'étais attaché aux vues perverses (à l'hérésie)
J'étais un maître de Brahmatcharis
L'honorable du siècle connaissait mon cœur
Me tira de l'hérésie et me parla du Nirvâna
Je me débarrassai complétement des vues perverses (de l'hérésie);
Dans la loi du vide, j'obtins des témoignages, des preuves (J'obtins la preuve que je comprenais la loi du vide)
Alors, je me dis à moi-même
Que j'avais obtenu d'arriver au Nirvâna.
Mais maintenant je m'aperçois
Que ce n'est pas le vrai Nirvâna
Si, un jour, j'obtiens de devenir Bouddha
Et que je sois pourvu des trente deux signes de beauté
Les Dêvas, les Yakchas
Les dragons, les esprits etc.
M'honoreront et me vénéreront
Dans ce temps là, je pourrai dire
Que pour toujours j'ai obtenu le Nirvâna complet.
Le Bouddha, dans la grande assemblée
M'a dit que je devais devenir Bouddha
Quand j'eus entendu le son de cette loi
Mes doutes, mes regrets, complétement disparurent.
Au commencement, lorsque j'eus entendu ce que disait le Bouddha,
Au fond de mon cœur, je fus remplis d'étonnement et de doutes.
(Je me dis) Le démon n'aurait pas pris la figure du Bouddha
Pour troubler mon cœur?
Le Bouddha ayant employé toute sorte de moyens
De comparaisons, de paroles et de discours habiles
Mon cœur devint calme comme la mer.
Quand je l'eus entendu, le filet de mes doutes se déchira
Le Bouddha dit que dans les siècles passés

Des bouddhas sans nombre, qui ont obtenu le Nirvâṇa
Reposaient en paix au milieu des moyens habiles
Et que tous avaient expliqué cette loi
Que des bouddhas présents et futurs
Dont le nombre est infini
A l'aide de toute sorte de moyens habiles
Avaient expliqué et développé une telle loi
Maintenant, Honorable du siècle
Depuis que tu es né et que tu es sorti de la famille
Tu as obtenu de tourner la roue de la loi
Et de l'expliquer par des moyens habiles
L'Honorable du siècle a exposé la vraie voie.
Le Mâra n'a pas fait cette chose (n'a pas pris la figure du Bouddha)
C'est pourquoi je sais fermement
Que le Mâra ne s'est pas déguisé en Bouddha (litt. ne s'est pas fait Bouddha).
Moi, à cause du filet des doutes auxquels je m'étais abandonné
Je m'étais dit que c'était une chose faite par le Mâra (c. à. d. que le Mâra avait pris la figure du Bouddha)
Mais quand j'eus entendu sa voix douce et souple
Profonde, éloignée, extrêmement déliée
Expliquant la loi pure
Mon cœur a été grandement rejoui.
Mes doutes ont pour toujours disparu
Je réside en paix au sein de la vraie science
Décidément, je dois devenir Bouddha.
Je serai respecté des Dêvas
Je tournerai la roue de la loi sans-supérieure
J'instruirai et je convertirai les Bôdhisattvas.

SADDHARMA-PUṆḌARÎKA

OR

THE LOTUS OF THE TRUE LAW.

HOMAGE TO
ALL THE BUDDHAS AND BODHISATTVAS.

CHAPTER I.

INTRODUCTORY.

Thus have I heard. Once upon a time the Lord was staying at Râǵagṛiha, on the Gṛidhrakûṭa[1] mountain, with a numerous assemblage of monks, twelve hundred monks, all of them Arhats, stainless, free from depravity, self-controlled[2], thoroughly emancipated in thought and knowledge, of noble breed, (like unto) great elephants, having done their task, done their duty, acquitted their charge, reached the goal; in whom the ties which bound them to existence were wholly destroyed, whose minds were thoroughly emancipated by perfect knowledge, who had reached the utmost perfection in subduing all their thoughts; who were possessed of the transcendent faculties[3];

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[1] I. e. Vulture Peak.

[2] Vaśibhûta. Like vaśin, it likewise means, 'having subdued others or the world.'

[3] The five Abhigñâs, viz. the magical powers, the divine ear,

eminent disciples, such as the venerable Âgñâta-Kaundinya, the venerable Asvagit, the venerable Vâshpa, the venerable Mahânâman, the venerable Bhadrika[1], the venerable Mahâ-Kâsyapa, the venerable Kâsyapa of Uruvilvâ, the venerable Kâsyapa of Nadî, the venerable Kâsyapa of Gayâ[2], the venerable Sâriputra, the venerable Mahâ-Maudgalyâyana[3], the venerable Mahâ-Kâtyâyana[4], the venerable Aniruddha[5], the venerable Revata, the venerable Kapphina[6], the venerable Gavâmpati, the venerable Pilindavatsa, the venerable Vakula, the venerable Bhâradvâga[7], the venerable Mahâ-Kaushthila[8], the venerable Nanda (alias Mahânanda), the venerable

knowledge of the thoughts of others, knowledge of former existences, the divine eye. Sometimes a sixth Abhigñâ is added, viz. the knowledge which causes the destruction of human passion; Burnouf, Lotus, p. 820 sqq.; Spence Hardy, Eastern Monachism, p. 284.

[1] These are known as the Five Bhadravargîyas, or, in Pâli, Pañkavaggîyas; they were the first five disciples.

[2] The conversion of Kâsyapa of Uruvilvâ and the two following is told in Buddhist Birth Stories (translated by Rhys Davids), I, 114; Mahâvagga (ed. Oldenberg) I, 15.

[3] Sâriputra and Maudgalyâyana are termed the foremost or chief disciples (agrasrâvaka) of the Lord. About their conversion, see Birth Stories, I, 118; Mahâvagga I, 23.

[4] About him, see Mahâvagga V, 13.

[5] In Pâli, Anuruddha; the story of his conversion is told Kullavagga (ed. Oldenberg) I, 8.

[6] The name is variously spelt Kapphina, Kasphina, Kashphina, Kapphilla, Kamphilla. The Tibetan form Kapina (in Lotus, p. 294) agrees with Mahâ-Kappina in Pâli writings; Mahâvagga II, 5; X, 5. I cannot help guessing that the name is identical with Σφίνης, the proper name of Kalanos, in Plutarch's Alexander, chap. 65; one would expect Κασφίνης.

[7] The same with Pindola-Bhâradvâga, Kullavagga V, 8.

[8] In Pâli Mahâ-Koṭṭhita; Mahâvagga X, 5.

Upananda[1], the venerable Sundara-Nanda[2], the venerable Pûrṇa Maitrâyaṇiputra, the venerable Subhûti, the venerable Râhula; with them yet other great disciples, as the venerable Ânanda, still under training, and two thousand other monks, some of whom still under training, the others masters; with six thousand nuns having at their head Mahâprajâpatî[3], and the nun Yasodharâ, the mother of Râhula, along with her train; (further) with eighty thousand Bodhisattvas, all unable to slide back[4], endowed with the spells of supreme, perfect enlightenment, firmly standing in wisdom; who moved onward the never deviating[5] wheel of the law; who had propitiated many hundred thousands of Buddhas; who under many hundred thousands of Buddhas had planted the roots of goodness, had been intimate with many hundred thousands of Buddhas, were in body and mind fully penetrated with the feeling of charity; able in communicating the wisdom of the Tathâgatas; very wise, having reached the perfection of wisdom; renowned in many hundred thousands of worlds; having saved many hundred thousand myriads[6] of koṭis[7] of beings; such as the Bodhisattva Mahâ-

[1] Surnamed Śâkyaputra; Mahâvagga I, 52.

[2] Known from Lalita-vistara, p. 164; Burnouf has Sunanda.

[3] Gautamî, the aunt of Gautama Buddha.

[4] Or, to swerve from their course.

[5] Or, never rolling back.

[6] I have followed Burnouf in translating nayuta by ten thousand; this being the value of the Sanskrit term ayuta. According to the Petersburg Dictionary the Northern Buddhists attach to nayuta the value of 100,000 millions. The Pâli nahuta is said to be a vast number, one followed by twenty-eight ciphers; but in Spence Hardy's Manual of Buddhism, p. 193, its worth is put down at a myriad.

[7] I. e. ten millions.

sattva[1] Mañgusrî, as prince royal[2]; the Bodhisattvas Mahâsattvas Avalokiteśvara, Mahâsthâmaprâpta, Sarvârthanâman, Nityodyukta, Anikshiptadhura, Ratnapâṇi, Bhaishagyarâga, Pradânaśûra, Ratnakandra, Ratnaprabha, Pûrṇakandra, Mahâvikrâmin, Trailokavikrâmin, Anantavikrâmin, Mahâpratibhâna, Satatasamitâbhiyukta, Dharaṇîdhara[3], Akshayamati, Padmasrî, Nakshatrarâga, the Bodhisattva Mahâsattva Maitreya, the Bodhisattva Mahâsattva Simha.

With them were also the sixteen virtuous men to begin with Bhadrapâla, to wit, Bhadrapâla, Ratnâkara, Susârthavâha, Naradatta[4], Guhagupta, Varuṇadatta, Indradatta, Uttaramati, Viśeshamati, Vardhamânamati, Amoghadarśin, Susaṃsthita, Suvikrântavikrâmin, Anupamamati, Sûryagarbha, and Dharaṇîdhara; besides eighty thousand Bodhisattvas, among whom the fore-mentioned were the chiefs; further Śakra, the ruler of the celestials, with twenty thousand gods, his followers, such as the god Kandra (the Moon), the god Sûrya (the Sun), the god Samantagandha (the Wind), the god Ratnaprabha, the god Avabhâsaprabha, and others; further, the four great rulers of the cardinal points with thirty thousand gods in their train, viz. the great ruler Virûḍhaka, the great ruler Virûpâksha, the great ruler Dhṛitarâshṭra, and the great ruler Vaiśravaṇa; the god Îśvara and the god Maheśvara[5], each followed by thirty thousand gods; further,

[1] I. e. a great being.

[2] Or, 'still a youth,' kumârabhûta.

[3] In chap. XXIV he occurs as Bodhisattva Mahâsattva Dharaṇîndhara.

[4] Burnouf has Ratnadatta.

[5] The distinction between Îśvara and Maheśvara, both mere

Brahma Sahâmpati[1] and his twelve thousand followers, the Brahmakâyika gods, amongst whom Brahma *Sikhin*[2] and Brahma *Gyotishprabha*, with the other twelve thousand Brahmakâyika gods[3]; together with the eight Nâga kings and many hundred thousand myriads of ko*t*is of Nâgas in their train, viz. the Nâga king Nanda, the Nâga king Upananda, Sâgara, Vâsuki, Takshaka, Manasvin, Anavatapta, and Utpalaka; further, the four Kinnara kings with many hundred thousand myriads of ko*t*is of followers, viz. the Kinnara king Druma, the Kinnara king Mahâdharma, the Kinnara king Sudharma, and the Kinnara king Dharmadhara; besides, the four divine beings (called) Gandharvakâyikas with many hundred thousand Gandharvas in their suite, viz. the Gandharva Mano*gñ*a, the Gandharva Mano*gñ*asvara, the Gandharva Madhura, and the Gandharva Madhurasvara; further, the four chiefs of the demons

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epithets of *Siva*, has its counterpart in the equally fanciful difference between Tishya and Pushya, Meru and Sumeru, which occurs in Buddhist writings. In Mahâvastu, p. 355 (ed. Senart), we even find Mâyâ distinguished from Mahâmâyâ.

[1] On comparing Lalita-vistara, p. 515, l. 3, with the parallel passage Mahâvagga I, 5, 4, it appears that Sahâmpati and *Sikhin* are synonymous terms. As *Sikhin* is a common term for Agni and as to the latter in Rig-veda I, 97, 5; 127, 10; III, 14, 2, is applied the epithet of sahasvat, it may be inferred that Sahâmpati and the collateral form Sahapati answer to a Sanskrit sahasâmpati or sahaspati.

[2] Another instance of a fanciful distinction.

[3] It may be remarked that in the enumeration of gods, between *Siva* and Brahma, Vish*n*u is wanting. Those who adopt the view that *Sâkya*muni is an Avatâra of Vish*n*u, consequently a mythical being, will readily account for that omission by saying that Vish*n*u and the Lord Buddha are identical, so that Vish*n*u is present in the gathering, under the disguise of Buddha.

followed by many hundred thousand myriads of koṭis of demons, viz. the chief of the demons Bali, Kharaskandha [1], Vemaćitri [2], and Râhu; along with the four Garuḍa chiefs followed by many hundred thousand myriads of koṭis of Garuḍas, viz. the Garuḍa chiefs Mahâtegas, Mahâkâya, Mahâpûrṇa, and Maharddhiprâpta, and with Agâtaśatru, king of Magadha, the son of Vaidehî.

Now at that time it was that the Lord surrounded, attended, honoured, revered, venerated, worshipped by the four classes of hearers, after expounding the Dharmaparyâya [3] called 'the Great Exposition,' a text of great development, serving to instruct Bodhisattvas and proper to all Buddhas, sat cross-legged on the seat of the law and entered upon the meditation termed 'the station of the exposition of Infinity;' his body was motionless and his mind had reached perfect tranquillity. And as soon as the Lord had entered upon his meditation, there fell a great rain of divine flowers, Mandâravas [4] and great Mandâravas, Mañgûshakas and great Mañgûshakas [4], covering the Lord and the four classes of hearers, while the whole Buddha field shook in six ways: it moved,

[1] Burnouf has Suraskandha.

[2] This is a wrong Sanskritisation of a Prâkrit Vemaćitti, Pâli Vepaćitti; the proper Sanskrit equivalent is Vipraćitti.

[3] I. e. turn, period, or roll of the law; it may often be rendered by 'a discourse on the law.' In the sense of period, term, end, it is used as the title of the closing chapter of the whole work.

[4] Mandârava, or rather Mândârava, derived from mandâru = mandâra, Erythrina, is here a heavenly flower, or, as the Indians say, 'a cloud-flower,' meghapushpa, i. e. raindrop and hailstone. Mañgûsha is a name of the Rubia-Manjista; the word is also said to mean, 'a stone;' in this case perhaps a hailstone or dewdrop.

removed, trembled, trembled from one end to the other, tossed, tossed along.

Then did those who were assembled and sitting together in that congregation, monks, nuns, male and female lay devotees, gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, as well as governors of a region, rulers of armies and rulers of four continents, all of them with their followers, gaze on the Lord in astonishment, in amazement, in ecstasy.

And at that moment there issued a ray from within the circle of hair between the eyebrows of the Lord[1]. It extended over eighteen hundred thousand Buddha-fields in the eastern quarter, so that all those Buddha-fields appeared wholly illuminated by its radiance, down to the great hell Avîci and up to the limit of existence. And the beings in any of the six states[2] of existence became visible, all without exception. Likewise the Lords Buddhas staying, living, and existing in those Buddha-fields became all visible, and the law preached by them could be entirely heard by all beings. And the monks, nuns, lay devotees male and female, Yogins and students of Yoga, those who had obtained the fruition (of the Paths of sanctification) and those who had not, they, too, became visible. And the Bodhisattvas Mahâsattvas in those

[1] This reminds one of Wordsworth's lines:

'Bright apparition suddenly put forth
The Rainbow, smiling on the faded storm;
The mild assemblage of the starry heavens;
And the great Sun, earth's universal Lord.'

[2] Viz. hell, the brute creation, the world of ghosts, of demons, of men, and of gods or angels.

Buddha-fields who plied the Bodhisattva-course with ability, due to their earnest belief in numerous and various lessons and the fundamental ideas, they, too, became all visible. Likewise the Lords Buddhas in those Buddha-fields who had reached final Nirvâṇa became visible, all of them. And the Stûpas made of jewels and containing the relics of the extinct Buddhas became all visible in those Buddha-fields[1].

Then rose in the mind of the Bodhisattva Mahâsattva Maitreya this thought: O how great a wonder does the Tathâgata display! What may be the cause, what the reason of the Lord producing so great a wonder as this? And such astonishing, prodigious, inconceivable, powerful miracles now appear, although the Lord is absorbed in meditation! Why, let me inquire about this matter; who would be able here to explain it to me? He then thought: Here is Mañgusrî, the prince royal, who has plied his office under former Ginas and planted the roots of goodness, while worshipping many Buddhas. This Mañgusrî, the prince royal, must have witnessed before such signs of the former Tathâgatas, those Arhats, those perfectly enlightened Buddhas; of yore he must have enjoyed the grand conversations on the law. Therefore will I inquire about this matter with Mañgusrî, the prince royal.

And the four classes of the audience, monks, nuns, male and female lay devotees, numerous gods, Nâgas,

[1] It is sufficiently clear, I think, that the Buddha-fields are the heavens, and that we have in the text a description of the aspect of heaven when the stars are twinkling at dawn, shortly after or before. A Stûpa denotes the spot where a luminary, for the time being extinct, once stood; in more general acceptation it must have been synonymous with dhishṇya, a fire-place, or with βωμός.

goblins, Gandharvas, demons, Garu*d*as, Kinnaras, great serpents, men, and beings not human, on seeing the magnificence of this great miracle of the Lord, were struck with astonishment, amazement and curiosity, and thought: Let us inquire why this magnificent miracle has been produced by the great power of the Lord.

At the same moment, at that very instant, the Bodhisattva Mahâsattva Maitreya knew in his mind the thoughts arising in the minds of the four classes of hearers and he spoke to Ma*ñ*gusrî, the prince royal: What, O Ma*ñ*gusrî, is the cause, what is the reason of this wonderful, prodigious, miraculous shine having been produced by the Lord? Look, how these eighteen thousand Buddha-fields appear variegated, extremely beautiful, directed by Tathâgatas and superintended by Tathâgatas.

Then it was that Maitreya, the Bodhisattva Mahâsattva, addressed Ma*ñ*gusrî, the prince royal, in the following stanzas:

1. Why, Ma*ñ*gusrî, does this ray darted by the guide of men shine forth from between his brows? this single ray issuing from the circle of hair? and why this abundant rain of Mandâravas?

2. The gods, overjoyed, let drop Ma*ñ*gûshakas and sandal powder, divine, fragrant, and delicious.

3. This earth is, on every side, replete with splendour, and all the four classes of the assembly are filled with delight, while the whole field shakes in six different ways, frightfully.

4. And that ray in the eastern quarter illuminates the whole of eighteen thousand Buddha-fields, simultaneously, so that those fields appear as gold-coloured.

5. (The universe) as far as the (hell) Avîtśi (and) the extreme limit of existence, with all beings of those fields living in any of the six states of existence, those who are leaving one state[1] to be born in another;

6. Their various and different actions in those states have become visible; whether they are in a happy, unhappy, low, eminent, or intermediate position, all that I see from this place.

7. I see also the Buddhas, those lions of kings, revealing and showing the essence of the law, comforting[2] many koṭis of creatures and emitting sweet-sounding voices.

8. They let go forth, each in his own field, a deep, sublime, wonderful voice, while proclaiming the Buddha-laws by means of myriads of koṭis of illustrations and proofs.

9. And to the ignorant creatures who are oppressed with toils and distressed in mind by birth and old age, they announce the bliss of Rest, saying: This is the end of trouble, O monks.

10. And to those who are possessed of strength and vigour and who have acquired merit by virtue or earnest belief in the Buddhas, they show the vehicle of the Pratyekabuddhas, by observing this rule of the law.

11. And the other sons of the Sugata who, striving after superior knowledge, have constantly accom-

[1] The word for state, gati, also means 'the position, place,' e. g. of a star.

[2] Prasvâsamânân, var. lect. prakâsamânân; Burnouf must have followed the latter reading, his translation having 'instruisent.'

plished their various tasks, them also they admonish to enlightenment.

12. From this place, O Mañgughosha, I see and hear such things and thousands of koṭis of other particulars besides; I will only describe some of them.

13. I see in many fields Bodhisattvas by many thousands of koṭis, like sands of the Ganges, who are producing enlightenment according to the different degree of their power.

14. There are some who charitably bestow wealth, gold, silver, gold money, pearls, jewels, conch shells, stones[1], coral, male and female slaves, horses, and sheep;

15. As well as litters adorned with jewels. They are spending gifts with glad hearts, developing themselves for superior enlightenment, in the hope of gaining the vehicle.

16. (Thus they think): 'The best and most excellent vehicle in the whole of the threefold world is the Buddha-vehicle magnified by the Sugatas. May I, forsooth, soon gain it after my spending such gifts.'

17. Some give carriages yoked with four horses and furnished with benches, flowers, banners, and flags; others give objects made of precious substances.

18. Some, again, give their children and wives;

[1] The text has śaṅkhaśilâ; according to the Tibetan version this would mean crystal, but that is impossible because śaṅkha is well known to be a conch shell. Burnouf hesitatingly renders it by 'des conques, du cristal;' see, however, Lotus, p. 314. I have been unable to find out what meaning the compound, be it a Dvandva or a Tatpurusha, is intended to convey.

others their own flesh; (or) offer, when bidden, their hands and feet, striving to gain supreme enlightenment.

19. Some give their heads, others their eyes, others their dear own body, and after cheerfully bestowing their gifts they aspire to the knowledge of the Tathâgatas.

20. Here and there, O Mañgusrî, I behold beings who have abandoned their flourishing kingdoms, harems, and continents, left all their counsellors and kinsmen,

21. And betaken themselves to the guides of the world to ask for the most excellent law, for the sake of bliss; they put on reddish-yellow robes, and shave hair and beard.

22. I see also many Bodhisattvas like monks, living in the forest, and others inhabiting the empty wilderness, engaged in reciting and reading.

23. And some Bodhisattvas I see, who, full of wisdom (or constancy), betake themselves to mountain caves, where by cultivating and meditating the Buddha-knowledge they arrive at its perception.

24. Others who have renounced all sensual desires, by purifying their own self, have cleared their sphere and obtained the five transcendent faculties, live in the wilderness, as (true) sons of the Sugata.

25. Some are standing firm, the feet put together and the hands joined in token of respect towards the leaders, and are praising joyfully the king of the leading Ginas in thousands of stanzas.

26. Some thoughtful, meek, and tranquil, who have mastered the niceties of the course of duty, question the highest of men about the law, and retain in their memory what they have learnt.

27. And I see here and there some sons of the principal *Gina* who, after completely developing their own self, are preaching the law to many koṭis of living beings with many myriads of illustrations and reasons.

28. Joyfully they proclaim the law, rousing many Bodhisattvas; after conquering the Evil One with his hosts and vehicles, they strike the drum of the law.

29. I see some sons of the Sugata, humble, calm, and quiet in conduct, living under the command of the Sugatas, and honoured by men, gods, goblins, and Titans.

30. Others, again, who have retired to woody thickets, are saving the creatures in the hells by emitting radiance from their body, and rouse them to enlightenment.

31. There are some sons of the *Gina* who dwell in the forest, abiding in vigour, completely renouncing sloth, and actively engaged in walking; it is by energy that they are striving for supreme enlightenment.

32. Others complete their course by keeping a constant purity and an unbroken morality like precious stones and jewels; by morality do these strive for supreme enlightenment.

33. Some sons of the *Gina*, whose strength consists in forbearance, patiently endure abuse, censure, and threats from proud monks. They try to attain enlightenment by dint of forbearance.

34. Further, I see Bodhisattvas, who have forsaken all wanton pleasures, shun unwise companions and delight in having intercourse with genteel men (ârya-s);

35. Who, with avoidance of any distraction of thoughts and with attentive mind, during thousands of koṭis of years have meditated in the caves of the wilderness; these strive for enlightenment by dint of meditation.

36. Some, again, offer in presence of the Ginas and the assemblage of disciples gifts (consisting) in food hard and soft, meat and drink, medicaments for the sick, in plenty and abundance.

37. Others offer in presence of the Ginas and the assemblage of disciples hundreds of koṭis of clothes, worth thousands of koṭis, and garments of priceless value.

38. They bestow in presence of the Sugatas hundreds of koṭis of monasteries which they have caused to be built of precious substances and sandal-wood, and which are furnished with numerous lodgings (or couches).

39. Some present the leaders of men and their disciples with neat and lovely gardens abounding with fruits and beautiful flowers, to serve as places of daily recreation.

40. When they have, with joyful feelings, made such various and splendid donations, they rouse their energy in order to obtain enlightenment; these are those who try to reach supreme enlightenment by means of charitableness.

41. Others set forth the law of quietness, by many myriads of illustrations and proofs; they preach it to thousands of koṭis of living beings; these are tending to supreme enlightenment by science.

42. (There are) sons of the Sugata who try to reach enlightenment by wisdom; they understand the law of indifference and avoid acting at the

antinomy (of things), unattached like birds in the sky.

43. Further, I see, O Mañgughosha, many Bodhisattvas who have displayed steadiness under the rule of the departed Sugatas, and now are worshipping the relics of the Ginas.

44. I see thousands of koṭis of Stûpas, numerous as the sand of the Ganges, which have been raised by these sons of the Gina and now adorn koṭis of grounds.

45. Those magnificent Stûpas, made of seven precious substances, with their thousands of koṭis of umbrellas and banners, measure in height no less than 5000 yoganas and 2000 in circumference[1].

46. They are always decorated with flags; a multitude of bells is constantly heard sounding; men, gods, goblins, and Titans pay their worship with flowers, perfumes, and music.

47. Such honour do the sons of the Sugata render to the relics of the Ginas, so that all directions of space are brightened as by the celestial coral trees in full blossom.

48. From this spot I behold all this; those numerous koṭis of creatures; both this world and heaven covered with flowers, owing to the single ray shot forth by the Gina.

49. O how powerful is the Leader of men! how extensive and bright is his knowledge! that a single beam darted by him over the world renders visible so many thousands of fields!

50. We are astonished at seeing this sign and

[1] It is evident that there is no question of earthly Stûpas, nor of hyperbolic phrases.

this wonder, so great, so incomprehensible. Explain me the matter, O Mañgusvara! the sons of Buddha are anxious to know it.

51. The four classes of the congregation in joyful expectation gaze on thee, O hero, and on me; gladden (their hearts); remove their doubts; grant a revelation, O son of Sugata!

52. Why is it that the Sugata has now emitted such a light? O how great is the power of the Leader of men! O how extensive and holy is his knowledge!

53. That one ray extending from him all over the world makes visible many thousands of fields. It must be for some purpose that this great ray has been emitted.

54. Is the Lord of men to show the primordial laws which he, the Highest of men, discovered on the terrace of enlightenment? Or is he to prophesy the Bodhisattvas their future destiny?

55. There must be a weighty reason why so many thousands of fields have been rendered visible, variegated, splendid, and shining with gems, while Buddhas of infinite sight are appearing.

56. Maitreya asks the son of Gina; men, gods, goblins, and Titans, the four classes of the congregation, are eagerly awaiting what answer Mañgusvara shall give in explanation.

Whereupon Mañgusrî, the prince royal, addressed Maitreya, the Bodhisattva Mahâsattva, and the whole assembly of Bodhisattvas (in these words): It is the intention of the Tathâgata, young men of good family, to begin a grand discourse for the teaching of the law, to pour the great rain of the law, to make resound the great drum of the law, to raise the great

banner of the law, to kindle the great torch of the law, to blow the great conch trumpet of the law, and to strike the great tymbal of the law. Again, it is the intention of the Tathâgata, young men of good family, to make a grand exposition of the law this very day. Thus it appears to me, young men of good family, as I have witnessed a similar sign of the former Tathâgatas[1], the Arhats, the perfectly enlightened. Those former Tathâgatas, &c., they, too, emitted a lustrous ray, and I am convinced that the Tathâgata is about to deliver a grand discourse for the teaching of the law and make his grand speech on the law everywhere heard, he having shown such a fore-token. And because the Tathâgata, &c., wishes that this Dharmaparyâya meeting opposition in all the world[2] be heard everywhere, therefore does he display so great a miracle and this fore-token consisting in the lustre occasioned by the emission of a ray.

[1] Hence it follows that Mañgusrî is eternally young, like the rising sun, like Mithra, and like the Arhatâm deva, the latest, or youngest, of the Arhats or Ginas.

[2] The rendering of vipratyanîka, var. lect. vipratyanîyaka, is doubtful. Burnouf, who translates it by 'avec laquelle (le monde entier) doit être en désaccord,' remarks in his comment (Lotus, p. 323) that the Tibetan version assigns to pratyanîyaka the meaning of 'accordance, concord.' It is, however, extremely doubtful whether such a word as pratyanîyaka exists at all, and if pratyanîka should really be used in the sense of 'concord,' notwithstanding its generally occurring in the sense of 'opposition,' we must suppose that from the notion of 'an opposite party' has developed that of a party, paksha, in general. On that assumption we can account for vipratyanîka being used in the sense of vipaksha, repugnant, contrary, belonging to a different party. As to vipratyanîyaka, also Lalita-vistara, p. 513, this may be a wrongly Sanskritised vippakkanîyaka, to which would answer a Sanskrit vipratyanîkaka.

I remember, young men of good family, that in the days of yore, many immeasurable, inconceivable, immense, infinite, countless Æons, more than countless Æons ago, nay, long and very long before, there was born a Tathâgata called Kandrasûryapradîpa[1], an Arhat, &c., endowed with science and conduct[2], a Sugata, knower of the world, an incomparable tamer of men, a teacher (and ruler) of gods and men, a Buddha and Lord. He showed the law; he revealed the duteous course which is holy at its commencement, holy in its middle, holy at the end, good in substance and form, complete and perfect, correct and pure. That is to say, to the disciples he preached the law containing the four Noble Truths, and starting from the chain of causes and effects, tending to overcome birth, decrepitude, sickness, death, sorrow, lamentation, woe, grief, despondency, and finally leading to Nirvâṇa; and to the Bodhisattvas he preached the law connected with the six Perfections[3], and terminating in the knowledge of the Omniscient, after the attainment of supreme, perfect enlightenment.

[Now, young men of good family, long before the time of that Tathâgata Kandrasûryapradîpa, the Arhat, &c., there had appeared a Tathâgata, &c., likewise called Kandrasûryapradîpa, after whom, O Agita[4], there were twenty thousand Tathâgatas,

[1] I. e. having the shine of moon and sun.

[2] Otherwise, with light and motion.

[3] The six Pâramitâs, viz. of almsgiving, morality, patience, zeal or energy, meditation, and wisdom.

[4] I. e. invincible, invictus. The palpable connection between Maitreya Agita and Mithras Invictus is no proof of the Buddhists having borrowed the figure from the Persians; the coincidence

&c., all of them bearing the name of *K*andrasûrya-pradîpa, of the same lineage and family name, to wit, of Bharadvâga[1]. All those twenty thousand Tathâgatas, O Agita, from the first to the last, showed the law, revealed the course which is holy at its commencement, holy in its middle, holy at the end, &c. &c.[2]]

The aforesaid Lord *K*andrasûryapradîpa, the Tathâgata, &c., when a young prince and not yet having left home (to embrace the ascetic life), had eight sons, viz. the young princes Sumati, Anantamati, Ratnamati, Viseshamati, Vimatisamudghâtin, Ghoshamati, and Dharmamati. These eight young princes, Agita, sons to the Lord *K*andrasûryapradîpa, the Tathâgata, had an immense fortune[3]. Each of them was in possession of four great continents, where they exercised the kingly sway. When they saw that the Lord had left his home to become an ascetic, and heard that he had attained supreme, perfect enlightenment, they forsook all of them the pleasures of royalty and followed the example of the Lord by resigning the world; all of them strove to

being perfectly explainable if we consider the narrow relationship of Indian and Iranian mythology. Maitreya is not strictly identical with Mitra, but a younger edition, so to speak, of him; he is the future saviour.

[1] It is clear that Bharadvâga, a well-known progenitor of one of the Brahmanic families, existed long before the creation, i.e. of the last creation of the world. There can be no question of his being a man, at least in the system of the Lotus.

[2] The words in brackets are wanting in one of the MSS.

[3] *Ri*ddhi is the word used in the text. As an ecclesiastical term it denotes 'magic power,' but that artificial meaning does not suit here.

reach superior enlightenment and became preachers of the law. While constantly leading a holy life, those young princes planted roots of goodness under many thousands of Buddhas.

It was at that time, Agita, that the Lord Kandrasûryapradîpa, the Tathâgata, &c., after expounding the Dharmaparyâya called 'the Great Exposition,' a text of great extension, serving to instruct Bodhisattvas and proper to all Buddhas, at the same moment and instant, at the same gathering of the classes of hearers, sat cross-legged on the same seat of the law, and entered upon the meditation termed 'the Station of the exposition of Infinity;' his body was motionless, and his mind had reached perfect tranquillity. And as soon as the Lord had entered upon meditation, there fell a great rain of divine flowers, Mandâravas and great Mandâravas, Mañgûshakas and great Mañgûshakas, covering the Lord and the four classes of hearers, while the whole Buddha-field shook in six ways; it moved, removed, trembled, trembled from one end to the other, tossed, tossed along.

Then did those who were assembled and sitting together at that congregation, monks, nuns, male and female lay devotees, gods, Nâgas, goblins, Gandharvas, demons, Garuḍas, Kinnaras, great serpents, men and beings not human, as well as governors of a region, rulers of armies and rulers of four continents, all of them with their followers gaze on the Lord in astonishment, in amazement, in ecstasy.

And at that moment there issued a ray from within the circle of hair between the eyebrows of the Lord. It extended over eighteen hundred

thousand Buddha-fields in the eastern quarter, so that all those Buddha-fields appeared wholly illuminated by its radiance, just like the Buddha-fields do now, O Agita.

[At that juncture, Agita, there were twenty koṭis of Bodhisattvas following the Lord. All hearers of the law in that assembly, on seeing how the world was illuminated by the lustre of that ray, felt astonishment, amazement, ecstasy, and curiosity [1].]

Now it happened, Agita, that under the rule of the aforesaid Lord there was a Bodhisattva called Varaprabha, who had eight hundred pupils. It was to this Bodhisattva Varaprabha that the Lord, on rising from his meditation, revealed the Dharmaparyâya called 'the Lotus of the True Law.' He spoke during fully sixty intermediate kalpas, always sitting on the same seat, with immovable body and tranquil mind. And the whole assembly continued sitting on the same seats, listening to the preaching of the Lord for sixty intermediate kalpas, there being not a single creature in that assembly who felt fatigue of body or mind.

As the Lord Candrasûryapradîpa, the Tathâgata, &c., during sixty intermediate kalpas had been expounding the Dharmaparyâya called 'the Lotus of the True Law,' a text of great development, serving to instruct Bodhisattvas and proper to all Buddhas, he instantly announced his complete Nirvâṇa to the world, including the gods, Mâras and Brahmas, to all creatures, including ascetics, Brahmans, gods, men and demons, saying: To-day, O monks, this very

[1] The passage in brackets is wanting in one of the MSS.

night, in the middle watch, will the Tathâgata, by entering the element of absolute Nirvâṇa, become wholly extinct.

Thereupon, Agita, the Lord Kandrasûryapradîpa, the Tathâgata, &c., predestinated the Bodhisattva called Śrîgarbha to supreme, perfect enlightenment, and then spoke thus to the whole assembly: O monks, this Bodhisattva Śrîgarbha here shall immediately after me attain supreme, perfect enlightenment, and become Vimalanetra, the Tathâgata, &c.

Thereafter, Agita, that very night, at that very watch, the Lord Kandrasûryapradîpa, the Tathâgata, &c., became extinct by entering the element of absolute Nirvâṇa. And the afore-mentioned Dharmaparyâya, termed 'the Lotus of the True Law,' was kept in memory by the Bodhisattva Mahâsattva Varaprabha; during eighty intermediate kalpas did the Bodhisattva Varaprabha keep and reveal the commandment of the Lord who had entered Nirvâṇa. Now it so happened, Agita, that the eight sons of the Lord Kandrasûryapradîpa, Mati and the rest, were pupils to that very Bodhisattva Varaprabha. They were by him made ripe for supreme, perfect enlightenment, and in after times they saw and worshipped many hundred thousand myriads of koṭis of Buddhas, all of whom had attained supreme, perfect enlightenment, the last of them being Dîpaṅkara, the Tathâgata, &c.

Amongst those eight pupils there was one Bodhisattva who attached an extreme value to gain, honour and praise, and was fond of glory, but all the words and letters one taught him faded (from his memory), did not stick. So he got the appella-

tion of Yasaskâma[1]. He had propitiated many hundred thousand myriads of koṭis of Buddhas by that root of goodness, and afterwards esteemed, honoured, respected, revered, venerated, worshipped them. Perhaps, Agita, thou feelest some doubt, perplexity or misgiving that in those days, at that time, there was another Bodhisvattva Mahâsattva Varaprabha, preacher of the law. But do not think so. Why? because it is myself who in those days, at that time, was the Bodhisattva Mahâsattva Varaprabha, preacher of the law; and that Bodhisattva named Yasaskâma, the lazy one, it is thyself, Agita, who in those days, at that time, wert the Bodhisattva named Yasaskâma, the lazy one.

And so, Agita, having once seen a similar foretoken of the Lord, I infer from a similar ray being emitted just now, that the Lord is about to expound the Dharmaparyâya called 'the Lotus of the True Law.'

And on that occasion, in order to treat the subject more copiously, Mañgusrî, the prince royal, uttered the following stanzas:

57. I remember a past period, inconceivable, illimited kalpas ago, when the highest of beings, the Gina of the name of Kandrasûryapradîpa, was in existence.

58. He preached the true law, he, the leader of creatures; he educated an infinite number of koṭis of beings, and roused inconceivably many Bodhisattvas to acquiring supreme Buddha-knowledge.

59. And the eight sons born to him, the leader, when he was prince royal, no sooner saw that the

[1] I. e. desirous of glory.

great sage had embraced ascetic life, than they resigned worldly pleasures and became monks.

60. And the Lord of the world proclaimed the law, and revealed to thousands of koṭis of living beings the Sûtra, the development, which by name is called 'the excellent Exposition of Infinity.'

61. Immediately after delivering his speech, the leader crossed his legs and entered upon the meditation of 'the excellent Exposition of the Infinite.' There on his seat of the law the eminent seer continued absorbed in meditation.

62. And there fell a celestial rain of Mandâravas, while the drums (of heaven) resounded without being struck; the gods and elves in the sky paid honour to the highest of men.

63. And simultaneously all the fields (of Buddha) began trembling. A wonder it was, a great prodigy. Then the chief emitted from between his brows one extremely beautiful ray,

64. Which moving to the eastern quarter glittered, illuminating the world all over the extent of eighteen thousand fields. It manifested the vanishing and appearing of beings.

65. Some of the fields then seemed jewelled, others showed the hue of lapis lazuli, all splendid, extremely beautiful, owing to the radiance of the ray from the leader.

66. Gods and men, as well as Nâgas, goblins, Gandharvas, nymphs, Kinnaras, and those occupied with serving the Sugata became visible in the spheres and paid their devotion.

67. The Buddhas also, those self-born beings, appeared of their own accord, resembling golden columns; like unto a golden disk (within lapis

lazuli), they revealed the law in the midst of the assembly.

68. The disciples, indeed, are not to be counted: the disciples of Sugata are numberless. Yet the lustre of the ray renders them all visible in every field.

69. Energetic, without breach or flaw in their course, similar to gems and jewels, the sons of the leaders of men are visible in the mountain caves where they are dwelling.

70. Numerous Bodhisattvas, like the sand of the Ganges, who are spending all their wealth in giving alms, who have the strength of patience, are devoted to contemplation and wise, become all of them visible by that ray.

71. Immovable, unshaken, firm in patience, devoted to contemplation, and absorbed in meditation are seen the true sons of the Sugatas while they are striving for supreme enlightenment by dint of meditation.

72. They preach the law in many spheres, and point to the true, quiet, spotless state they know. Such is the effect produced by the power of the Sugata.

73. And all the four classes of hearers on seeing the power of the mighty[1] *K*andrârka-

[1] The text has tâyin, a word frequently occurring in the Lotus. I assume that the form tâpin, given in the dictionaries as an epithet of Buddha, is but a misread tâyin, and further that this is radically the same with the Pâli tâdî (tâdin). As tâyana, Pâṇini I, 3, 38, is explained to have the meaning of thriving, prospering, it may be supposed that tâyin on the strength of its derivation denotes thriving, prosperous, mighty, holy, as well as making prosperous, blessing, sanctifying. Burnouf derives it from a supposed Sanskrit trâyin, and translates it by 'protector.' It is, indeed, by no means unlikely

dîpa[1] were filled with joy and asked one another: How is this?

74. And soon afterwards, as the Leader of the world, worshipped by men, gods, and goblins, rose from his meditation, he addressed his son Varaprabha, the wise Bodhisattva and preacher of the law:

75. 'Thou art wise, the eye and refuge of the world; thou art the trustworthy keeper of my law, and canst bear witness as to the treasure of laws which I am to lay bare to the weal of living beings.'

76. Then, after rousing and stimulating, praising and lauding many Bodhisattvas, did the *G*ina proclaim the supreme laws during fully sixty intermediate kalpas.

77. And whatever excellent supreme law was proclaimed by the Lord of the world while continuing sitting on the very same seat, was kept in memory by Varaprabha, the son of *G*ina, the preacher of the law.

78. And after the *G*ina and Leader had manifested the supreme law and stimulated the numerous crowd, he spoke, that day, towards the world including the gods (as follows):

79. 'I have manifested the rule of the law; I have shown the nature of the law; now, O monks, it is the time of my Nirvâ*n*a; this very night, in the middle watch.

80. 'Be zealous and strong in persuasion; apply yourselves to my lessons; (for) the *G*inas, the great

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that tâyin was used synonymously with nâtha or nâyaka, but it seems not necessary to derive it from trâyate.

[1] This name is synonymous with *K*andrasûryapradîpa; one of the MSS. has *K*andrapradîpa.

seers, are but rarely met with in the lapse of myriads of koṭis of Æons.'

81. The many sons of Buddha were struck with grief and filled with extreme sorrow when they heard the voice of the highest of men announcing that his Nirvâṇa was near at hand.

82. To comfort so inconceivably many koṭis of living beings the king of kings said: 'Be not afraid, O monks; after my Nirvâṇa there shall be another Buddha.

83. 'The wise Bodhisattva Śrîgarbha, after finishing his course in faultless knowledge, shall reach highest, supreme enlightenment, and become a Gina under the name of Vimalâgranetra.'

84. That very night, in the middle watch, he met complete extinction, like a lamp when the cause (of its burning) is exhausted. His relics were distributed, and of his Stûpas there was an infinite number of myriads of koṭis.

85. The monks and nuns at the time being, who strove after supreme, highest enlightenment, numerous as sand of the Ganges, applied themselves to the commandment of the Sugata.

86. And the monk who then was the preacher of the law and the keeper of the law, Varaprabha, expounded for fully eighty intermediate kalpas the highest laws according to the commandment (of the Sugata).

87. He had eight hundred pupils, who all of them were by him brought to full development. They saw many koṭis of Buddhas, great sages, whom they worshipped.

88. By following the regular course they became Buddhas in several spheres, and as they followed

one another in immediate succession they successively foretold each other's future destiny to Buddhaship.

89. The last of these Buddhas following one another was Dipaṅkara. He, the supreme god of gods, honoured by crowds of sages, educated thousands of koṭis of living beings.

90. Among the pupils of Varaprabha, the son of Gina, at the time of his teaching the law, was one slothful, covetous, greedy of gain and cleverness.

91. He was also excessively desirous of glory, but very fickle, so that the lessons dictated to him and his own reading faded from his memory as soon as learnt.

92. His name was Yaśaskâma, by which he was known everywhere. By the accumulated merit[1] of that good action, spotted as it was,

93. He propitiated thousands of koṭis of Buddhas, whom he rendered ample honour. He went through the regular course of duties and saw the present Buddha Śâkyasiṁha.

94. He shall be the last to reach superior enlightenment and become a Lord known by the family name of Maitreya, who shall educate thousands of koṭis of creatures.

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[1] The MSS. have tenâkuśalena karmaṇâ, tenokuśalena karmaṇâ. As teno and tenâ in the stanzas are occasionally used instead of tena, it is uncertain whether tenâk. is to be separated into tena and akuśala. This much is clear, that the author of the foregoing prose text has taken the words as tenâ (Vedic the same) or teno, and kuśala. The good in Yaśaskâma was his love of renown, of good fame. Maitreya, by his very nature, holds a middle position between black night and bright daylight; Mithra also is represented as a *μεσίτης*.

95. He who then, under the rule of the extinct Sugata, was so slothful, was thyself, and it was I who then was the preacher of the law.

96. As on seeing a foretoken of this kind I recognise a sign such as I have seen manifested of yore, therefore and on that account I know,

97. That decidedly the chief of *G*inas, the supreme king of the *S*âkyas, the All-seeing, who knows the highest truth, is about to pronounce the excellent Sûtra which I have heard before.

98. That very sign displayed at present is a proof of the skilfulness of the leaders; the Lion of the *S*âkyas is to make an exhortation, to declare the fixed nature of the law.

99. Be well prepared and well minded; join your hands: he who is affectionate and merciful to the world is going to speak, is going to pour the endless rain of the law and refresh those that are waiting for enlightenment.

100. And if some should feel doubt, uncertainty, or misgiving in any respect, then the Wise One shall remove it for his children, the Bodhisattvas here striving after enlightenment.

CHAPTER II.

SKILFULNESS[1].

The Lord then rose with recollection and consciousness from his meditation, and forthwith addressed the venerable Śâriputra: The Buddha knowledge, Śâriputra, is profound, difficult to understand, difficult to comprehend. It is difficult for all disciples and Pratyekabuddhas to fathom the knowledge arrived at by the Tathâgatas, &c., and that, Śâriputra, because the Tathâgatas have worshipped many hundred thousand myriads of koṭis of Buddhas; because they have fulfilled their course for supreme, complete enlightenment, during many hundred thousand myriads of koṭis of Æons; because they have wandered far, displaying energy and possessed of wonderful and marvellous properties; possessed of properties difficult to understand; because they have found out things difficult to understand.

The mystery[2] of the Tathâgatas, &c., is difficult to understand, Śâriputra, because when they explain the laws (or phenomena, things) that have their

[1] Or, able management, diplomacy, upâyakauśalya. Upâya means an expedient, but with the Prâgñikas it denotes the energy of Pragñâ, the latter being Nature, otherwise called Mâyâ; see B. H. Hodgson, Essays on the Languages, Literature, and Religion of Nepál and Tibet, p. 104; cf. pp. 72, 78, 89. From the atheistic point of view the possessor of upâyakauśalya can hardly be anything else but all-ruling Time; regarded from the theistic view he must be the Almighty Spirit.

[2] Sandhâ-bhâshya; on this term more in the sequel.

causes in themselves they do so by means of skilfulness, by the display of knowledge, by arguments, reasons, fundamental ideas, interpretations, and suggestions. By a variety of skilfulness they are able to release creatures that are attached to one point or another. The Tathâgatas, &c., *Sâ*riputra, have acquired the highest perfection in skilfulness and the display of knowledge; they are endowed with wonderful properties, such as the display of free and unchecked knowledge; the powers[1]; the absence of hesitation; the independent conditions[2]; the strength of the organs; the constituents of Bodhi[3]; the contemplations; emancipations[4]; meditations; the degrees of concentration of mind. The Tathâgatas, &c., *Sâ*riputra, are able to expound various things and have something wonderful and marvellous. Enough, *Sâ*riputra, let it suffice to say, that the Tathâgatas, &c., have something extremely

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[1] Here will be meant the ten powers, whence the epithet of Dasabala applied to a Buddha; they are enumerated in S. Hardy's Manual, p. 379. Other enumerations count four, five, or seven powers.

[2] Or rather, the uncommon, not vulgar properties which distinguish the saints from the vulgar; these âveṇikadharmas, also called buddhadharmas, are eighteen in number; S. Hardy's Manual, p. 381.

[3] The seven Bodhyaṅgas, viz. recollection, investigation, energy, joyfulness, calm, contemplation, and equanimity.

[4] Vimoksha, vimukti, for which see Burnouf's Appendix to the Lotus, p. 824 sqq. According to the view there expressed the eight Vimokshas are as many states of intellect which the thinking sage is going through in his effort to emancipate himself from the versatile world; cf. Lotus, p. 543. There is also a threefold Vimoksha, mentioned by Childers, Pâli Dict., p. 270; it may be compared with the threefold *Ś*itta-vimukti in the Yoga system; see Comm. on Yogasâstra, 2, 27.

wonderful, Sâriputra. None but a Tathâgata, Sâriputra, can impart to a Tathâgata those laws which the Tathâgata knows. And all laws, Sâriputra, are taught by the Tathâgata, and by him alone; no one but he knows all laws, what they are, how they are, like what they are, of what characteristics and of what nature they are.

And on that occasion, to set forth the same subject more copiously, the Lord uttered the following stanzas:

1. Innumerable are the great heroes in the world that embraces gods and men; the totality of creatures is unable to completely know the leaders.

2. None can know their powers and states of emancipation, their absence of hesitation and Buddha properties, such as they are.

3. Of yore have I followed in presence of koṭis of Buddhas the good course which is profound, subtle, difficult to understand, and most difficult to find.

4. After pursuing that career during an inconceivable number of koṭis of Æons, I have on the terrace of enlightenment discovered the fruit thereof.

5. And therefore I recognise, like the other chiefs of the world, how it is, like what it is, and what are its characteristics.

6. It is impossible to explain it; it is unutterable; nor is there such a being in the world

7. To whom this law could be explained or who would be able to understand it when explained, with exception of the Bodhisattvas, those who are firm in resolve.

8. As to the disciples of the Knower of the world, those who have done their duty and received praise

from the Sugatas, who are freed from faults and have arrived at the last stage of bodily existence, the *G*ina-knowledge lies beyond their sphere.

9. If this whole sphere were full of beings like *S*ârisuta, and if they were to investigate with combined efforts, they would be unable to comprehend the knowledge of the Sugata.

10. Even if the ten points of space were full of sages like thee, ay, if they were full of such as the rest of my disciples,

11. And if those beings combined were to investigate the knowledge of the Sugata, they would, all together, not be able to comprehend the Buddha-knowledge in its whole immensity.

12. If the ten points of space were filled with Pratyekabuddhas, free from faults, gifted with acute faculties, and standing in the last stage of their existence, as numerous as reeds and bamboos in the woods;

13. And if combined for an endless number of myriads of ko*/*is of *Æ*ons, they were to investigate a part only of my superior laws, they would never find out its real meaning.

14. If the ten points of space were full of Bodhisattvas who, after having done their duty under many ko*/*is of Buddhas, investigated all things and preached many sermons, after entering a new vehicle[1];

15. If the whole world were full of them, as of dense reeds and bamboos, without any interstices, and if all combined were to investigate the law which the Sugata has realised;

[1] Or rather, a new career.

16. If they were going on investigating for many koṭis of Æons, as incalculable as the sand of the Ganges, with undivided attention and subtle wit, even then that (knowledge) would be beyond their ken.

17. If such Bodhisattvas as are unable to fall back, numerous as the sand of the Ganges, were to investigate it with undivided attention, it would prove to lie beyond their ken.

18. Profound are the laws of the Buddhas, and subtle; all inscrutable and faultless. I myself know them as well as the Ginas do in the ten directions of the world.

19. Thou, Sâriputra, be full of trust in what the Sugata declares. The Gina speaks no falsehood, the great Seer who has so long preached the highest truth.

20. I address all disciples here, those who have set out to reach the enlightenment of Pratyeka-buddhas, those who are roused to activity at my Nirvâṇa[1], and those who have been released from the series of evils.

21. It is by my superior skilfulness that I explain the law at great length to the world at large. I deliver whosoever are attached to one point or another, and show the three vehicles[2].

The eminent disciples in the assembly headed by Âgñâta-Kauṇḍinya, the twelve hundred Arhats faultless and self-controlled, the other monks, nuns, male and female lay devotees using the vehicle of disciples, and those who had entered the vehicle of Pratyeka-

[1] Or, who by me are established in Nirvâṇa.

[2] The word yâna in the text also means 'a career, course.'

buddhas, all of them made this reflection: What may be the cause, what the reason of the Lord so extremely extolling the skilfulness of the Tathâgatas? of his extolling it by saying, 'Profound is the law by me discovered;' of his extolling it by saying, 'It is difficult for all disciples and Pratyekabuddhas to understand it.' But as yet the Lord has declared no more than one kind of emancipation, and therefore we also should acquire the Buddha-laws on reaching Nirvâṇa. We do not catch the meaning of this utterance of the Lord.

And the venerable Śâriputra, who apprehended the doubt and uncertainty of the four classes of the audience and guessed their thoughts from what was passing in his own mind, himself being in doubt about the law, then said to the Lord: What, O Lord, is the cause, what the reason of the Lord so repeatedly and extremely extolling the skilfulness, knowledge, and preaching of the Tathâgata? Why does he repeatedly extol it by saying, 'Profound is the law by me discovered; it is difficult to understand the mystery of the Tathâgatas.' Never before have I heard from the Lord such a discourse on the law. These four classes of the audience, O Lord, are overcome with doubt and perplexity. Therefore may the Lord be pleased to explain what the Tathâgata is alluding to, when repeatedly extolling the profound law of the Tathâgatas.

On that occasion the venerable Śâriputra uttered the following stanzas:

22. Now first does the Sun of men utter such a speech: 'I have acquired the powers, emancipations, and numberless meditations.'

23. And thou mentionest the terrace of enlighten-

ment without any one asking thee; thou mentionest the mystery, although no one asks thee.

24. Thou speakest unasked and laudest thine own course; thou mentionest thy having obtained knowledge and pronouncest profound words.

25. To-day a question rises in my mind and of these self-controlled, faultless beings striving after Nirvâṇa: Why does the Gina speak in this manner?

26. Those who aspire to the enlightenment of Pratyekabuddhas, the nuns and monks, gods, Nâgas, goblins, Gandharvas, and great serpents, are talking together, while looking up to the highest of men,

27. And ponder in perplexity. Give an elucidation, great Sage, to all the disciples of Sugata here assembled.

28. Myself have reached the perfection (of virtue), have been taught by the supreme Sage; still, O highest of men! even in my position I feel some doubt whether the course (of duty) shown to me shall receive its final sanction by Nirvâṇa.

29. Let thy voice be heard, O thou whose voice resounds like an egregious kettle-drum! proclaim thy law such as it is. The legitimate sons of Gina here standing and gazing at the Gina, with joined hands;

30. As well as the gods, Nâgas, goblins, Titans, numbering thousands of koṭis, like sand of the Ganges; and those that aspire to superior enlightenment, here standing, fully eighty thousand in number;

31. Further, the kings, rulers of provinces and paramount monarchs, who have flocked hither from thousands of koṭis of countries, are now standing with joined hands, and respectful, thinking: How are we to fulfil the course of duty?

The venerable *Sâ*riputra having spoken, the Lord said to him: Enough, *Sâ*riputra; it is of no use explaining this matter. Why? Because, *Sâ*riputra, the world, including the gods, would be frightened if this matter were expounded.

But the venerable *Sâ*riputra entreated the Lord a second time, saying: Let the Lord expound, let the Sugata expound this matter, for in this assembly, O Lord, there are many hundreds, many thousands, many hundred thousands, many hundred thousand myriads of ko*t*is of living beings who have seen former Buddhas, who are intelligent, and will believe, value, and accept the words of the Lord.

The venerable *Sâ*riputra addressed the Lord with this stanza:

32. Speak clearly, O most eminent of *G*inas! in this assembly there are thousands of living beings trustful, affectionate, and respectful towards the Sugata; they will understand the law by thee expounded.

And the Lord said a second time to the venerable *Sâ*riputra: Enough, *Sâ*riputra; it is of no use explaining this matter, for the world, including the gods, would be frightened, *Sâ*riputra, if this matter were expounded, and some monks might be proud and come to a heavy fall[1].

And on that occasion uttered the Lord the following stanza:

33. Speak no more of it that I should declare this law! This knowledge is too subtle, inscrutable, and there are so many unwise men who in their conceit and foolishness would scoff at the law revealed.

[1] Or, commit a great offence.

A third time the venerable Śâriputra entreated the Lord, saying: Let the Lord expound, let the Sugata expound this matter. In this assembly, O Lord, there are many hundreds of living beings my equals, and many hundreds, many thousands, many hundred thousands, many hundred thousand myriads of koṭis of other living beings more, who in former births have been brought by the Lord to full ripeness. They will believe, value, and accept what the Lord declares, which shall tend to their advantage, weal, and happiness in length of time.

On that occasion the venerable Śâriputra uttered the following stanzas:

34. Explain the law, O thou most high of men! I, thine eldest son, beseech thee. Here are thousands of koṭis of beings who are to believe in the law by thee revealed.

35. And those beings that in former births so long and constantly have by thee been brought to full maturity and now are all standing here with joined hands, they, too, are to believe in this law.

36. Let the Sugata, seeing the twelve hundred, my equals, and those who are striving after superior enlightenment, speak to them and produce in them an extreme joy.

When the Lord for the third time heard the entreaty of the venerable Śâriputra, he spoke to him as follows: Now that thou entreatest the Tathâgata a third time, Śâriputra, I will answer thee. Listen then, Śâriputra, take well and duly to heart what I am saying; I am going to speak.

Now it happened that five thousand proud monks, nuns, and lay devotees of both sexes in the congregation rose from their seats and, after saluting with

their heads the Lord's feet, went to leave the assembly. Owing to the principle of good which there is in pride they imagined having attained what they had not, and having understood what they had not. Therefore, thinking themselves aggrieved, they went to leave the assembly, to which the Lord by his silence showed assent.

Thereupon the Lord addressed the venerable Śâriputra: My congregation, Śâriputra, has been cleared from the chaff[1], freed from the trash; it is firmly established in the strength of faith. It is good, Śâriputra, that those proud ones are gone away. Now I am going to expound the matter, Śâriputra. 'Very well, Lord,' replied the venerable Śâriputra. The Lord then began and said:

It is but now and then, Śâriputra, that the Tathâgata preaches such a discourse on the law as this. Just as but now and then is seen the blossom of the glomerous fig-tree, Śâriputra, so does the Tathâgata but now and then preach such a discourse on the law. Believe me, Śâriputra; I speak what is real, I speak what is truthful, I speak what is right. It is difficult to understand the exposition of the mystery of the Tathâgata, Śâriputra; for in elucidating the law, Śâriputra, I use hundred thousands of various skilful means, such as different interpretations, indications, explanations, illustrations. It is not by reasoning, Śâriputra, that the law is to be found: it is beyond the pale of reasoning, and must be

[1] One of the MSS. has nishpralâva, which ought to be nishpalâva; another has nishpudgalâva. Both imaginary words are no doubt the result of an unhappy attempt to Sanskritise a Prâkrit nippalâva by scribes unacquainted with the Sanskrit palâva (Pâli palâpa). The right form occurs below, stanza 40.

learnt from the Tathâgata. For, Śâriputra, it is for a sole object, a sole aim, verily a lofty object, a lofty aim that the Buddha, the Tathâgata, &c., appears in the world. And what is that sole object, that sole aim, that lofty object, that lofty aim of the Buddha, the Tathâgata, &c., appearing in the world? To show all creatures the sight of Tathâgata-knowledge[1] does the Buddha, the Tathâgata, &c., appear in the world; to open the eyes of creatures for the sight of Tathâgata-knowledge does the Buddha, the Tathâgata, &c., appear in the world. This, O Śâriputra, is the sole object, the sole aim, the sole purpose of his appearance in the world. Such then, Śâriputra, is the sole object, the sole aim, the lofty object, the lofty aim of the Tathâgata. And it is achieved by the Tathâgata. For, Śâriputra, I do show all creatures the sight of Tathâgata-knowledge; I do open the eyes of creatures for the sight of Tathâgata-knowledge, Śâriputra; I do firmly establish the teaching of Tathâgata-knowledge, Śâriputra; I do lead the teaching of Tathâgata-knowledge on the right path, Śâriputra. By means of one sole vehicle[2], to wit, the Buddha-vehicle, Śâriputra, do I teach creatures the law; there is no second vehicle, nor a third. This is the nature of the law, Śâriputra, universally in the world, in all directions. For, Śâriputra, all the Tathâgatas, &c., who in times past existed in countless, innumerable spheres in all directions for the weal of many, the happiness of many, out of pity to the world, for the benefit, weal, and happiness of the great body of creatures,

[1] Or, to rouse all creatures by the display of Tathâgata-knowledge.
[2] Rather and properly, one sole course.

and who preached the law to gods and men with able means, such as several directions and indications, various arguments, reasons, illustrations, fundamental ideas, interpretations, paying regard to the dispositions of creatures whose inclinations and temperaments are so manifold, all those Buddhas and Lords, *Sâriputra*, have preached the law to creatures by means of only one vehicle, the Buddha-vehicle, which finally leads to omniscience; it is identical with showing all creatures the sight of Tathâgata-knowledge; with opening the eyes of creatures for the sight of Tathâgata-knowledge; with the awakening (or admonishing) by the display (or sight) of Tathâgata-knowledge[1]; with leading the teaching of Tathâgata-knowledge on the right path. Such is the law they have preached to creatures. And those creatures, *Sâriputra*, who have heard the law from the past Tathâgatas, &c., have all of them reached supreme, perfect enlightenment.

And the Tathâgatas, &c., who shall exist in future, *Sâriputra*, in countless, innumerable spheres in all directions for the weal of many, the happiness of many, out of pity to the world, for the benefit, weal, and happiness of the great body of creatures, and who shall preach the law to gods and men (&c., as above till) the right path. Such is the law they shall preach to creatures. And those creatures, *Sâriputra*, who shall hear the law from the future Tathâgatas, &c., shall all of them reach supreme, perfect enlightenment.

And the Tathâgatas, &c., who now at present are

[1] One MS. has Tathâgata*gñâ*nadesanapratibodhana; the other °darsana° instead of °desana°.

staying, living, existing, Śâriputra, in countless, innumerable spheres in all directions, &c., and who are preaching the law to gods and men (&c., as above till) the right path. Such is the law they are preaching to creatures. And those creatures, Śâriputra, who are hearing the law from the present Tathâgatas, &c., shall all of them reach supreme, perfect enlightenment.

I myself also, Śâriputra, am at the present period a Tathâgata, &c., for the weal of many (&c., till) manifold; I myself also, Śâriputra, am preaching the law to creatures (&c., till) the right path. Such is the law I preach to creatures. And those creatures, Śâriputra, who now are hearing the law from me, shall all of them reach supreme, perfect enlightenment. In this sense, Śâriputra, it must be understood that nowhere in the world a second vehicle is taught, far less a third.

Yet, Śâriputra, when the Tathâgatas, &c., happen to appear at the decay[1] of the epoch, the decay of creatures, the decay of besetting sins[2], the decay of views, or the decay of lifetime; when they appear amid such signs of decay at the disturbance of the epoch; when creatures are much tainted, full of greed and poor in roots of goodness; then, Śâriputra, the Tathâgatas, &c., use, skilfully, to designate that one and sole Buddha-vehicle by the appellation of the threefold vehicle. Now, Śâriputra, such disciples, Arhats, or Pratyekabuddhas

[1] One MS. has °kashâyeshu in the plural, literally 'the dregs.'

[2] Kleśakashâya, which Burnouf renders by 'la corruption du mal.' I think we might paraphrase the term used in the text by saying, the time when the besetting sins or natural depravities show themselves at their very worst.

who do not hear their actually being called to the Buddha-vehicle by the Tathâgata, who do not perceive, nor heed it, those, *Ś*âriputra, should not be acknowledged as disciples of the Tathâgata, nor as Arhats, nor as Pratyekabuddhas.

Again, *Ś*âriputra, if there be some monk or nun pretending to Arhatship without an earnest vow to reach supreme, perfect enlightenment and saying, 'I am standing too high[1] for the Buddha-vehicle, I am in my last appearance in the body before complete Nirvâ*n*a,' then, *Ś*âriputra, consider such a one to be conceited. For, *Ś*âriputra, it is unfit, it is improper that a monk, a faultless Arhat, should not believe in the law which he hears from the Tathâgata in his presence. I leave out of question when the Tathâgata shall have reached complete Nirvâ*n*a; for at that period, that time, *Ś*âriputra, when the Tathâgata shall be wholly extinct, there shall be none who either knows by heart or preaches such Sûtras as this. It will be under other Tathâgatas, &c., that they are to be freed from doubts. In respect to these things believe my words, *Ś*âriputra, value them, take them to heart; for there is no falsehood in the Tathâgatas, *Ś*âriputra. There is but one vehicle, *Ś*âriputra, and that the Buddha-vehicle.

And on that occasion to set forth this matter more copiously the Lord uttered the following stanzas:

[1] According to the reading utsanna; another MS. has u*kkh*inna, the reading followed by Burnouf, for he renders it by 'exclu.' The form u*kkh*inna could the more easily creep in, because instead of utsanna we often find u*kkh*anna, which, in fact, I believe to be the true form, for the word may be derived from *sad*, akin to Latin cedo, Greek κάκασμαι; the usual spelling, however, is utsanna.

37. No less than five thousand monks, nuns, and lay devotees of both sexes, full of unbelief and conceit,

38. Remarking this slight, went, defective in training and foolish as they were, away in order to beware of damage.

39. The Lord, who knew them to be the dregs of the congregation, exclaimed[1]: They have no sufficient merit to hear this law.

40. My congregation is now pure[2], freed from chaff; the trash is removed and the pith only remains.

41. Hear from me, Sâriputra, how this law has been discovered by the highest man[3], and how the mighty Buddhas are preaching it with many hundred proofs of skilfulness.

42. I know the disposition and conduct, the various inclinations of kotis of living beings in this world; I know their various actions and the good they have done before.

43. Those living beings I initiate in this (law) by the aid of manifold interpretations and reasons; and by hundreds of arguments and illustrations have I, in one way or another, gladdened all creatures.

44. I utter both Sûtras and stanzas; legends,

[1] The two preceding stanzas and the half of this stanza make no part of the Lord's speech. It appears that the maker of the prose text has worked upon the older text in poetry, and on this occasion has been at a loss how to connect the latter with the former. The matter is easily explained on the assumption that the verses contained the ancient text, and therefore were treated with the greatest scruples.

[2] Suddhâ; Burnouf rendering 'ayant de la foi' has followed another reading, sraddhâ.

[3] The term used is Purushottama, a well-known epithet of Vishnu.

Gâtakas [1], and prodigies, besides hundreds of introductions and curious parables.

45. I show Nirvâ*n*a to the ignorant with low dispositions, who have followed no course of duty under many ko*t*is of Buddhas, are bound to continued existence and wretched.

46. The self-born one uses such means to manifest Buddha-knowledge, but he shall never say to them, Ye also are to become Buddhas [2].

47. Why should not the mighty [3] one, after having waited for the right time, speak, now that he perceives the right moment is come? This is the fit opportunity, met somehow, of commencing the exposition of what really is.

48. Now the word of my commandment, as contained in nine divisions [4], has been published according to the varying degree of strength of creatures. Such is the device I have shown in order to introduce (creatures) to the knowledge of the giver of boons.

49. And to those in the world who have always been pure, wise, good-minded, compassionate sons

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[1] Moralising tales and fables, so-called birth stories. Of the Pâli version of those tales a part has been edited by Professor Fausböll and translated by Dr. Rhys Davids.

[2] The reading is uncertain; one MS. has yushme pi buddheka (!) bhavishyatheti; another yushmaipi buddhehi bhavishati (!).

[3] Tâyin; here one might translate the word by 'able, clever.'

[4] The nine divisions, according to the matter, of Scripture, are with the Southern Buddhists, Sutta, Geya, Veyyâkara*n*a, Gâthâ, Udâna, Itivuttaka, *G*âtaka, Abbhutadhamma, and Vedalla, to which answer in the Northern enumeration Sûtra, Geya, Vaiyâkara*n*a, Gâthâ, Udâna, Ityukta (or Itiv*r*ittika), *G*âtaka, Adbhutadharma, and Vaipulya; see Burnouf, Introduction, p. 51 sqq.

of Buddha and done their duty under many kotis of Buddhas will I make known amplified Sûtras.

50. For they are endowed with such gifts of mental disposition and such advantages of a blameless outward form[1] that I can announce to them: in future ye shall become Buddhas benevolent and compassionate.

51. Hearing which, all of them will be pervaded with delight (at the thought): We shall become Buddhas pre-eminent in the world. And I, perceiving their conduct, will again reveal amplified Sûtras.

52. And those are the disciples of the Leader, who have listened to my word of command. One single stanza learnt or kept in memory suffices, no doubt of it, to lead all of them to enlightenment.

53. There is, indeed, but one vehicle; there is no second, nor a third anywhere in the world, apart from the case of the Purushottamas using an expedient to show that there is a diversity of vehicles.

54. The Chief of the world appears in the world to reveal the Buddha-knowledge. He has but one aim, indeed, no second; the Buddhas do not bring over (creatures) by an inferior vehicle.

55. There where the self-born one has established himself, and where the object of knowledge is, of whatever form or kind; (where) the powers, the stages of meditation, the emancipations, the perfected faculties (are); there the beings also shall be established.

56. I should be guilty of envy, should I, after

[1] The text has: tathâhi te âsayasampadâhi visuddharûpâyasamanvitâ 'bhût. This abhût is rather an unhappy attempt at Sanskritising a Prâkrit ahum or ahu, than a singular used for a plural. Sampad and âya are nearly synonymous terms.

reaching the spotless eminent state of enlightenment, establish any one in the inferior vehicle. That would not beseem me.

57. There is no envy whatever in me; no jealousy, no desire, nor passion. Therefore I am the Buddha, because the world follows my teaching[1].

58. When, splendidly marked with (the thirty-two) characteristics, I am illuminating this whole world, and, worshipped by many hundreds of beings, I show the (unmistakable) stamp of the nature of the law;

59. Then, *Sâriputra*, I think thus: How will all beings by the thirty-two characteristics mark the self-born Seer, who of his own accord sheds his lustre all over the world?

60. And while I am thinking and pondering, when my wish has been fulfilled and my vow accomplished, I no more[2] reveal Buddha-knowledge.

61. If, O son of *Sâri*[3], I spoke to the creatures, 'Vivify in your minds the wish for enlightenment,' they would in their ignorance all go astray and never catch the meaning of my good words.

62. And considering them to be such, and that they have not accomplished their course of duty in previous existences, (I see how) they are attached and devoted to sensual pleasures, infatuated by desire and blind with delusion.

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[1] Anubodhât, which may be rendered otherwise, '(because the world) perceives me.'

[2] One MS. reads *ka*, 'and,' for na, 'not.'

[3] *Sârisuta*, otherwise *Sâriputra*. *Sârikâ* or sârikâ is the Turdus Salica, one of whose other names is dûtî, masc. dûta. It is hardly a mere play of chance that *Sâriputra* in *Kullavagga* VII, 4 is praised as being an excellent dûta.

63. From lust they run into distress; they are tormented in the six states of existence and people the cemetery[1] again and again; they are overwhelmed with misfortune, as they possess little virtue.

64. They are continually entangled in the thickets of (sectarian) theories, such as, 'It is and it is not; it is thus and it is not thus.' In trying to get a decided opinion on what is found in the sixty-two (heretical) theories they come to embrace falsehood and continue in it.

65. They are hard to correct, proud, hypocritical, crooked, malignant, ignorant, dull; hence they do not hear the good Buddha-call, not once in koṭis of births.

66. To those, son of Śâri, I show a device and say: Put an end to your trouble. When I perceive creatures vexed with mishap I make them see Nirvâṇa.

67. And so do I reveal all those laws that are ever holy and correct from the very first. And the son of Buddha who has completed his course shall once be a Ǵina.

68. It is but my skilfulness which prompts me to manifest three vehicles; for there is but one vehicle and one track[2]; there is also but one instruction by the leaders.

69. Remove all doubt and uncertainty; and should

[1] Kaṭâṁsi vardhenti. This is a strangely altered kaṭasîṁ vardhenti, Pâli kaṭasiṁ vaḍḍhenti; see Ḱullavagga XII, 1, 3, and cf. the expression kaṭasivaḍḍhano in Ǵâtaka (ed. Fausbôll) I, p. 146, and the passage of Âpastamba II, 9, 23, 4 (in Bühler's transl. p. 156), where cemeteries, Śmasânâni, by the commentator Haradatta, are said to denote 'fresh births.'

[2] Or, method.

there be any who feel doubts, (let them know that) the Lords of the world speak the truth; this is the only vehicle, a second there is not.

70. The former Tathâgatas also, living in the past for innumerable Æons, the many thousands of Buddhas who are gone to final rest, whose number can never be counted,

71. Those highest of men[1] have all of them revealed most holy laws by means of illustrations, reasons, and arguments, with many hundred proofs of skilfulness.

72. And all of them have manifested but one vehicle and introduced but one on earth; by one vehicle have they led to full ripeness inconceivably many thousands of koṭis of beings.

73. Yet the Ginas possess various and manifold means through which the Tathâgata reveals to the world, including the gods, superior enlightenment, in consideration of the inclinations and dispositions (of the different beings).

74. And all in the world who are hearing or have heard the law from the mouth of the Tathâgatas, given alms, followed the moral precepts, and patiently accomplished the whole of their religious duties;

75. Who have acquitted themselves in point of zeal and meditation, with wisdom reflected on those laws, and performed several meritorious actions, have all of them reached enlightenment.

76. And such beings as were living patient, subdued, and disciplined, under the rule of the Ginas of those times, have all of them reached enlightenment.

[1] Purushottamâḥ.

77. Others also, who paid worship to the relics of the departed *G*inas, erected many thousands of Stûpas made of gems, gold, silver, or crystal,

78. Or built Stûpas of emerald, cat's eye[1], pearls, egregious lapis lazuli, or sapphire; they have all of them reached enlightenment.

79. And those who erected Stûpas from marble, sandal-wood, or eagle-wood; constructed Stûpas from Deodar or a combination of different sorts of timber;

80. And who in gladness of heart built for the *G*inas Stûpas of bricks or clay; or caused mounds of earth to be raised in forests and wildernesses in dedication to the *G*inas;

81. The little boys even, who in playing erected here and there heaps of sand with the intention of dedicating them as Stûpas to the *G*inas, they have all of them reached enlightenment.

82. Likewise have all who caused jewel images to be made and dedicated, adorned with the thirty-two characteristic signs, reached enlightenment.

83. Others who had images of Sugatas made of the seven precious substances, of copper or brass, have all of them reached enlightenment.

84. Those who ordered beautiful statues of Sugatas to be made of lead, iron, clay, or plaster have &c.

85. Those who made images (of the Sugatas) on painted walls, with complete limbs and the hundred holy signs, whether they drew them themselves or had them drawn by others, have &c.

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[1] Karketana, a certain precious stone, which, according to the dictionaries, is a kind of cat's eye. It rather looks as if it were the Greek χαλκηδόνιος.

86. Those even, whether men or boys, who during the lesson or in play, by way of amusement, made upon the walls (such) images with the nail or a piece of wood,

87. Have all of them reached enlightenment; they have become compassionate, and, by rousing many Bodhisattvas, have saved koṭis of creatures.

88. Those who offered flowers and perfumes to the relics of the Tathâgatas, to Stûpas, a mound of earth, images of clay or drawn on a wall;

89. Who caused musical instruments, drums, conch trumpets, and noisy great drums to be played, and raised the rattle of tymbals at such places in order to celebrate the highest enlightenment;

90. Who caused sweet lutes, cymbals, tabors, small drums, reed-pipes, flutes of —[1] or sugar-cane to be made, have all of them reached enlightenment.

91. Those who to celebrate the Sugatas made iron cymbals resound, — (?) or small drums[2]; who sang a song sweet and lovely;

92. They have all of them reached enlightenment. By paying various kinds of worship to the relics of the Sugatas, by doing but a little for the relics, by making resound were it but a single musical instrument;

93. Or by worshipping were it but with a single

[1] The MSS. have ekonnaḍa, which I do not understand; Burnouf, it would seem, has read ekotsava, for his translation has 'ceux qui ne servent que pour une fête.'

[2] Two words are doubtful; one MS. has ǵalamaṃḍukâ vâ—maṃḍakâ vâ; another ǵâlamaddrakâ vâ — maddrakâ vâ. It is not impossible that maddraka is essentially the same with Sanskrit mandra, which is said to be a kind of drum. Burnouf renders the words by 'qui ont battu l'eau, frappé dans leurs mains.'

flower, by drawing on a wall the images of the Sugatas, by doing worship were it even with distracted thoughts, one shall in course of time see koṭis of Buddhas.

94. Those who, when in presence of a Stûpa, have offered their reverential salutation, be it in a complete form or by merely joining the hands; who, were it but for a single moment, bent their head or body;

95. And who at Stûpas containing relics have one single time said: Homage be to Buddha! albeit they did it with distracted thoughts, all have attained superior enlightenment.

96. The creatures who in the days of those Sugatas, whether already extinct[1] or still in existence, have heard no more than the name of the law, have all of them reached enlightenment.

97. Many koṭis of future Buddhas beyond imagination and measure shall likewise reveal this device as Ginas and supreme Lords.

98. Endless shall be the skilfulness of these leaders of the world, by which they shall educate[2] koṭis of beings to that Buddha-knowledge which is free from imperfection[3].

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[1] Or, expired, and more grandly entered Nirvâṇa. The real meaning of the contents of stanza 74 seq. will be that all men who lived under past Sugatas, i.e. in past days, after doing acts of piety, have finished with reaching enlightenment, i.e. with dying.

[2] Vinayati, to train, educate, also means to carry away, remove.

[3] I.e. death. Such terms as perfect enlightenment, Buddha-knowledge, &c., when they are veiled or euphemistic expressions for death, may be compared with the phrase 'to see the truth,' which in some parts of Europe is quite common, especially among

99. Never has there been any being who, after hearing the law of those (leaders), shall not become Buddha[1]; for this is the fixed vow of the Tathâgatas: Let me, by accomplishing my course of duty, lead others to enlightenment.

100. They are to expound in future days many thousand koṭis of heads of the law; in their Tathâgataship they shall teach the law by showing the sole vehicle before-mentioned.

101. The line of the law forms an unbroken continuity and the nature of its properties is always manifest. Knowing this, the Buddhas, the highest of men, shall reveal this single vehicle[2].

102. They shall reveal the stability of the law, its being subjected to fixed rules, its unshakeable perpetuity in the world, the awaking of the Buddhas on the elevated terrace of the earth, their skilfulness.

103. In all directions of space are standing Buddhas, like sand of the Ganges, honoured by gods and men; these also do, for the weal of all beings in the world, expound superior enlightenment.

104. Those Buddhas while manifesting skilfulness display various vehicles though, at the same time, indicating the one single vehicle[3]: the supreme place of blessed rest.

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country people, as synonymous with dying. No less common is the expression nirvânam paśyati, to see Nirvâna.

[1] The text has eko 'pi satvo na kadâchi teshâm, Śrutvâna dharmam na bhaveta buddhaḥ. Śrutvâna answers, of course, to a Prâkrit sutvâna; cf Vedic pîtvânam. Pâṇini VII, 1, 48.

[2] Viditva Buddhâ dvipadânam uttamâ, prakâśayishyanti 'mam ekayânam. The elision of i is an example of Prâkrit or Pâli Sandhi, frequent in the stanzas.

[3] Yâna here properly denotes way, or place where one is going to.

105. Acquainted as they are with the conduct of all mortals, with their peculiar dispositions and previous actions; with due regard to their strenuousness and vigour, as well as their inclination, the Buddhas impart their lights to them.

106. By dint of knowledge the leaders produce many illustrations, arguments, and reasons; and considering how the creatures have various inclinations they impart various directions.

107. And myself also, the leader of the chief Ginas, am now manifesting, for the weal of creatures now living, this Buddha enlightenment by thousands of koṭis of various directions.

108. I reveal the law in its multifariousness with regard to the inclinations and dispositions of creatures. I use different means to rouse each according to his own character. Such is the might of my knowledge.

109. I likewise see the poor wretches, deficient in wisdom and conduct, lapsed into the mundane whirl, retained in dismal places, plunged in affliction incessantly renewed.

110. Fettered as they are by desire like the yak by its tail, continually blinded by sensual pleasure, they do not seek the Buddha, the mighty one; they do not seek the law that leads to the end of pain.

111. Staying in the six states of existence, they are benumbed in their senses, stick unmoved to the low views, and suffer pain on pain. For those I feel a great compassion.

112. On the terrace of enlightenment I have remained three weeks in full, searching and pondering on such a matter, steadily looking up to the tree there (standing).

113. Keeping in view that king of trees with an

unwavering gaze I walked round at its foot[1] (thinking): This law is wonderful and lofty, whereas creatures are blind with dulness and ignorance.

114. Then it was that Brahma entreated me, and so did Indra, the four rulers of the cardinal points, Mahesvara, Îsvara, and the hosts of Maruts by thousands of kotis[2].

115. All stood with joined hands and respectful, while myself was revolving the matter in my mind (and thought): What shall I do? At the very time that I am uttering syllables[3], beings are oppressed with evils.

116. In their ignorance they will not heed the law I announce, and in consequence of it they will incur some penalty. It would be better were I never to speak. May my quiet extinction take place this very day!

117. But on remembering the former Buddhas and their skilfulness, (I thought): Nay, I also will manifest this tripartite Buddha-enlightenment.

118. When I was thus meditating on the law, the other Buddhas in all the directions of space appeared to me in their own body and raised their voice, crying 'Amen.

119. 'Amen, Solitary, first Leader of the world! now that thou hast come to unsurpassed knowledge,

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[1] Tasyaiva heshṭhe, i.e. Prâkrit heṭṭhe, Sanskrit adhastât.

[2] The story slightly differs from what is found in the Mahâvagga, Lalita-vistara, and other works, in so far as the number of weeks is generally reckoned as seven. There are, however, other discrepancies between the relations in the various sources, for which I must refer to Mahâvagga I, 5; Lalita-vistara, p. 511; cf. Bigandet, Legend, p. 112.

[3] The text has varṇân, i.e. colours, letters.

and art meditating on the skilfulness of the leaders of the world, thou repeatest their teaching.

120. 'We also, being Buddhas, will make clear the highest word[1], divided into three parts; for men (occasionally) have low inclinations, and might perchance from ignorance not believe (us, when we say), Ye shall become Buddhas.

121. 'Hence we will rouse many Bodhisattvas by the display of skilfulness and the encouraging of the wish of obtaining fruits.'

122. And I was delighted to hear the sweet voice of the leaders of men; in the exultation of my heart I said to the blessed saints, 'The words of the eminent sages are not spoken in vain.

123. 'I, too, will act according to the indications of the wise leaders of the world; having myself been born in the midst of the degradation of creatures, I have known agitation in this dreadful world.'

124. When I had come to that conviction, O son of Sâri, I instantly went to Benares, where I skilfully preached the law to the five Solitaries[2], that law which is the base of final beatitude.

125. From that moment the wheel of my law has been moving[3], and the name of Nirvâṇa made its appearance in the world, as well as the name of Arhat, of Dharma, and Saṅgha.

126. Many years have I preached and pointed to the

[1] Properly, the most lofty place; the word pada in the text means place, spot, word, subject, &c.

[2] Âgñâta-Kauṇḍinya and the four others mentioned in the opening chapter.

[3] In chap. VII we shall see that the wheel was put in motion at an inconceivably long period before, by the Tathâgata Mahâbhigñâgñânâbhibhû.

stage of Nirvâṇa, the end of wretchedness and mundane existence. Thus I used to speak at all times.

127. And when I saw, Śâriputra, the children of the highest of men by many thousands of koṭis, numberless, striving after the supreme, the highest enlightenment;

128. And when such as had heard the law of the Ginas, owing to the many-sidedness of (their) skilfulness, had approached me and stood before my face, all of them with joined hands, and respectful;

129. Then I conceived the idea that the time had come for me to announce the excellent law and to reveal supreme enlightenment, for which task I had been born in the world.

130. This (event) to-day will be hard to be understood by the ignorant who imagine they see[1] here a sign, as they are proud and dull. But the Bodhisattvas, they will listen to me.

131. And I felt free from hesitation and highly cheered: putting aside all timidity, I began speaking in the assembly of the sons of Sugata, and roused them to enlightenment.

132. On beholding such worthy sons of Buddha (I said): Thy doubts also will be removed, and these twelve hundred (disciples) of mine, free from imperfections, will all of them become Buddhas.

133. Even as the nature of the law of the former[2] mighty saints and the future Ginas is, so is my law

[1] One would rather expect 'who imagine not to see, fail to see,' but the words of the text do not admit of such an interpretation.

[2] Yathaiva teshâṁ purimâṇa Tâyinâm, anâgatânâṁ ka Ginâna dharmatâ, mamâpi eshâ vikalpavargitâ, tathaiva 'haṁ deśayi adya tubhyaṁ.

free from any doubtfulness, and it is such as I to-day preach it to thee.

134. At certain times, at certain places, somehow do the leaders appear in the world, and after their appearance will they, whose view is boundless, at one time or another preach[1] a similar law.

135. It is most difficult to meet with this superior law, even in myriads of koṭis of Æons; very rare are the beings who will adhere to the superior law which they have heard from me.

136. Just as the blossom of the glomerous fig-tree is rare, albeit sometimes, at some places, and somehow it is met with, as something pleasant to see for everybody, as a wonder to the world including the gods;

137. (So wonderful) and far more wonderful is the law I proclaim. Any one who, on hearing a good exposition of it, shall cheerfully accept it and recite but one word of it, will have done honour to all Buddhas.

138. Give up all doubt and uncertainty in this respect; I declare that I am the king of the law (Dharmarâga); I am urging others to enlightenment, but I am here without disciples.

139. Let this mystery be for thee, Śâriputra, for all disciples of mine, and for the eminent Bodhisattvas, who are to keep this mystery.

140. For the creatures, when at the period of the five depravities[2], are vile and bad; they are blinded

[1] Deśayuḥ, plural; Burnouf seems to have read the singular.

[2] The five kashâyas are summarily indicated in Dhammapada 115 by 'râgâdi.' As the list of kleśas, Lalita-vistara, p. 348 seq., commences with râga, there can be no doubt that Burnouf was right in supposing the five kashâyas to be synonymous with the corresponding number of kleśas. The items of the list are variously given.

by sensual desires, the fools, and never turn their minds to enlightenment.

141. (Some) beings, having heard this one and sole vehicle[1] manifested by the *G*ina, will in days to come swerve from it, reject the Sûtra, and go down to hell.

142. But those beings who shall be modest and pure, striving after the supreme and the highest enlightenment, to them shall I unhesitatingly set forth the endless forms of this one and sole vehicle.

143. Such is the mastership of the leaders; that is, their skilfulness. They have spoken in many mysteries[2]; hence it is difficult to understand (them).

144. Therefore try to understand the mystery[3] of the Buddhas, the holy masters of the world; forsake all doubt and uncertainty: you shall become Buddhas; rejoice!

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[1] Or, rather, learnt this way.

[2] The word in the text is sandhâva*k*anai*h*, evidently synonymous with sandhâbhâshya.

[3] Sandhâ, by Burnouf rendered 'langage énigmatique.' On comparing the different meanings of sandhâ and sandhâya, both in Sanskrit and in Pâli, I am led to suppose that sandhâ- (and sandhâya-) bhâshita (bhâshya) was a term used in the sense of 'speaking (speech) in council, a counsel,' scarcely differing from mantra. In both words secrecy is implied, though not expressed. If we take the term as synonymous with mantra, the connection between upâyakauśalya, diplomacy, skilfulness, and sandhâbhâshita is clear. Cf. the Gothic word rûna, both βουλή and μυστήριον; garûni, συμβούλιον. The theistical sect have taken it in the sense of 'God's counsel,' but I cannot produce a warrant for this guess. By Hiouen Thsang, the term sandhâya is translated by 'in a hidden sense,' as we know from Professor Max Muller's note, in his edition of the Va*g*ra*kkh*edikâ, p. 23.

CHAPTER III.

A PARABLE.

Then the venerable *Sâ*riputra, pleased, glad, charmed, cheerful, thrilling with delight and joy, stretched his joined hands towards the Lord, and, looking up to the Lord with a steady gaze, addressed him in this strain: I am astonished, amazed, O Lord! I am in ecstasy to hear such a call from the Lord. For when, before I had heard of this law from the Lord, I saw other Bodhisattvas, and heard that the Bodhisattvas would in future get the name of Buddhas, I felt extremely sorry, extremely vexed to be deprived from so grand a sight as the Tathâgata-knowledge. And whenever, O Lord, for my daily recreation I was visiting the caves of rocks or mountains, wood thickets, lovely gardens, rivers, and roots of trees, I always was occupied with the same and ever-recurring thought: 'Whereas the entrance into the fixed points[1] of the law is nominally[2] equal, we have been dismissed by the Lord with the inferior vehicle.' Instantly, however, O Lord, I felt that it

[1] Or, elements.

[2] Tulye nâma dharmadhâtupravese vaya*m*—niryâtitâ*h*. The terms are ambiguous, and open to various interpretations. The Tibetan version has, according to Burnouf, 'in an equal introduction to the domain of the law,' from which at least thus much results, that the text had tulye, not tulya, as Burnouf reads. Tulye pravese I take to be a so-called absolute locative case. As to the plural 'we,' it refers to *Sâ*riputra.

was our own fault, not the Lord's. For had we regarded the Lord at the time of his giving the all-surpassing demonstration of the law, that is, the exposition of supreme, perfect enlightenment, then, O Lord, we should have become adepts in those laws. But because, without understanding the mystery of the Lord, we, at the moment of the Bodhisattvas not being assembled, heard only in a hurry, caught, meditated, minded, took to heart the first lessons pronounced on the law, therefore, O Lord, I used to pass day and night in self-reproach. (But) to-day, O Lord, I have reached complete extinction; to-day, O Lord, I have become calm; to-day, O Lord, I am wholly come to rest; to-day, O Lord, I have reached Arhatship; to-day, O Lord, I am the Lord's eldest son, born from his law, sprung into existence by the law, made by the law, inheriting from the law, accomplished by the law. My burning has left me, O Lord, now that I have heard this wonderful law, which I had not learnt before, announced by the voice from the mouth of the Lord.

And on that occasion the venerable *Sâriputra* addressed the Lord in the following stanzas:

1. I am astonished, great Leader, I am charmed to hear this voice; I feel no doubt any more; now am I fully ripe for the superior vehicle.

2. Wonderful is the voice[1] of the Sugatas; it dispels the doubt and pain of living beings; my pain also is all gone now that I, freed from imperfections, have heard that voice (or, call).

3. When I was taking my daily recreation or was

[1] Rather, call.

walking in woody thickets, when betaking myself to the roots of trees or to mountain caves, I indulged in no other thought but this:

4. 'O how am I deluded by vain thoughts! whereas the faultless laws are, nominally, equal, shall I in future not preach the superior law in the world?

5. 'The thirty-two characteristic signs have failed me, and the gold colour of the skin has vanished; all the (ten) powers and emancipations have likewise been lost. O how have I gone astray at the equal laws!

6. 'The secondary signs also of the great Seers, the eighty excellent specific signs, and the eighteen uncommon properties have failed me. O how am I deluded!'

7. And when I had perceived thee, so benign and merciful to the world, and was lonely walking to take my daily recreation, I thought: 'I am excluded from that inconceivable, unbounded knowledge!'

8. Days and nights, O Lord, I passed always thinking of the same subject; I would ask the Lord whether I had lost my rank or not.

9. In such reflections, O Chief of *G*inas, I constantly passed my days and nights; and on seeing many other Bodhisattvas praised by the Leader of the world,

10. And on hearing this Buddha-law, I thought: 'To be sure, this is expounded mysteriously[1]; it is an inscrutable, subtle, and faultless science, which is announced by the *G*inas on the terrace of enlightenment.'

[1] Sandhâya; the Chinese translation by Kumârâ-*g*iva, according to Stan. Julien's version, has 'suivant la convenance.'

11. Formerly I was attached to (heretical) theories, being a wandering monk and in high honour (or, of the same opinions) with the heretics[1]; afterwards has the Lord, regarding my disposition, taught me Nirvâṇa, to detach me from perverted views.

12. After having completely freed myself from all (heretical) views and reached the laws of void, (I conceive) that I have become extinct; yet this is not deemed to be extinction.

13. But when one becomes Buddha, a superior being, honoured by men, gods, goblins, Titans, and adorned with the thirty-two characteristic signs, then one will be completely extinct.

14. All those (former) cares[2] have now been dispelled, since I have heard the voice. Now am I extinct, as thou announcest my destination (to Nirvâṇa) before the world including the gods.

15. When I first heard the voice of the Lord, I had a great terror lest it might be Mâra, the evil one, who on this occasion had adopted the disguise of Buddha.

16. But when the unsurpassed Buddha-wisdom had been displayed in and established with argu-

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[1] Parivrâgakas Tîrthikasammatas ka. The term parivrâgaka or parivrâg is occasionally applied to Buddhist monks, but here it would seem that the Brahmanistic monks are meant, the brahmasaṁsthas of Saṅkara in his commentary on Brahma-Sûtra III. 4, 20. They are to be distinguished from the Tîrthika's.

[2] Or, thoughts; one MS. has vyapanita sarvâni 'mi (read 'ni 'mi) manyitâni; another reads, vy. sarvâni 'mi maṅkitâni. Manyita is a participle derived from the present tense of manyate, to mean, to mind, in the manner of gahita from gahâti. Maṅkitâni is hardly correct; it is, however, just possible that it is intended to stand for maṅ-kittâni.

ments, reasons, and illustrations, by myriads of koṭis, then I lost all doubt about the law I heard.

17. And when thou hadst mentioned to me[1] the thousands of koṭis of Buddhas, the past Ginas who have come to final rest, and how they preached this law by firmly establishing it through skilfulness;

18. How the many future Buddhas and those who are now existing, as knowers of the real truth, shall expound or are expounding this law by hundreds of able devices;

19. And when thou wert mentioning thine own course after leaving home, how the idea of the wheel of the law presented itself to thy mind and how thou decidedst upon preaching the law;

20. Then I was convinced: This is not Mâra; it is the Lord of the world, who has shown the true course; no Mâras can here abide. So then my mind (for a moment) was overcome with perplexity;

21. But when the sweet, deep, and lovely voice of Buddha gladdened me, all doubts were scattered, my perplexity vanished, and I stood firm in knowledge.

22. I shall become a Tathâgata, undoubtedly, worshipped in the world including the gods; I shall manifest Buddha-wisdom, mysteriously[2] rousing many Bodhisattvas.

After this speech of the venerable Sâriputra, the Lord said to him: I declare to thee, Sâriputra, I announce to thee, in presence of this world including the gods, Mâras, and Brahmas, in presence of this

[1] Yadâ ka me Buddhasahasrakoṭyaḥ, kîrteshy (var. lect. kirtishy) atîtân parinirvṛitâm Ginân. Kîrteshi is Sanskrit akikirtas.

[2] Sandhâya. Burnouf's rendering 'aux créatures' points to satvâya, which is nothing but a misread sandhâya. Cf. stanza 37, below.

people, including ascetics and Brahmans, that thou, *Sâriputra*, hast been by me made ripe for supreme, perfect enlightenment, in presence of twenty hundred thousand myriads of ko*/*is of Buddhas, and that thou, *Sâriputra*, hast for a long time followed my commandments. Thou, *Sâriputra*, art, by the counsel of the Bodhisattva, by the decree of the Bodhisattva, reborn here under my rule. Owing to the mighty will of the Bodhisattva thou, *Sâriputra*, hast no recollection of thy former vow to observe the (religious) course; of the counsel of the Bodhisattva, the decree of the Bodhisattva. Thou thinkest that thou hast reached final rest. I, wishing to revive and renew in thee the knowledge of thy former vow to observe the (religious) course, will reveal to the disciples the Dharmaparyâya called 'the Lotus of the True Law,' this Sûtrânta, &c.

Again, *Sâriputra*, at a future period, after innumerable, inconceivable, immeasurable Æons, when thou shalt have learnt the true law of hundred thousand myriads of ko*/*is of Tathâgatas, showed devotion in various ways, and achieved the present Bodhisattva-course, thou shalt become in the world a Tathâgata, &c., named Padmaprabha[1], endowed with science and conduct, a Sugata, a knower of the world, an unsurpassed tamer of men, a master of gods and men[2], a Lord Buddha.

[1] Padma, Nelumbium Speciosum, having a rosy hue, we must infer that *Sâriputra* will be reborn at twilight.

[2] The supreme tamer of men is, in reality, Yama, personified Twilight, and as evening twilight the god of death and the ruler of the infernal regions. The word yama itself means both 'twin' (cf. twi-light) and 'tamer.' Owing to the fact that in mythology many beings are denoted by the name of 'the twins,' e. g. morning and evening, the Asvins, Castor and Pollux, it is often

At that time then, Śâriputra, the Buddha-field of that Lord, the Tathâgata Padmaprabha, to be called Viraga, will be level, pleasant, delightful, extremely beautiful to see, pure, prosperous, rich, quiet, abounding with food, replete with many races of men[1]; it will consist of lapis lazuli, and contain a checker-board of eight compartments distinguished by gold threads, each compartment having its jewel tree always and perpetually filled with blossoms and fruits of seven precious substances.

Now that Tathâgata Padmaprabha, &c., Śâriputra, will preach the law by the instrumentality of three vehicles[2]. Further, Śâriputra, that Tathâgata will not appear at the decay of the Æon, but preach the law by virtue of a vow.

That Æon, Śâriputra, will be named Mahâratnapratimaṇḍita (i. e. ornamented with magnificent jewels). Knowest thou, Śâriputra, why that Æon is named Mahâratnapratimaṇḍita? The Bodhisattvas of a Buddha-field, Śâriputra, are called ratnas (jewels), and at that time there will be many Bodhisattvas in that sphere (called) Viraga; innumerable, incalculable, beyond computation, abstraction made from their being computed by the Tathâgatas. On that account is that Æon called Mahâratnapratimaṇḍita.

Now, to proceed, Śâriputra, at that period the

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difficult to make out which pair of twins is meant in any particular case. The sun himself appears in the function of Yama, because it is he who makes twilight.

[1] One MS. reads bahuganamanushyâkîrṇa, the other bahuganamaruprakîrṇa.

[2] Cf. the threefold vehicle, trivṛit ratha, of the Asvins, Rigveda I, 34, 9. 12, 47, 2.

Bodhisattvas of that field will in walking step on jewel lotuses[1]. And these Bodhisattvas will not be plying their work for the first time, they having accumulated roots of goodness and observed the course of duty under many hundred thousand Buddhas; they are praised by the Tathâgatas for their zealous application to Buddha-knowledge; are perfectioned in the rites preparatory to transcendent knowledge; accomplished in the direction of all true laws; mild, thoughtful. Generally, *Ś*âriputra, will that Buddha-region teem with such Bodhisattvas.

As to the lifetime, *Ś*âriputra, of that Tathâgata Padmaprabha, it will last twelve intermediate kalpas, if we leave out of account the time of his being a young prince. And the lifetime of the creatures then living will measure eight intermediate kalpas. At the expiration of twelve intermediate kalpas, *Ś*âriputra, the Tathâgata Padmaprabha, after announcing the future destiny of the Bodhisattva called Dh*ri*tiparipûr*ṇa*[2] to superior perfect enlightenment, is to enter complete Nirvâ*ṇa*. 'This Bodhisattva Mahâsattva Dh*ri*tiparipûr*ṇa*, O monks, shall immediately after me come to supreme, perfect enlightenment. He shall become in the world a Tathâgata named Padmav*ri*shabhavikrâmin, an Arhat, &c., endowed with science and conduct, &c. &c.'

Now the Tathâgata Padmav*ri*shabhavikrâmin, *Ś*âriputra, will have a Buddha-field of quite the same description. The true law, *Ś*âriputra, of that Tathâgata Padmav*ri*shabhavikrâmin will, after his

[1] We may express the same idea thus: roses are springing up under their feet at every step.

[2] Dh*ri*ti, perseverance, endurance. Dh*ri*tiparipûr*ṇa* is, full of perseverance or endurance.

extinction, last thirty-two intermediate kalpas, and the counterfeit of his true law will last as many intermediate kalpas[1].

And on that occasion the Lord uttered the following stanzas:

23. Thou also, son of *S*âri, shalt in future be a *G*ina, a Tathâgata named Padmaprabha, of illimited sight; thou shalt educate thousands of ko*ṭ*is of living beings[2].

24. After paying honour to many ko*ṭ*is of Buddhas, making[3] strenuous efforts in the course of duty, and after having produced in thyself the ten powers, thou shalt reach supreme, perfect enlightenment.

25. Within a period inconceivable and immense there shall be an Æon rich in jewels (or, the Æon jewel-rich), and a sphere named Viraga, the pure field of the highest of men;

26. And its ground will consist of lapis lazuli, and be set off with gold threads; it will have hundreds of jewel trees, very beautiful, and covered with blossoms and fruits.

27. Bodhisattvas of good memory, able in showing

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[1] This counterfeit, pratirûpaka, of the true law, reminds one of the counterfeit, paitiyâro, produced by Ariman in opposition to the creation of Ormazd; mythologically it is the dark side of nature. That there is some connection between the Buddhistical pratirûpaka and the Iranian paitiyâro can hardly be doubted.

[2] A striking example of how the original Prâkrit of the verse has been adulterated in order to give it a more Sanskrit colouring is afforded by this stanza. One MS. has bhavishyasî Sârisutâ tuhampi; another bhavishyase Sârisutânukampî, with marginal correction tvayampi.

[3] Upâdayitvâ, i.e. Pâli upâdiyitvâ, synonymous with ârabhya (viryam); the var. lect. upârgayitvâ, having acquired, is an innovation, at first sight specious enough.

the course of duty which they have been taught under hundreds of Buddhas, will come to be born in that field.

28. And the afore-mentioned *G*ina, then in his last bodily existence, shall, after passing the state of prince royal, renounce sensual pleasures, leave home (to become a wandering ascetic), and thereafter reach the supreme and the highest enlightenment.

29. The lifetime of that *G*ina will be precisely twelve intermediate kalpas, and the life of men will then last eight intermediate kalpas.

30. After the extinction of the Tathâgata the true law will continue thirty-two Æons in full, for the benefit of the world, including the gods.

31. When the true law shall have come to an end, its counterfeit will stand for thirty-two intermediate kalpas. The dispersed relics of the holy one will always be honoured by men and gods.

32. Such will be the fate of that Lord. Rejoice, O son of *S*âri, for it is thou who shalt be that most excellent of men, so unsurpassed.

The four classes of the audience, monks, nuns, lay devotees male and female, gods, Nâgas, goblins, Gandharvas, demons, Garu*d*as, Kinnaras, great serpents, men and beings not human, on hearing the announcement of the venerable *S*âriputra's destiny to supreme, perfect enlightenment, were so pleased, glad, charmed, thrilling with delight and joy, that they covered the Lord severally with their own robes, while Indra the chief of gods, Brahma Sahâmpati, besides hundred thousands of ko*t*is of other divine beings, covered him with heavenly garments and bestrewed him with flowers of heaven, Mandâravas and great Mandâravas. High aloft they

whirled celestial clothes and struck hundred thousands of celestial musical instruments and cymbals, high in the sky; and after pouring a great rain of flowers they uttered these words: The wheel of the law has been put in motion by the Lord, the first time at Benares at *Ri*shipatana in the Deer-park; to-day has the Lord again put in motion the supreme wheel of the law.

And on that occasion those divine beings uttered the following stanzas:

33. The wheel of the law was put in motion by thee, O thou that art unrivalled in the world, at Benares, O great hero! (that wheel which is the rotation of) the rise and decay of all aggregates.

34. There it was put in motion for the first time; now, a second time, is it turned here, O Lord. To-day, O Master, thou hast preached this law, which is hard to be received with faith[1].

35. Many laws have we heard near the Lord of the world, but never before did we hear a law like this.

36. We receive with gratitude, O great hero, the mysterious speech of the great Sages, such as this prediction regarding the self-possessed Ârya *Sâ*riputra.

37. May we also become such incomparable Buddhas in the world, who by mysterious speech announce supreme Buddha-enlightenment.

38. May we also, by the good we have done in this world and in the next, and by our having

[1] Du*hs*raddheyo yas te 'ya*m*, var. lect. du*hs*raddheyo 'yan teshâ*m*. It may be remarked that *s*raddhâ not only means faith, belief, but also liking, approval. Cf. the passage in Mahâvagga I, 5, 2 sq.; the verses in Lalita-vistara, p. 515.

propitiated the Buddha, be allowed to make a vow for Buddhaship.

Thereupon the venerable *Sâ*riputra thus spoke to the Lord: My doubt is gone, O Lord, my uncertainty is at an end on hearing from the mouth of the Lord my destiny to supreme enlightenment. But these twelve hundred self-controlled (disciples), O Lord, who have been placed by thee on the stage of *Sai*kshas[1], have been thus admonished and instructed: 'My preaching of the law, O monks, comes to this, that deliverance from birth, decrepitude, disease, and death is inseparably connected with Nirvâ*n*a;' and these two thousand monks, O Lord, thy disciples, both those who are still under training and adepts, who all of them are free from false views about the soul, false views about existence, false views about cessation of existence, free, in short, from all false views, who are fancying themselves to have reached the stage of Nirvâ*n*a, these have fallen into uncertainty by hearing from the mouth of the Lord this law which they had not heard before. Therefore, O Lord, please speak to these monks, to dispel their uneasiness, so that the four classes of the audience, O Lord, may be relieved from their doubt and perplexity.

On this speech of the venerable *Sâ*riputra the Lord

[1] I. e. of those who are under training, Pâli sekho. The term is applied to the first seven degrees of persons striving for sanctification, the eighth, or Arhat, being Asaiksha (Asekha). It implies that they still have a remainder of human passion to eradicate, still duties to perform, still a probation to be passed through; see Childers, Pâli Dict. p. 472. The seven degrees of *Sai*ksha answer to the sevenfold preparatory wisdom in the Yoga system; see Yoga-sû-tra 2, 27.

said to him the following: Have I not told thee before, Sâriputra, that the Tathâgata, &c., preaches the law by able devices, varying directions and indications, fundamental ideas, interpretations, with due regard to the different dispositions and inclinations of creatures whose temperaments[1] are so various? All his preachings of the law have no other end but supreme and perfect enlightenment, for which he is rousing beings to the Bodhisattva-course. But, Sâriputra, to elucidate this matter more at large, I will tell thee a parable, for men of good understanding will generally readily enough catch the meaning of what is taught under the shape of a parable.

Let us suppose the following case, Sâriputra. In a certain village, town, borough, province, kingdom, or capital, there was a certain housekeeper, old, aged, decrepit, very advanced in years, rich, wealthy, opulent; he had a great house, high, spacious, built a long time ago and old, inhabited by some two, three, four, or five hundred living beings. The house had but one door, and a thatch; its terraces were tottering, the bases of its pillars rotten, the coverings[2] and plaster of the walls loose. On a sudden the whole house was from every side put in conflagration by a mass of fire. Let us suppose that the man had many little boys, say five, or ten, or even twenty, and that he himself had come out of the house.

Now, Sâriputra, that man, on seeing the house from every side wrapt in a blaze by a great mass of

[1] Dhâtvâsaya, properly the disposition of the constitutive elements of the body.

[2] Or, boards.

fire, got afraid, frightened, anxious in his mind, and made the following reflection: I myself am able to come out from the burning house through the door, quickly and safely, without being touched or scorched by that great mass of fire; but my children, those young boys, are staying in the burning house, playing, amusing, and diverting themselves with all sorts of sports. They do not perceive, nor know, nor understand, nor mind that the house is on fire, and do not get afraid. Though scorched by that great mass of fire, and affected with such a mass of pain, they do not mind the pain, nor do they conceive the idea of escaping.

The man, Sāriputra, is strong, has powerful arms, and (so) he makes this reflection: I am strong, and have powerful arms; why, let me gather all my little boys and take them to my breast to effect their escape from the house. A second reflection then presented itself to his mind: This house has but one opening; the door is shut; and those boys, fickle, unsteady, and childlike as they are, will, it is to be feared, run hither and thither, and come to grief and disaster in this mass of fire. Therefore I will warn them. So resolved, he calls to the boys: Come, my children; the house is burning with a mass of fire; come, lest ye be burnt in that mass of fire, and come to grief and disaster. But the ignorant boys do not heed the words of him who is their well-wisher; they are not afraid, not alarmed, and feel no misgiving; they do not care, nor fly, nor even know nor understand the purport of the word 'burning;' on the contrary, they run hither and thither, walk about, and repeatedly look at their father; all, because they are so ignorant.

Then the man is going to reflect thus: The house is burning, is blazing by a mass of fire. It is to be feared that myself as well as my children will come to grief and disaster. Let me therefore by some skilful means get the boys out of the house. The man knows the disposition of the boys, and has a clear perception of their inclinations. Now these boys happen to have many and manifold toys to play with, pretty, nice, pleasant, dear, amusing, and precious. The man, knowing the disposition of the boys, says to them: My children, your toys, which are so pretty, precious, and admirable, which you are so loth to miss, which are so various and multifarious, (such as) bullock-carts, goat-carts, deer-carts, which are so pretty, nice, dear, and precious to you, have all been put by me outside the house-door for you to play with. Come, run out, leave the house; to each of you I shall give what he wants. Come soon; come out for the sake of these toys. And the boys, on hearing the names mentioned of such playthings as they like and desire, so agreeable to their taste, so pretty, dear, and delightful, quickly rush out from the burning house, with eager effort and great alacrity, one having no time to wait for the other, and pushing each other on with the cry of 'Who shall arrive first, the very first?'

The man, seeing that his children have safely and happily escaped, and knowing that they are free from danger, goes and sits down in the open air on the square of the village, his heart filled with joy and delight, released from trouble and hindrance, quite at ease. The boys go up to the place where their father is sitting, and say: 'Father, give us those toys to play with, those bullock-carts, goat-carts, and

deer-carts.' Then, Sâriputra, the man gives to his sons, who run swift as the wind, bullock-carts only, made of seven precious substances, provided with benches, hung with a multitude of small bells, lofty, adorned with rare and wonderful jewels, embellished with jewel wreaths, decorated with garlands of flowers, carpeted with cotton mattresses and woollen coverlets, covered with white cloth and silk, having on both sides rosy cushions, yoked with white, very fair and fleet bullocks, led by a multitude of men. To each of his children he gives several bullock-carts of one appearance and one kind, provided with flags, and swift as the wind. That man does so, Sâriputra, because being rich, wealthy, and in possession of many treasures and granaries, he rightly thinks: Why should I give these boys inferior carts, all these boys being my own children, dear and precious? I have got such great vehicles, and ought to treat all the boys equally and without partiality. As I own many treasures and granaries, I could give such great vehicles to all beings, how much more then to my own children. Meanwhile the boys are mounting the vehicles with feelings of astonishment and wonder. Now, Sâriputra, what is thy opinion? Has that man made himself guilty of a falsehood by first holding out to his children the prospect of three vehicles and afterwards giving to each of them the greatest vehicles only, the most magnificent vehicles?

Sâriputra answered: By no means, Lord; by no means, Sugata. That is not sufficient, O Lord, to qualify the man as a speaker of falsehood, since it only was a skilful device to persuade his children to go out of the burning house and save their

lives. Nay, besides recovering their very body, O Lord, they have received all those toys. If that man, O Lord, had given no single cart, even then he would not have been a speaker of falsehood, for he had previously been meditating on saving the little boys from a great mass of pain by some able device. Even in this case, O Lord, the man would not have been guilty of falsehood, and far less now that he, considering his having plenty of treasures and prompted by no other motive but the love of his children, gives to all, to coax[1] them, vehicles of one kind, and those the greatest vehicles. That man, Lord, is not guilty of falsehood.

The venerable *S*âriputra having thus spoken, the Lord said to him: Very well, very well, *S*âriputra, quite so; it is even as thou sayest. So, too, *S*âriputra, the Tathâgata, &c., is free from all dangers, wholly exempt from all misfortune, despondency, calamity, pain, grief, the thick enveloping dark mists of ignorance. He, the Tathâgata, endowed with Buddha-knowledge, forces, absence of hesitation, uncommon properties, and mighty by magical power, is the father of the world[2], who has reached the highest perfection in the knowledge of skilful means, who is most merciful, long-suffering, benevolent, compassionate. He appears in this triple

[1] *S*lâghamâna.

[2] Here the Buddha is represented as a wise and benevolent father; he is the heavenly father, Brahma. As such he was represented as sitting on a 'lotus seat.' How common this representation was in India, at least in the sixth century of our era, appears from Varâha-Mihira's *Br*ihat-Sa*m*hitâ, chap. 58, 44, where the following rule is laid down for the Buddha idols: 'Buddha shall be (represented) sitting on a lotus seat, like the father of the world.'

world, which is like a house the roof[1] and shelter whereof are decayed, (a house) burning by a mass of misery, in order to deliver from affection, hatred, and delusion the beings subject to birth, old age, disease, death, grief, wailing, pain, melancholy, despondency, the dark enveloping mists of ignorance, in order to rouse them to supreme and perfect enlightenment. Once born, he sees how the creatures are burnt, tormented, vexed, distressed by birth, old age, disease, death, grief, wailing, pain, melancholy, despondency; how for the sake of enjoyments, and prompted by sensual desires, they severally suffer various pains. In consequence both of what in this world they are seeking and what they have acquired, they will in a future state suffer various pains, in hell, in the brute creation, in the realm of Yama; suffer such pains as poverty in the world of gods or men, union with hateful persons or things, and separation from the beloved ones. And whilst incessantly whirling in that mass of evils they are sporting, playing, diverting themselves; they do not fear, nor dread, nor are they seized with terror; they do not know, nor mind; they are not startled, do not try to escape, but are enjoying themselves in that triple world which is like unto a burning house, and run hither and thither. Though overwhelmed by that mass of evil, they do not conceive the idea that they must beware of it.

Under such circumstances, *Sâriputra*, the Tathâgata reflects thus: Verily, I am the father of these beings; I must save them from this mass of evil, and bestow on them the immense, inconceivable bliss of

[1] Or, coping.

Buddha-knowledge, wherewith they shall sport, play, and divert themselves, wherein they shall find their rest.

Then, *Sâ*riputra, the Tathâgata reflects thus: If, in the conviction of my possessing the power of knowledge and magical faculties, I manifest to these beings the knowledge, forces, and absence of hesitation of the Tathâgata, without availing myself of some device, these beings will not escape. For they are attached to the pleasures of the five senses, to worldly pleasures; they will not be freed from birth, old age, disease, death, grief, wailing, pain, melancholy, despondency, by which they are burnt, tormented, vexed, distressed. Unless they are forced to leave the triple world which is like a house the shelter and roof whereof is in a blaze, how are they to get acquainted with[1] Buddha-knowledge?

Now, *Sâ*riputra, even as that man with powerful arms, without using the strength of his arms, attracts his children out of the burning house by an able device, and afterwards gives them magnificent, great carts, so, *Sâ*riputra, the Tathâgata, the Arhat, &c., possessed of knowledge and freedom from all hesitation, without using them, in order to attract the creatures out of the triple world which is like a burning house with decayed roof and shelter, shows, by his knowledge of able devices, three vehicles, viz. the vehicle of the disciples, the vehicle of the Pratyekabuddhas, and the vehicle of the Bodhisattvas. By means of these three vehicles he attracts the creatures and speaks to them thus: Do not

[1] Paribhotsyante; Burnouf's rendering, 'pourront jouir,' points to a reading paribhokshyante.

delight in this triple world, which is like a burning house, in these miserable forms, sounds, odours, flavours, and contacts [1]. For in delighting in this triple world ye are burnt, heated, inflamed with the thirst inseparable from the pleasures of the five senses. Fly from this triple world; betake yourselves to the three vehicles: the vehicle of the disciples, the vehicle of the Pratyekabuddhas, the vehicle of the Bodhisattvas. I give you my pledge for it, that I shall give you these three vehicles; make an effort to run out of this triple world. And to attract them I say: These vehicles are grand, praised by the Âryas, and provided with most pleasant things; with such you are to sport, play, and divert yourselves in a noble [2] manner. Ye will feel the great delight of the faculties [3], powers [4], constituents of Bodhi, meditations, the (eight) degrees of emancipation, self-concentration, and the results of self-concentration, and ye will become greatly happy and cheerful.

[1] The same idea and the same moral form the warp and woof of the sermon on the hill of Gayâsîrsha, the Âditta-pariyâya, Mahâvagga I, 21. This sermon was the second in course of time, if we leave out of account the repetitions of the first, preached near Benares. The parable also is propounded at the time when the Master moves the wheel of the law for the second time; see above, st. 34. Hence we may conclude that the sermon and parable are variations of one and the same monkish moralization on the base of a more primitive cosmological legend.

[2] Akṛipaṇam, properly, not miserably.

[3] Indriya; here apparently the five moral faculties of faith, energy, recollection, contemplation, and wisdom or prescience; cf. Spence Hardy, Manual, p. 498; Lalita-vistara, p. 37.

[4] Bala, the same as the indriya, with this difference, it would seem, that the balas are the faculties in action or more developed; cf. Spence Hardy, l. c., and Lalita-vistara, l. c.

Now, Sâriputra, the beings who have become wise have faith in the Tathâgata, the father of the world, and consequently apply themselves to his commandments. Amongst them there are some who, wishing to follow the dictate of an authoritative voice, apply themselves to the commandment of the Tathâgata to acquire the knowledge of the four great truths, for the sake of their own complete Nirvâṇa. These one may say to be those who, coveting the vehicle of the disciples, fly from the triple world, just as some of the boys will fly from that burning house, prompted by a desire of getting a cart yoked with deer. Other beings desirous of the science without a master, of self-restraint and tranquillity, apply themselves to the commandment of the Tathâgata to learn to understand causes and effects, for the sake of their own complete Nirvâṇa. These one may say to be those who, coveting the vehicle of the Pratyekabuddhas, fly from the triple world, just as some of the boys fly from the burning house, prompted by the desire of getting a cart yoked with goats. Others again desirous of the knowledge of the all-knowing, the knowledge of Buddha, the knowledge of the self-born one, the science without a master, apply themselves to the commandment of the Tathâgata to learn to understand the knowledge, powers, and freedom from hesitation of the Tathâgata, for the sake of the common weal and happiness, out of compassion to the world, for the benefit, weal, and happiness of the world at large, both gods and men, for the sake of the complete Nirvâṇa of all beings. These one may say to be those who, coveting the great vehicle, fly from the triple world. Therefore they are called Bodhisattvas Mahâsattvas. They

may be likened to those among the boys who have fled from the burning house prompted by the desire of getting a cart yoked with bullocks.

In the same manner, *Sâriputra*, as that man, on seeing his children escaped from the burning house and knowing them safely and happily rescued and out of danger, in the consciousness of his great wealth, gives the boys one single grand cart; so, too, *Sâriputra*, the Tathâgata, the Arhat, &c., on seeing many koṭis of beings recovered[1] from the triple world, released from sorrow, fear, terror, and calamity, having escaped owing to the command of the Tathâgata, delivered from all fears, calamities, and difficulties, and having reached the bliss of Nirvâṇa, so, too, *Sâriputra*, the Tathâgata, the Arhat, &c., considering that he possesses great wealth of knowledge, power, and absence of hesitation, and that all beings are his children, leads them by no other vehicle but the Buddha-vehicle to full development[2]. But he does not teach a particular Nirvâṇa for each being; he causes all beings to reach complete Nirvâṇa by means of the complete Nirvâṇa of the Tathâgata. And those beings, *Sâriputra*, who are delivered from the triple world, to them the Tathâgata gives as toys to amuse themselves with the lofty pleasures of the Áryas, the pleasures

[1] Paripûrṇân; in one MS. there is a second-hand reading, parimuktân. I suppose that paripûrṇa is the original reading, but that we have to take it in the sense of 'recovered, healed.'

[2] Time, *Śiva* or Vishṇu ekapâd, the One-footed, who at the same time is tripâd, three-footed, leads all living beings to final rest. The Buddha-vehicle is the ratha ekaćakra, the one-wheeled carriage, each wheel being trinábhi, three-naved, as in Rig-veda I, 164, 2.

of meditation, emancipation, self-concentration, and its results; (toys) all of the same kind. Even as that man, Śâriputra, cannot be said to have told a falsehood for having held out to those boys the prospect of three vehicles and given to all of them but one great vehicle, a magnificent vehicle made of seven precious substances, decorated with all sorts of ornaments, a vehicle of one kind, the most egregious of all, so, too, Śâriputra, the Tathâgata, the Arhat, &c., tells no falsehood when by an able device he first holds forth three vehicles and afterwards leads all to complete Nirvâṇa by the one great vehicle. For the Tathâgata, Śâriputra, who is rich in treasures and storehouses of abundant knowledge, powers, and absence of hesitation, is able to teach all beings the law which is connected with the knowledge of the all-knowing. In this way, Śâriputra, one has to understand how the Tathâgata by an able device and direction shows but one vehicle, the great vehicle.

And on that occasion the Lord uttered the following stanzas:

39. A man has[1] an old house, large, but very infirm; its terraces are decaying and the columns rotten at their bases.

40. The windows and balconies are partly ruined, the wall as well as its coverings and plaster decaying; the coping shows rents from age; the thatch is everywhere pierced with holes.

41. It is inhabited by no less than five hundred beings; containing many cells and closets filled with excrements and disgusting.

[1] The original has 'as if a man had,' &c. I have changed the construction to render it less wearisome.

42. Its roof-rafters are wholly ruined; the walls and partitions crumbling away; kotis of vultures nestle in it, as well as doves, owls, and other birds.

43. There are in every corner dreadful snakes, most venomous and horrible; scorpions and mice of all sorts; it is the abode of very wicked creatures of every description.

44. Further, one may meet in it here and there beings not belonging to the human race. It is defiled with excrement and urine, and teeming with worms, insects, and fire-flies; it resounds from the howling of dogs and jackals.

45. In it are horrible hyenas that are wont to devour human carcasses; many dogs and jackals greedily seeking the matter of corpses.

46. Those animals weak from perpetual hunger go about in several places to feed upon their prey, and quarrelling fill the spot with their cries. Such is that most horrible house.

47. There are also very malign goblins, who violate human corpses; in several spots there are centipedes, huge snakes, and vipers.

48. Those animals creep into all corners, where they make nests to deposit their brood, which is often devoured by the goblins.

49. And when those cruel-minded goblins are satiated with feeding upon the flesh of other creatures, so that their bodies are big, then they commence sharply fighting on the spot.

50. In the wasted retreats are dreadful, malign urchins, some of them measuring one span, others one cubit or two cubits, all nimble in their movements.

51. They are in the habit of seizing dogs by the

feet, throwing them upside down upon the floor, pinching their necks and using them ill.

52. There also live yelling ghosts naked, black, wan, tall, and high, who, hungry and in quest of food, are here and there emitting cries of distress.

53. Some have a mouth like a needle, others have a face like a cow's; they are of the size of men or dogs, go with entangled hair, and utter plaintive cries from want of food.

54. Those goblins, ghosts, imps, like vultures, are always looking out through the windows and loop-holes, in all directions in search of food.

55. Such is that dreadful house, spacious and high, but very infirm, full of holes, frail and dreary. (Let us suppose that) it is the property of a certain man,

56. And that while he is out of doors the house is reached by a conflagration, so that on a sudden it is wrapt in a blazing mass of fire on every side.

57. The beams and rafters consumed by the fire, the columns and partitions in flame are crackling most dreadfully, whilst goblins and ghosts are yelling.

58. Vultures are driven out by hundreds; urchins withdraw with parched faces; hundreds of mischievous beasts of prey[1] run, scorched, on every side, crying and shouting[2].

59. Many poor devils move about, burnt by the fire; while burning they tear one another with the teeth, and bespatter each other with their blood.

[1] Vyâḍa.

[2] Krosanti, var. lect. kroshanti. Burnouf's version, 'sont en fureur,' points to a reading roshanti, which, however, is not appropriate, for the would-be conflagration is a description of the time of twilight.

60. Hyenas also perish there, in the act of eating one another. The excrements burn, and a loathsome stench spreads in all directions.

61. The centipedes, trying to fly, are devoured by the urchins. The ghosts, with burning hair, hover about, equally vexed with hunger and heat.

62. In such a state is that awful house, where thousands of flames are breaking out on every side. But the man who is the master of the house looks on from without.

63. And he hears his own children, whose minds are engaged in playing with their toys, in their fondness of which they amuse themselves, as fools do in their ignorance.

64. And as he hears them he quickly steps in[1] to save his children, lest his ignorant children might perish in the flames.

65. He tells them the defect of the house, and says: This, young man[2] of good family, is a miserable house, a dreadful one; the various creatures in it, and this fire to boot, form a series of evils.

66. In it are snakes, mischievous goblins, urchins, and ghosts in great number; hyenas, troops of dogs and jackals, as well as vultures, seeking their prey.

67. Such beings live in this house, which, apart

[1] This trait is wanting in the prose relation. The explanation, I fancy, is this: If the description of the glowing house refers to morning twilight, the father (Pitâmaha, or Day-god) will needs step in afterwards; if, on the other hand, the evening twilight is meant, he will already have left the house. In the former case he calls his children to activity, to their daily work; in the latter he admonishes them to take their rest, exhorts them to think of the end of life.

[2] In addressing more persons it is not uncommon that only one is addressed as representing the whole company.

from the fire, is extremely dreadful, and miserable enough; and now comes to it this fire blazing on all sides.

68. The foolish boys, however, though admonished, do not mind their father's words, deluded as they are by their toys; they do not even understand him.

69. Then the man thinks: I am now in anxiety on account of my children. What is the use of my having sons if I lose them? No, they shall not perish by this fire.

70. Instantly a device occurred to his mind: These young (and ignorant) children are fond of toys, and have none just now to play with. Oh, they are so foolish!

71. He then says to them: Listen, my sons, I have carts of different sorts, yoked with deer, goats, and excellent bullocks, lofty, great, and completely furnished.

72. They are outside the house; run out, do with them what you like; for your sake have I caused them to be made. Run out all together, and rejoice to have them.

73. All the boys, on hearing of such carts, exert themselves, immediately rush out hastily, and reach, free from harm, the open air.

74. On seeing that the children have come out, the man betakes himself to the square in the centre of the village[1], and there from the throne he is sitting on he says: Good people, now I feel at ease.

[1] The sun reaches the meridian point. The poetic version which makes the father enter the blazing house is consistent; the prose version has effaced a necessary trait of the story. Therefore

75. These poor sons of mine, whom I have recovered with difficulty, my own dear twenty young children, were in a dreadful, wretched, horrible house, full of many animals.

76. As it was burning and wrapt in thousands of flames, they were amusing themselves in it with playing, but now I have rescued them all. Therefore I now feel most happy.

77. The children, seeing their father happy, approached him, and said: Dear father, give us, as you have promised[1], those nice vehicles of three kinds;

78. And make true all that you promised us in the house when saying, 'I will give you three sorts of vehicles.' Do give them; it is now the right time.

79. Now the man (as we have supposed) had a mighty treasure of gold, silver, precious stones, and pearls; he possessed bullion, numerous slaves, domestics, and vehicles of various kinds;

80. Carts made of precious substances, yoked with bullocks, most excellent, with benches[2] and a row of tinkling bells, decorated with umbrellas and flags, and adorned with a network of gems and pearls.

81. They are embellished with gold, and artificial wreaths hanging down here and there; covered all around with excellent cloth and fine white muslin.

82. Those carts are moreover furnished with choice mattresses of fine silk, serving for cushions.

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it is posterior to the version in metre, and apparently belongs to a much later period.

[1] Yathâbhibhâshitam, var. lect. 'bhâvitam.

[2] Vedikâs.

and covered with choice carpets showing the images of cranes and swans, and worth thousands of kotis.

83. The carts are yoked with white bullocks, well fed, strong, of great size, very fine, who are tended by numerous persons.

84. Such excellent carts that man gives to all his sons, who, overjoyed and charmed, go and play with them in all directions.

85. In the same manner, Sâriputra, I, the great Seer, am the protector and father of all beings, and all creatures who, childlike, are captivated by the pleasures of the triple world, are my sons.

86. This triple world is as dreadful as that house, overwhelmed with a number of evils, entirely inflamed on every side by a hundred different sorts of birth, old age, and disease.

87. But I, who am detached from the triple world and serene, am living in absolute retirement[1] in a wood[2]. This triple world is my domain, and those who in it are suffering from burning heat are my sons.

88. And I told its evils because I had resolved upon saving them, but they would not listen to me, because all of them were ignorant and their hearts attached to the pleasures of sense.

89. Then I employ an able device, and tell them of the three vehicles, so showing them the means of evading[3] the numerous evils of the triple world which are known to me.

90. And those of my sons who adhere to me,

[1] Ekântasthâyin.

[2] Vana, a wood, also means a cloud, the cloudy region.

[3] Nirdhâvanârthâya; a var. lect. has nirvâpanârthâya, i. e. to allay.

who are mighty in the six transcendent faculties (Abhigñâs) and the triple science, the Pratyekabuddhas, as well as the Bodhisattvas unable to slide back;

91. And those (others) who equally are my sons, to them I just now am showing, by means of this excellent allegory, the single Buddha-vehicle. Receive it; ye shall all become Ginas.

92. It is most excellent and sweet, the most exalted in the world, that knowledge of the Buddhas, the most high among men; it is something sublime and adorable.

93. The powers, meditations, degrees of emancipation and self-concentration by many hundreds of koṭis, that is the exalted vehicle in which the sons of Buddha take a never-ending delight.

94. In playing with it they pass days and nights, fortnights, months, seasons, years, intermediate kalpas, nay, thousands of koṭis of kalpas[1].

95. This is the lofty vehicle of jewels which sundry Bodhisattvas and the disciples listening to the Sugata employ to go and sport on the terrace of enlightenment.

96. Know then, Tishya[2], that there is no second

[1] As the mean duration of a man's life extends over thousands of koṭis of kalpas or Æons, it is evident that the Æon here meant is in reality an extremely small particle of time, an atom. The meaning attached to it was perhaps that of asu or prâṇa, a respiration. It seems to me, however, more probable that kalpa, as synonymous with rûpa, simply denotes a unit, e.g. of atoms of time.

[2] I.e. Sâriputra, otherwise named Upatishya, i.e. secondary Tishya. The canonical etymology of the name of Upatishya is to be found in Burnouf's Introduction, p. 48, and Schiefner's Lebensbeschreibung, p. 255.

vehicle in this world anywhere to be found, in whatever direction thou shalt search, apart from the device (shown) by the most high among men.

97. Ye are my children, I am your father, who has removed you from pain, from the triple world, from fear and danger, when you had been burning for many koṭis of Æons.

98. And I am teaching blessed rest (Nirvâṇa), in so far as, though you have not yet reached (final) rest, you are delivered from the trouble of the mundane whirl, provided you seek the vehicle of the Buddhas.

99. Any Bodhisattvas here present obey my Buddha-rules. Such is the skilfulness of the Ǵina that he disciplines many Bodhisattvas.

100. When the creatures in this world delight in low and contemptible pleasures, then the Chief of the world, who always speaks the truth, indicates pain as the (first) great truth.

101. And to those who are ignorant and too simple-minded to discover the root of that pain I lay open the way: 'Awaking of full consciousness, strong desire is the origin of pain[1].'

102. Always try, unattached[2], to suppress desire. This is my third truth, that of suppression. It is an infallible means of deliverance; for by practising this method one shall become emancipated[3].

103. And from what are they emancipated, Sâri-

[1] Samudâgamaḥ, tṛishṇa duḥkhasya sambhavaḥ. I am not certain of the translation of samudâgama, which recurs below in Chap. V, in the apparent sense of full knowledge, agreeing with what the dictionaries give.

[2] Aniśritâḥ.

[3] Na ko mârgam hi bhâvitva vimuktu bhoti (var. lect. bhotu). The words na ko spoil metre and sense, and must be expunged.

putra? They are emancipated from chimeras[1]. Yet they are not wholly freed; the Chief declares that they have not yet reached (final and complete) rest in this world.

104. Why is it that I do not pronounce one to be delivered before one's having reached the highest, supreme enlightenment? (Because) such is my will; I am the ruler of the law[2], who is born in this world to lead to beatitude.

105. This, Śâriputra, is the closing word of my law which now at the last time I pronounce[3] for the weal of the world including the gods. Preach it in all quarters.

106. And if some one speaks to you these words, 'I joyfully accept,' and with signs of utmost reverence receives this Sûtra, thou mayst consider that man to be unable to slide back[4].

107. To believe in this Sûtra one must have seen former Tathâgatas, paid honour to them, and heard a law similar to this.

108. To believe in my supreme word one must have seen me; thou and the assembly of monks have seen all these Bodhisattvas.

109. This Sûtra is apt to puzzle the ignorant[5],

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[1] Kutaśka te, Śâriputâ, vimuktâ? Asantagrâhâtu (abl.) vimukta bhonti; na[śa] táva te sarvatu mukta bhonti.

[2] Dharmarâga, a well-known epithet of Yama the god of death; he is the real tamer of men, the master of gods and men, &c.

[3] Mama dharmamudrâ (properly, seal, closure of my law) yâ paścakâle (var. lect. paścimi kále) maya adya (var. lect. mamádya) bhâshitâ.

[4] Or, to swerve from his course, his purpose.

[5] Properly, young children, because one must have seen former Tathâgatas, i. e. lived some revolving suns before having an idea of death.

and I do not pronounce it before having penetrated to superior knowledge. Indeed, it is not within the range of the disciples, nor do the Pratyekabuddhas come to it.

110. But thou, Śâriputra, hast good will, not to speak of my other disciples here. They will walk in my faith, though each cannot have his individual knowledge.

111. But do not speak of this matter to haughty persons, nor to conceited ones, nor to Yogins who are not self-restrained; for the fools, always revelling in sensual pleasures, might in their blindness scorn the law manifested.

112. Now hear the dire results when one scorns my skilfulness and the Buddha-rules for ever fixed in the world; when one, with sullen brow, scorns the vehicle.

113. Hear the destiny of those who have scorned such a Sûtra like this, whether during my lifetime or after my Nirvâṇa, or who have wronged the monks.

114. After having disappeared from amongst men, they shall dwell in the lowest hell (Avîći) during a whole kalpa, and thereafter they shall fall lower and lower, the fools, passing through repeated births for many intermediate kalpas.

115. And when they have vanished from amongst the inhabitants of hell, they shall further descend to the condition of brutes, be even as dogs and jackals, and become a sport to others.

116. Under such circumstances they shall grow blackish of colour, spotted, covered with sores, itchy; moreover, they shall be hairless and feeble, (all) those who have an aversion to my supreme enlightenment.

117. They are ever despised amongst animals; hit by clods or weapons they yell; everywhere they are threatened with sticks, and their bodies are emaciated from hunger and thirst.

118. Sometimes they become camels or asses, carrying loads, and are beaten with whips[1] and sticks; they are constantly occupied with thoughts of eating, the fools who have scorned the Buddha-rule.

119. At other times they become ugly jackals, half blind and crippled[2]; the helpless creatures are vexed by the village boys, who throw clods and weapons at them.

120. Again shooting off from that place, those fools become animals with bodies of five hundred yoganas, whirling round, dull and lazy.

121. They have no feet, and creep on the belly[3]; to be devoured by many koṭis of animals is the dreadful punishment they have to suffer for having scorned a Sûtra like this.

122. And whenever they assume a human shape, they are born crippled, maimed[4], crooked, one-eyed, blind, dull, and low, they having no faith in my Sûtra.

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[1] Kasha, var. lect. sata, with a marginal correction sada (for sadâ). Burnouf's 'cent bâtons' is evidently based upon the reading sata.

[2] Kânakakundakâśka, var. lect. vâlaka°, with marginal correction kânaka°. The translation is doubtful; cf. st. 116 below. Kundaka I connect with kunṭ = vikalîkarane and the Greek κυλλός.

[3] Krodasamkrin, var. lect. °samgñin, with correction °samkkin, the reading I have followed, taking samkkin to be identical with sakkin, a Prâkrit form of Sanskrit sarpin.

[4] Kundakâlaṅgaka, for which I read °kalâṅgaka.

123. Nobody keeps their side[1]; a putrid smell is continually issuing from their mouths; an evil spirit has entered the body of those who do not believe in this supreme enlightenment.

124. Needy, obliged to do menial labour, always in another's service, feeble, and subject to many diseases they go about in the world, unprotected.

125. The man whom they happen to serve is unwilling to give them much, and what he gives is soon lost. Such is the fruit of sinfulness.

126. Even the best-prepared medicaments, administered to them by able men, do, under those circumstances, but increase their illness, and the disease has no end.

127. Some commit thefts, affrays, assaults, or acts of hostility, whereas others commit robberies of goods; (all this) befalls the sinner.

128. Never does he behold the Lord of the world, the King of kings ruling the earth[2], for he is doomed to live at a wrong time[3], he who scorns my Buddha-rule.

129. Nor does that foolish person listen to the law; he is deaf and senseless; he never finds rest, because he has scorned this enlightenment.

130. During many hundred thousand myriads of koṭis of Æons equal to the sand of the Ganges he shall be dull and defective; that is the evil result from scorning this Sûtra.

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[1] Apratyanîka, var. lect. apratyanîya. The rendering is doubtful. I take it to be synonymous with apaksha; cf. note, p. 17.

[2] Mahi, i.e. Sansk. mahîm.

[3] In the darkness of hell, i.e. in common parlance, at night-time, when nobody can behold the sun.

131. Hell is his garden (or monastery), a place of misfortune[1] his abode; he is continually living amongst asses, hogs, jackals, and dogs.

132. And when he has assumed a human shape he is to be blind, deaf, and stupid, the servant of another, and always poor.

133. Diseases, myriads of koṭis of wounds on the body, scab, itch, scurf, leprosy, blotch, a foul smell are, in that condition, his covering and apparel.

134. His sight is dim to distinguish the real. His anger appears mighty in him, and his passion is most violent; he always delights in animal wombs.

135. Were I to go on, Śâriputra, for a whole Æon, enumerating the evils of him who shall scorn my Sûtra, I should not come to an end.

136. And since I am fully aware of it, I command thee, Śâriputra, that thou shalt not expound a Sûtra like this before foolish people.

137. But those who are sensible, instructed, thoughtful, clever, and learned, who strive after the highest supreme enlightenment, to them expound its real meaning.

138. Those who have seen many koṭis of Buddhas, planted immeasurably many roots of goodness, and undertaken a strong vow, to them expound its real meaning.

139. Those who, full of energy and ever kind-hearted, have a long time been developing the feeling of kindness, have given up body and life, in their presence thou mayst preach this Sûtra.

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[1] Apâya, properly 'going away, disappearance,' the reverse of upâya, 'approaching.'

140. Those who show mutual love and respect, keep no intercourse with ignorant people, and are content to live in mountain caverns, to them expound this hallowed Sûtra.

141. If thou see sons of Buddha who attach themselves to virtuous friends and avoid bad friends, then reveal to them this Sûtra.

142. Those sons of Buddha who have not broken the moral vows, are pure like gems and jewels, and devoted to the study of the great Sûtras, before those thou mayst propound this Sûtra.

143. Those who are not irascible, ever sincere, full of compassion for all living beings, and respectful towards the Sugata, before those thou mayst propound this Sûtra.

144. To one who in the congregation, without any hesitation and distraction of mind, speaks to expound the law, with many myriads of koṭis of illustrations, thou mayst manifest this Sûtra.

145. And he who, desirous of acquiring all-knowingness, respectfully lifts his joined hands to his head, or who seeks in all directions to find some monk of sacred eloquence;

146. And he who keeps (in memory) the great Sûtras, while he never shows any liking for other books, nor even knows a single stanza from another work; to all of them thou mayst expound this sublime Sûtra.

147. He who seeks such an excellent Sûtra as this, and after obtaining it devoutly worships it, is like the man who wears a relic of the Tathâgata he has eagerly sought for.

148. Never mind other Sûtras nor other books in which a profane philosophy is taught; such books

are fit for the foolish; avoid them and preach this Sûtra.

149. During a full Æon, Sâriputra, I could speak of thousands of koṭis of (connected) points, (but this suffices); thou mayst reveal this Sûtra to all who are striving after the highest supreme enlightenment.

CHAPTER IV.

DISPOSITION.

As the venerable Subhûti, the venerable Mahâ-Kâtyâyana, the venerable Mahâ-Kâśyapa, and the venerable Mahâ-Maudgalyâyana heard this law unheard of before, and as from the mouth of the Lord they heard the future destiny of Śâriputra to superior perfect enlightenment, they were struck with wonder, amazement, and rapture. They instantly rose from their seats and went up to the place where the Lord was sitting; after throwing their cloak over one shoulder, fixing the right knee on the ground and lifting up their joined hands before the Lord, looking up to him, their bodies bent, bent down and inclined, they addressed the Lord in this strain:

Lord, we are old, aged, advanced in years; honoured as seniors in this assemblage of monks. Worn out by old age we fancy that we have attained Nirvâṇa; we make no efforts, O Lord, for supreme perfect enlightenment; our force and exertion are inadequate to it. Though the Lord preaches the law and has long continued sitting, and though we have attended to that preaching of the law, yet, O Lord, as we have so long been sitting and so long attended the Lord's service, our greater and minor members, as well as the joints and articulations, begin to ache. Hence, O Lord, we are unable, in spite of the Lord's preaching, to

realise the fact that all is vanity (or void), purposeless (or causeless, or unconditioned), and unfixed[1]; we have conceived no longing after the Buddha-laws, the divisions of the Buddha-fields, the sports[2] of the Bodhisattvas or Tathâgatas. For by having fled out of the triple world, O Lord, we imagined having attained Nirvâṇa, and we are decrepit from old age. Hence, O Lord, though we have exhorted other Bodhisattvas and instructed them in supreme perfect enlightenment, we have in doing so never conceived a single thought of longing. And just now, O Lord, we are hearing from the Lord that disciples also may be predestined to supreme perfect enlightenment. We are astonished and amazed, and deem it a great gain, O Lord, that to-day, on a sudden, we have heard from the Lord a voice such as we never heard before. We have acquired a magnificent jewel, O Lord, an incomparable jewel. We had not sought, nor searched, nor expected, nor required so magnificent a jewel. It has become clear to us[3], O Lord; it has become clear to us, O Sugata.

It is a case, O Lord, as if a certain man went

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[1] Sûnyatânimittâpraṇihitaṁ sarvam. The commentary on Dhammapada, ver. 92 (p. 281), gives an explanation of the Pâli terms suññata, animitta, and appaṇihita. His interpretation is too artificial to be of much use. In the verse referred to we find suññata apparently as an adjective, but till we find such an adjective in another place, it is safer to doubt its existence altogether. Apraṇihita is, to my apprehension, unfixed, not fixed beforehand, not determined providentially; it may also mean unpremeditated.

[2] Or, display of magical phenomena.

[3] Pratibhâti no; a would-be correction has pratilâbhino, which is inadmissible, because with this reading the pronoun vayam cannot be left out.

away from his father and betook himself to some other place. He lives there in foreign parts for many years, twenty or thirty or forty or fifty. In course of time the one (the father) becomes a great man; the other (the son) is poor; in seeking a livelihood for the sake of food and clothing he roams in all directions and goes to some place, whereas his father removes to another country. The latter has much wealth, gold, corn[1], treasures, and granaries; possesses much (wrought) gold and silver, many gems, pearls, lapis lazuli, conch shells, and stones(?), corals, gold and silver; many slaves male and female, servants for menial work and journeymen; is rich in elephants, horses, carriages, cows, and sheep. He keeps a large retinue; has his money invested in great territories[2], and does great things in business, money-lending, agriculture, and commerce.

In course of time, Lord, that poor man, in quest of food and clothing, roaming through villages, towns, boroughs, provinces, kingdoms, and royal capitals, reaches the place where his father, the owner of much wealth and gold, treasures and granaries, is residing. Now the poor man's father, Lord, the owner of much wealth and gold, treasures and granaries, who was residing in that town, had always and ever been thinking of the son he had lost fifty years ago, but he gave no utterance to his thoughts before others, and was only pining in himself and thinking: I am old, aged, advanced

[1] Dhânya, wanting in some MSS.

[2] Mahâganapadeshu dhanikaḥ. The translation is doubtful; the words may as well mean, a creditor of people at large.

in years, and possess abundance of bullion, gold, money and corn, treasures and granaries, but have no son. It is to be feared lest death shall overtake me and all this perish unused. Repeatedly he was thinking of that son: O how happy should I be, were my son to enjoy this mass of wealth!

Meanwhile, Lord, the poor man in search of food and clothing was gradually approaching the house of the rich man, the owner of abundant bullion, gold, money and corn, treasures and granaries. And the father of the poor man happened to sit at the door of his house, surrounded and waited upon by a great crowd of Brâhmans, Kshatriyas, Vaisyas, and Sûdras; he was sitting on a magnificent throne with a foot-stool decorated with gold and silver, while dealing with hundred thousands of kotis of gold-pieces, and fanned with a chowrie, on a spot under an extended awning inlaid with pearls and flowers and adorned with hanging garlands of jewels; sitting (in short) in great pomp. The poor man, Lord, saw his own father in such pomp sitting at the door of the house, surrounded with a great crowd of people and doing a householder's business. The poor man frightened, terrified, alarmed, seized with a feeling of horripilation all over the body, and agitated in mind, reflects thus: Unexpectedly have I here fallen in with a king or grandee. People like me have nothing to do here; let me go; in the street of the poor I am likely to find food and clothing without much difficulty. Let me no longer tarry at this place, lest I be taken to do forced labour or incur some other injury.

Thereupon, Lord, the poor man quickly departs, runs off, does not tarry from fear of a series of

supposed dangers. But the rich man, sitting on the throne at the door of his mansion, has recognised his son at first sight, in consequence whereof he is content, in high spirits, charmed, delighted, filled with joy and cheerfulness. He thinks: Wonderful! he who is to enjoy this plenty of bullion, gold, money and corn, treasures and granaries, has been found! He of whom I have been thinking again and again, is here now that I am old, aged, advanced in years.

At the same time, moment, and instant, Lord, he despatches couriers, to whom he says: Go, sirs, and quickly fetch me that man. The fellows thereon all run forth in full speed and overtake the poor man, who, frightened, terrified, alarmed, seized with a feeling of horripilation all over his body, agitated in mind, utters a lamentable cry of distress, screams, and exclaims: I have given you no offence. But the fellows drag the poor man, however lamenting, violently with them. He, frightened, terrified, alarmed, seized with a feeling of horripilation all over his body, and agitated in mind, thinks by himself: I fear lest I shall be punished with capital punishment[1]; I am lost. He faints away, and falls on the earth. His father dismayed and near despondency[2] says to those fellows: Do not carry[3] the

[1] According to the reading vadhyâda*ndya*h. If we read vadhyo da*ndya*h, the rendering would be, executed or punished (fined). Cf. stanza 19 below.

[2] Visha*nnaśka* sâdâsanne *kâ*sya sa pitâ bhavet; var. lect. v. syâd âsanna*śka kâ*sya s. p. b. Both readings are corrupt; we have to read sâdâsanna*śka*. The final e of asanne is likely to be a remnant of the original Mâgadhî (not Pâli) text, the e being the nom. case sing. of masculine words in a.

[3] Mâ bhavanta ena*m* (var. lect. eva*m*) purusham âyishur

man in that manner. With these words he sprinkles him with cold water without addressing him any further. For that householder knows the poor man's humble disposition[1] and his own elevated position; yet he feels that the man is his son.

The householder, Lord, skilfully conceals from every one that it is his son. He calls one of his servants and says to him: Go, sirrah, and tell that poor man: Go, sirrah, whither thou likest; thou art free. The servant obeys, approaches the poor man and tells him: Go, sirrah, whither thou likest; thou art free. The poor man is astonished and amazed at hearing these words; he leaves that spot and wanders to the street of the poor in search of food and clothing. In order to attract him the householder practises an able device. He employs for it two men ill-favoured and of little splendour[2]. Go, says he, go to the man you saw in this place; hire him in your own name for a double daily fee, and order him to do work here in my house. And if he asks: What work shall I have to do? tell him: Help us in clearing the heap of dirt. The two

(var. lect. ânayeyur) iti. A would-be correction has ânayata, at any rate a blunder, because ânayantu would be required. The original reading may have been ânayishur, in common Sanskrit ânaishur. Quite different is the reading, atha khalu sa daridra-purusham ânayantv iti tam enam sîtalena, &c., 'thereupon he (the rich man) ordered the poor man to be brought before him and,' &c.

[1] Here and repeatedly in the sequel the term hînâdhimuktatâ would much better be rendered by 'humble or low position.'

[2] Durvarnâv alpaugaskau. The idiomatic meaning of durvarna a. is 'having a bad complexion or colour (e.g. from ill health) and little vitality or vigour.' The artificial or so-called etymological meaning may be, 'of bad caste and of little splendour or majesty;' see, however, below at stanza 21.

fellows go and seek the poor man and engage him for such work as mentioned. Thereupon the two fellows conjointly with the poor man clear the heap of dirt in the house for the daily pay they receive from the rich man, while they take up their abode in a hovel of straw[1] in the neighbourhood of the rich man's dwelling. And that rich man beholds through a window his own son clearing the heap of dirt, at which sight he is anew struck with wonder and astonishment.

Then the householder descends from his mansion, lays off his wreath and ornaments, parts with his soft, clean, and gorgeous attire, puts on dirty raiment, takes a basket in his right hand, smears his body with dust, and goes to his son, whom he greets from afar, and thus addresses: Please, take the baskets and without delay remove the dust. By this device he manages to speak to his son, to have a talk with him and say: Do, sirrah, remain here in my service; do not go again to another place; I will give thee extra pay, and whatever thou wantest thou mayst confidently ask me, be it the price of a pot, a smaller pot, a boiler or wood[2], or be it the

[1] The MSS. vary considerably, and are moreover inconsistent in their readings of this word. One has g*ṛ*haparisare ka*ṭa*-pallikuñ*ḍ*ikayâ; another, g. kapa*ṭâ*liku*ṭ*ikâya*m* (r. ka*ṭ*apali° or ka*ṭ*opali°); a third, g*ṛ*hapatisakare (mere nonsense for g*ṛ*haparisare) ka*ṭ*apalikuñ*ḍ*ikâyâ*m*. Palikuṭikâ is evidently a variation of uparikuṭi, pali being a Mâgadhî form for pari, or the Prâkrit of prati or pari. The ll is clearly wrong. Ka*ṭa* may mean mat, straw, and boards.

[2] The rendering of this passage is doubtful. Burnouf takes the words pot (ku*n*da), small pot (ku*n*dikâ), boiler (sthâlika), and kâsh*ṭh*a to denote measures. He may be right, though in the absence of sufficient evidence for kâsh*ṭh*a denoting a measure or value, I thought it safer to take the word in the usual sense.

price of salt, food, or clothing. I have got an old cloak, man; if thou shouldst want it, ask me for it, I will give it. Any utensil of such sort[1], when thou wantest to have it, I will give thee. Be at ease, fellow; look upon me as if I were thy father, for I am older and thou art younger, and thou hast rendered me much service by clearing this heap of dirt, and as long as thou hast been in my service thou hast never shown nor art showing wickedness, crookedness, arrogance, or hypocrisy; I have discovered in thee no vice at all of such as are commonly seen in other man-servants. From henceforward thou art to me like my own son.

From that time, Lord, the householder, addresses the poor man by the name of son, and the latter feels in presence of the householder as a son to his father. In this manner, Lord, the householder affected with longing for his son employs him for the clearing of the heap of dirt during twenty years, at the end of which the poor man feels quite at ease in the mansion to go in and out, though he continues taking his abode in the hovel of straw[2].

After a while, Lord, the householder falls sick, and feels that the time of his death is near at hand. He says to the poor man: Come hither, man, I possess abundant bullion, gold, money and corn, treasures and granaries. I am very sick, and wish to have one upon whom to bestow (my wealth); by whom it is to be received, and with whom it is to be deposited[3]. Accept it. For in the same manner as I am the

[1] It seems to me that this refers to kuṇḍa, &c.

[2] Here kaśâpalikuṭîke, var. lect. kaśakapallikuṭîke and kaśapaśikuṭîkâyâm.

[3] MSS. yaṭṭa nidhâtavyam; we have to read yatra n°.

owner of it, so art thou, but thou shalt not suffer anything of it to be wasted.

And so, Lord, the poor man accepts the abundant bullion, gold, money and corn, treasures and granaries of the rich man, but for himself he is quite indifferent to it, and requires nothing from it, not even so much as the price of a prastha of flour; he continues living in the same hovel of straw and considers himself as poor as before.

After a while, Lord, the householder perceives that his son is able to save, mature and mentally developed; that in the consciousness of his nobility he feels abashed, ashamed, disgusted, when thinking of his former poverty. The time of his death approaching, he sends for the poor man, presents him to a gathering of his relations, and before the king or king's peer and in the presence of citizens and country-people makes the following speech: Hear, gentlemen! this is my own son, by me begotten. It is now fifty years that he disappeared from such and such a town. He is called so and so, and myself am called so and so. In searching after him I have from that town come hither. He is my son, I am his father. To him I leave all my revenues[1], and all my personal (or private) wealth shall he acknowledge (his own).

The poor man, Lord, hearing this speech was astonished and amazed; he thought by himself: Unexpectedly have I obtained this bullion, gold, money and corn, treasures and granaries.

Even so, O Lord, do we represent the sons of the

[1] The terms used in the text are, remarkably enough, yaḥ kaśkin mamopabhogo 'sti, which seems to differ from the following yakka me kiñkid asti pratyâtmakam dhanam.

Tathâgata, and the Tathâgata says to us: Ye are my sons, as the householder did. We were oppressed, O Lord, with three difficulties, viz. the difficulty of pain, the difficulty of conceptions[1], the difficulty of transition (or evolution); and in the worldly whirl we were disposed to what is low[2]. Then have we been prompted by the Lord to ponder on the numerous inferior laws (or conditions, things) that are similar to a heap of dirt. Once directed to them we have been practising, making efforts, and seeking for nothing but Nirvâṇa as our fee[3]. We were content, O Lord, with the Nirvâṇa obtained, and thought to have gained much at the hands of the Tathâgata because of our having applied ourselves to these laws, practised, and made efforts. But the Lord takes no notice of us, does not mix with us, nor tell us that this treasure of the Tathâgata's knowledge shall belong to us, though the Lord skilfully appoints us as heirs to this treasure of the knowledge of the Tathâgata. And we, O Lord, are not (impatiently) longing to enjoy it, because we deem it a great gain already to receive from the Lord Nirvâṇa as our fee. We preach to the Bodhisattvas Mahâsattvas a sublime sermon about the knowledge of the Tathâgata; we explain, show, demonstrate the knowledge of the Tathâgata, O Lord, without longing. For the Tathâgata by his skilfulness knows our disposition, whereas we ourselves do not know, nor apprehend. It is for this very

[1] Saṃskâra, which also means '(transitory) impressions (mental and moral).'

[2] Hînâdhimukta.

[3] Divasamudrâ, implying the notion of the fee being paid at the end of the day.

reason that the Lord just now tells us that we are to him as sons[1], and that he reminds us of being heirs to the Tathâgata. For the case stands thus: we are as sons[2] to the Tathâgata, but low (or humble) of disposition[3]; the Lord perceives the strength of our disposition and applies to us the denomination of Bodhisattvas; we are, however, charged with a double office in so far as in presence of Bodhisattvas we are called persons of low disposition and at the same time have to rouse them to Buddha-enlightenment. Knowing the strength of our disposition the Lord has thus spoken, and in this way, O Lord, do we say that we have obtained unexpectedly and without longing the jewel of omniscience, which we did not desire, nor seek, nor search after, nor expect, nor require; and that inasmuch as we are the sons of the Tathâgata.

On that occasion the venerable Mahâ-Kâśyapa uttered the following stanzas:

1. We are stricken with wonder, amazement, and rapture at hearing a voice[4]; it is the lovely voice, the leader's voice, that so unexpectedly we hear to-day.

2. In a short moment we have acquired a great heap of precious jewels such as we were not thinking of, nor requiring. All of us are astonished to hear it.

3. It is like (the history of) a young[5] person who, seduced by foolish people, went away from his father and wandered to another country far distant.

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[1] And, the Lord's real sons. [2] And, the Tathâgata's real sons.
[3] Rather, position. [4] Or call.
[5] Bâla, the word used in the text, may mean young as well as ignorant and foolish. Burnouf translates bâlaganena by 'par une troupe d'enfants.'

4. The father was sorry to perceive that his son had run away and in his sorrow roamed the country in all directions during no less than fifty years.

5. In search of his son he came to some great city, where he built a house and dwelt, blessed with all that can gratify the five senses.

6. He had plenty of bullion and gold, money and corn, conch shells, stones (?), and coral; elephants, horses, and footboys; cows, cattle, and sheep;

7. Interests, revenues, landed properties; male and female slaves and a great number of servants; was highly honoured by thousands of koṭis and a constant favourite of the king's.

8. The citizens bow to him with joined hands, as well as the villagers in the rural districts; many merchants come to him, (and) persons charged with numerous affairs[1].

9. In such way the man becomes wealthy, but he gets old, aged, advanced in years, and he passes days and nights always sorrowful in mind on account of his son.

10. 'It is fifty years since that foolish son has run away. I have got plenty of wealth and the hour of my death draws near.'

11. Meanwhile that foolish son is wandering from village to village, poor and miserable, seeking food and clothing.

12. When begging, he at one time gets something, another time he does not. He grows lean in his travels[2], the unwise boy, while his body is vitiated with scabs and itch.

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[1] Bahûhi kâryehi *kṛi*tâdhikârâḥ.

[2] For parasara*ṇe*shu of the MSS., I read parisara*ṇe*shu,

13. In course of time he in his rovings reaches the town where his father is living, and comes to his father's mansion to beg for food and raiment.

14. And the wealthy, rich man happens to sit at the door on a throne under a canopy expanded in the sky and surrounded with many hundreds of living beings.

15. His trustees stand round him, some of them counting money and bullion, some writing bills, some lending money on interest.

16. The poor man, seeing the splendid mansion of the householder, thinks within himself: Where am I here? This man must be a king or a grandee.

17. Let me not incur some injury and be caught to do forced labour. With these reflections he hurried away inquiring after the road to the street of the poor.

18. The rich man on the throne is glad to see his own son, and despatches messengers with the order to fetch that poor man.

19. The messengers immediately seize the man, but he is no sooner caught than he faints away (as he thinks): These are certainly executioners who have approached me; what do I want clothing or food?

20. On seeing it, the rich, sagacious man (thinks): This ignorant and stupid person is of low disposition and will have no faith in my magnificence[1], nor believe that I am his father.

21. Under those circumstances he orders persons

a word known from classic Sanskrit and not wanting in Buddhistic Sanskrit, as appears from Lalita-vistara, p. 39.

[1] Or, have no liking for my magnificence; the term used in the text, śraddadhâti, admitting of both interpretations.

of low character, crooked, one-eyed, maimed, ill-clad, and blackish [1], to go and search that man who shall do menial work.

22. 'Enter my service and cleanse the putrid heap of dirt, replete with fæces and urine; I will give thee a double salary' (are the words of the message).

23. On hearing this call the poor man comes and cleanses the said spot; he takes up his abode there in a hovel [2] near the mansion.

24. The rich man continually observes him through the windows (and thinks): There is my son engaged in a low occupation [3], cleansing the heap of dirt.

25. Then he descends, takes a basket, puts on dirty garments, and goes near the man. He chides him, saying: Thou dost not perform thy work.

26. I will give thee double salary and twice more ointment for the feet; I will give thee food with salt, potherbs, and, besides, a cloak.

27. So he chides him at the time, but afterwards he wisely conciliates [4] him (by saying): Thou dost thy work very well, indeed; thou art my son, surely; there is no doubt of it.

28. Little by little he makes the man enter the house, and employs him in his service for fully twenty years, in the course of which time he succeeds in inspiring him with confidence.

29. At the same time he lays up in the house

[1] It is with this word, *krishnaka*, that durvar*na* above, p. 103, must agree.

[2] Here nive*s*anasyopalikuñ*k*ake, var. lect. °kuñ*k*ike.

[3] Hinâdhimukta; one might render it, 'placed in a low or humble position,' but 'disposition' would seem out of place.

[4] Sam*s*leshayate.

gold, pearls, and crystal, draws up the sum total, and is always occupied in his mind with all that property.

30. The ignorant man, who is living outside the mansion, alone in a hovel, cherishes no other ideas but of poverty, and thinks to himself: Mine are no such possessions!

31. The rich man perceiving this of him (thinks): My son has arrived at the consciousness of being noble. He calls together a gathering of his friends and relatives (and says): I will give all my property to this man.

32. In the midst of the assembly where the king, burghers, citizens, and many merchantmen were present, he speaks thus: This is my son whom I lost a long time ago.

33. It is now fully fifty years—and twenty years more during which I have seen him—that he disappeared from such and such a place and that in his search I came to this place.

34. He is owner of all my property; to him I leave it all and entirely; let him do with it what he wants; I give him my whole family property.

35. And the (poor) man is struck with surprise; remembering his former poverty, his low disposition [1], and as he receives those good things of his father's and the family property, he thinks: Now am I a happy man.

36. In like manner has the leader, who knows our low disposition (or position), not declared to us: 'Ye shall become Buddhas,' but, 'Ye are, certainly, my disciples and sons.'

[1] Rather, position.

37. And the Lord of the world enjoins us: Teach, Kâśyapa, the superior path to those that strive to attain the highest summit of enlightenment, the path by following which they are to become Buddhas.

38. Being thus ordered by the Sugata, we show the path to many Bodhisattvas of great might[1], by means of myriads of koṭis of illustrations and proofs.

39. And by hearing us the sons of *G*ina realise that eminent path to attain enlightenment, and in that case receive the prediction that they are to become Buddhas in this world.

40. Such is the work we are doing strenuously[2], preserving this law-treasure and revealing it to the sons of *G*ina, in the manner of that man who had deserved the confidence of that (other man).

41. Yet, though we diffuse the Buddha-treasure[3] we feel ourselves to be poor; we do not require the knowledge of the *G*ina, and yet, at the same time, we reveal it.

42. We fancy an individual[4] Nirvâṇa; so far, no further does our knowledge reach; nor do we ever rejoice at hearing of the divisions of Buddha-fields.

43. All these laws are faultless, unshaken, exempt from destruction and commencement; but there is no law[5] in them. When we hear this, however, we cannot believe[6].

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[1] Mahâbala; this term is obviously intended to be synonymous with mahâsattva.

[2] Tâyin, which here I have ventured to render by 'strenuous,' on the strength of Pâṇini I, 3, 38, where we learn that tâyate, like kramate, denotes making progress, going on successfully.

[3] One MS. ghosha, call, instead of kosha.

[4] I. e. separate.

[5] I. e. moral law.

[6] And, we cannot approve, agree.

44. We have put aside all aspiration to superior Buddha-knowledge a long time ago; never have we devoted ourselves to it. This is the last and decisive word spoken by the Gina.

45. In this bodily existence, closing with Nirvâṇa, we have continually accustomed our thoughts to the void; we have been released from the evils of the triple world we were suffering from, and have accomplished the command of the Gina.

46. To whom(soever) among the sons of Gina who in this world are on the road to superior enlightenment we revealed (the law), and whatever law we taught, we never had any predilection[1] for it.

47. And the Master of the world, the Self-born one, takes no notice of us, waiting his time; he does not explain the real connection of the things[2], as he is testing our disposition.

48. Able in applying devices at the right time, like that rich man (he says): 'Be constant in subduing your low disposition,' and to those who are subdued he gives his wealth.

49. It is a very difficult task which the Lord of the world is performing, (a task) in which he displays his skilfulness, when he tames his sons of low disposition and thereupon imparts to them his knowledge.

50. On a sudden have we to-day been seized with surprise, just as the poor man who acquired riches; now for the first time have we obtained the fruit under the rule of Buddha, (a fruit) as excellent as faultless.

51. As we have always observed the moral pre-

[1] Spṛihâ. One may also translate, 'we never were partial to it.'

[2] Bhûtapadârthasandhi.

cepts under the rule of the Knower of the world, we now receive the fruit of that morality which we have formerly practised.

52. Now have we obtained the egregious, hallowed[1], exalted, and perfect fruit of our having observed an excellent and pure spiritual life under the rule of the Leader.

53. Now, O Lord, are we disciples, and we shall proclaim supreme enlightenment everywhere, reveal the word of enlightenment, by which we are formidable disciples[2].

54. Now have we become Arhats[3], O Lord; and deserving of the worship of the world, including the gods, Máras and Brahmas, in short, of all beings[4].

55. Who is there, even were he to exert himself during kotis of Æons, able to thwart thee, who accomplishes in this world of mortals such difficult things as those, and others even more difficult[5]?

[1] *Sánta*, also, tranquil, ever free from disturbance.

[2] *Srávaka bhíshmakalpa*. This may be rendered 'disciples like Bhíshma.' Now it is well known from the Mahábhárata that Bhíshma, the son of *Sántanu*, was a great hero and sage, and it is by no means impossible that the word used in the text contains an allusion to that celebrated person. According to the dictionaries bhíshma occurs as an epithet of *Siva*.

[3] We may translate it by 'saints,' but properly arhat means any worthy, a master, an honoured personage, in short, Guru. On comparing the Greek ἄρχειν, ἄρχεσθαι, we may infer that one of the oldest meanings of the word was 'a foregoer,' and in a restricted sense, a forefather, a departed one, an ancestor, so that the becoming an Arhat, an ancestor, and dying comes to be the same. The prominent part played by the Arhats is, in my opinion, a remnant of primeval Pitri-worship, the chiefest of the ancestors being Dharmarâgra, Yama.

[4] It is difficult not to perceive the true meaning of such passages.

[5] This passage is still more explicit, if possible, than the former.

56. It would be difficult to offer resistance with hands, feet, head, shoulder, or breast, (even were one to try) during as many complete Æons as there are grains of sand in the Ganges.

57. One may charitably give food, soft and solid, clothing, drink, a place for sleeping and sitting, with clean coverlets; one may build monasteries of sandal-wood, and after furnishing them with double pieces of fine white muslin[1] present them;

58. One may be assiduous in giving medicines of various kinds to the sick, in honour of the Sugata; one may spend alms during as many Æons as there are grains of sand in the Ganges—even then one will not be able to offer resistance[2].

59. Of sublime nature, unequalled power, miraculous might, firm in the strength of patience is the Buddha; a great ruler is the Gina, free from imperfections. The ignorant cannot bear (or understand) such things as these[3].

60. Always returning, he preaches the law to those whose course (of life) is conditioned[4], he, the Lord of the law, the Lord of all the world, the great Lord[5], the Chief among the leaders of the world.

The Buddha is here clearly Dharmarâga, Yama, the chief of Arhats, or Manes, the personification of death.

[1] Dûshyayugehi.

[2] Even virtuous actions cannot avert death, the tamer of men, the master of gods and men.

[3] Sahanti bâlâ na im' îdrisâni.

[4] Nimittakârina. The corresponding Sanskrit form would be nimittakârinâm. I am not sure of the meaning of this term. Burnouf has 'ceux qui portent des signes favorables,' which points to a reading nimittadhârina.

[5] Îsvaru sarvaloke, Mahesvaro; he, the Dharmarâga, Yama, &c., is also the same with Îsvara and Mahesvara, well-known epithets of Siva, the destroyer, time, death.

61. Fully aware of the circumstances (or places) of (all) beings he indicates their duties, so multifarious, and considering the variety of their dispositions he inculcates the law with thousands of arguments.

62. He, the Tathâgata, who is fully aware of the course of all beings and individuals, preaches a multifarious law, while pointing to this superior enlightenment.

CHAPTER V.

ON PLANTS.

Thereupon the Lord addressed the venerable Mahâ-Kâśyapa and the other senior great disciples, and said: Very well, very well, Kâśyapa; you have done very well to proclaim the real qualities of the Tathâgata. They are the real qualities of the Tathâgata, Kâśyapa, but he has many more, innumerable, incalculable, the end of which it would be difficult to reach, even were one to continue enumerating them for immeasurable Æons. The Tathâgata, Kâśyapa, is the master of the law, the king, lord, and master of all laws. And whatever law for any case has been instituted by the Tathâgata, remains unchanged. All laws, Kâśyapa, have been aptly instituted by the Tathâgata. In his Tathâgata-wisdom he has instituted them in such a manner that all those laws finally lead to the stage of those who know all[1]. The Tathâgata also distinctly knows the meaning of all laws. The Tathâgata, the Arhat, &c. is possessed of the faculty of penetrating all laws, possessed of the highest perfection of knowledge, so that he is able to decide all laws, able to display the knowledge of the all-knowing, impart the knowledge of the all-knowing,

[1] 'All-knowing' is one of the most frequent euphemistic phrases to denote the state of the dead. Hence all-knowing (sarvaǵña) and knowing nothing (aǵña) virtually come to the same, and the commentator on Bhâgavata-Purâṇa X, 78, 6 could therefore aptly identify aǵña and sarvaǵña.

and lay down (the rules of) the knowledge of the all-knowing.

It is a case, Kâśyapa, similar to that of a great cloud big with rain, coming up in this wide universe over all grasses, shrubs, herbs, trees of various species and kind, families of plants of different names growing on earth, on hills, or in mountain caves, a cloud covering the wide universe to pour down its rain everywhere and at the same time. Then, Kâśyapa, the grasses, shrubs, herbs, and wild trees in this universe, such as have young and tender stalks, twigs, leaves, and foliage, and such as have middle-sized stalks, twigs, leaves, and foliage, and such as have the same fully developed, all those grasses, shrubs, herbs, and wild trees, smaller and greater (other) trees will each, according to its faculty and power, suck the humid element from the water emitted by that great cloud, and by that water which, all of one essence, has been abundantly poured down by the cloud, they will each, according to its germ, acquire a regular development, growth, shooting up, and bigness; and so they will produce blossoms and fruits, and will receive, each severally, their names. Rooted in one and the same soil, all those families of plants and germs are drenched and vivified by water of one essence throughout.

In the same manner, Kâśyapa, does the Tathâgata, the Arhat, &c. appear in the world. Like unto a great cloud coming up, the Tathâgata appears and sends forth his call to the whole world, including gods, men, and demons[1]. And even as a

[1] Parganya or Indra, Jupiter pluvius, is at the same time the thunderer, Jupiter tonans.

great cloud, Kâśyapa, extending over the whole universe, in like manner, Kâśyapa, the Tathâgata, the Arhat, &c., before the face of the world, including gods, men, and demons, lifts his voice and utters these words: I am the Tathâgata, O ye gods and men! the Arhat, the perfectly enlightened one; having reached the shore myself, I carry others to the shore; being free, I make free; being comforted, I comfort; being perfectly at rest, I lead others to rest. By my perfect wisdom I know both this world and the next, such as they really are. I am all-knowing, all-seeing. Come to me, ye gods and men! hear the law. I am he who indicates the path; who shows the path, as knowing the path, being acquainted with the path. Then, Kâśyapa, many hundred thousand myriads of koṭis of beings come to hear the law of the Tathâgata; and the Tathâgata, who knows the difference as to the faculties and the energy of those beings, produces various Dharmaparyâyas, tells many tales, amusing, agreeable, both instructive and pleasant, tales by means of which all beings not only become pleased with the law in this present life, but also after death will reach happy states, where they are to enjoy many pleasures and hear the law. By listening to the law they will be freed from hindrances and in due course apply themselves to the law of the all-knowing, according to their faculty, power, and strength.

Even as the great cloud, Kâśyapa, after expanding over the whole universe, pours out the same water and recreates by it all grasses, shrubs, herbs, and trees; even as all these grasses, shrubs, herbs, and trees, according to their faculty, power, and strength, suck in the water and thereby attain the full development

assigned to their kind; in like manner, Kâśyapa, is the law preached by the Tathâgata, the Arhat, &c., of one and the same essence, that is to say, the essence of it is deliverance, the final aim being absence of passion, annihilation, knowledge of the all-knowing[1]. As to that, Kâśyapa, (it must be understood) that the beings who hear the law when it is preached by the Tathâgata, who keep it in their memory and apply themselves to it, do not know, nor perceive, nor understand their own self. For, Kâśyapa, the Tathâgata only really knows who, how, and of what kind those beings are; what[2], how, and whereby they are meditating; what, how, and whereby they are contemplating; what, why, and whereby they are attaining. No one but the Tathâgata, Kâśyapa, is there present, seeing all intuitively, and seeing the state of those beings in different stages, as of the lowest, highest, and mean grasses, shrubs, herbs, and trees. I am he, Kâśyapa, who, knowing the law which is of but one essence, viz. the essence of deliverance, (the law) ever peaceful, ending in Nirvâṇa, (the law) of eternal rest, having but one stage and placed in voidness, (who knowing this) do not on a sudden reveal to all the knowledge of the all-knowing, since I pay regard to the dispositions of all beings.

You are astonished, Kâśyapa, that you cannot fathom the mystery[3] expounded by the Tathâgata. It is, Kâśyapa, because the mystery expounded by

[1] The dead man knows all, i.e. has experienced all he was to experience in his span of life.

[2] The MSS. here and in the sequel have yañ*k*a instead of ya*k**k*a, a trace of the original Prâkrit text.

[3] Sandhâbhâshita.

the Tathâgatas, the Arhats, &c. is difficult to be understood.

And on that occasion, the more fully to explain the same subject, the Lord uttered the following stanzas:

1. I am the Dharmarâǵa, born in the world as the destroyer of existence[1]. I declare the law to all beings after discriminating their dispositions.

2. Superior men of wise understanding[2] guard the word, guard the mystery, and do not reveal it to living beings.

3. That science is difficult to be understood; the simple, if hearing it on a sudden, would be perplexed; they would in their ignorance fall out of the way and go astray.

4. I speak according to their reach and faculty; by means of various meanings[3] I accommodate my view (or the theory).

5. It is, Kâśyapa[4], as if a cloud rising above the

[1] It is known from the Kaṭha Upanishad that the Dharmarâǵa, Death, knows all about death and the next world, and is questioned about it by Naćiketas.

[2] Dhîrabuddhi.

[3] Or, permutable meanings, anyamanyehi arthehi.

[4] The translation is uncertain, because the MSS. most distinctly read Kâśyapo, which may be a clerical error for Kâśyapâ, a common form of the vocative in Prâkrit. As, however, Kaśyapo is a personification of gloom, the gray of twilight, the construction of kâśyapo meghaḥ, as a gloomy or dark or gray cloud, is perfectly intelligible. As to Kâśyapa in the vocative, this also may be explained, because he is near the setting sun, the Dharmarâǵa delivering his speech on immortality at the third juncture. There he, Mahâ-Kaśyapa (wrongly written Kâśyapa), immediately succeeds the Buddha after the Nirvâṇa as the president of the first council of monks. I need not add that the prevailing opinion amongst scholars is different; they see real history in the tradition about the first council.

horizon shrouds all space (in darkness) and covers the earth.

6. That great rain-cloud, big with water, is wreathed with flashes of lightning and rouses with its thundering call all creatures.

7. By warding off the sunbeams, it cools the region; and gradually lowering so as to come in reach of hands, it begins pouring down its water all around.

8. And so, flashing on every side, it pours out an abundant mass of water equally, and refreshes this earth.

9. And all herbs which have sprung up on the face of the earth, all grasses, shrubs, forest trees, other trees small and great;

10. The various field fruits and whatever is green; all plants on hills, in caves and thickets;

11. All those grasses, shrubs, and trees are vivified by the cloud that both refreshes the thirsty earth and waters the herbs.

12. Grasses and shrubs absorb the water of one essence which issues from the cloud according to their faculty and reach.

13. And all trees, great, small, and mean, drink that water according to their growth and faculty, and grow lustily.

14. The great plants whose trunk, stalk, bark, twigs, pith, and leaves are moistened by the water from the cloud develop their blossoms and fruits.

15. They yield their products, each according to its own faculty, reach, and the particular nature of the germ; still the water emitted (from the cloud) is of but one essence.

16. In the same way, Kâśyapa, the Buddha

comes into the world like a rain-cloud [1], and, once born, he, the world's Lord, speaks and shows the real course of life.

17. And the great Seer, honoured in the world, including the gods, speaks thus: I am the Tathâgata, the highest of men, the Gina; I have appeared in this world like a cloud.

18. I shall refresh all beings whose bodies are withered, who are clogged to the triple world. I shall bring to felicity those that are pining away with toils, give them pleasures and (final) rest.

19. Hearken to me, ye hosts of gods and men; approach to behold me: I am the Tathâgata, the Lord, who has no superior, who appears in this world to save [2].

20. To thousands of koṭis of living beings I preach a pure and most bright law that has but one scope, to wit, deliverance and rest.

21. I preach with ever the same voice, constantly taking enlightenment as my text. For this is equal for all; no partiality is in it, neither hatred nor affection.

22. I am inexorable [3], bear no love nor hatred towards any one, and proclaim the law to all creatures without distinction, to the one as well as the other.

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[1] In the legend, it is well known, he enters the womb of the Great Mother, Mahâ-Mâyâ (identical with Prakṛiti, Aditi, both Nature and Earth), as an elephant. The discrepancy between the two legends is more apparent than real, for in Indian poetry the clouds are called elephants.

[2] Like Apollo σωτήρ.

[3] Anuniyatâ mahya na kâṅkid asti. I suppose that anuniya answers to Sanskrit anuneya.

23. Whether walking, standing, or sitting, I am exclusively occupied with this task of proclaiming the law. I never get tired of sitting on the chair I have ascended.

24. I recreate the whole world like a cloud shedding its water without distinction; I have the same feelings for respectable people as for the low; for moral persons as for the immoral;

25. For the depraved as for those who observe the rules of good conduct; for those who hold sectarian views and unsound tenets as for those whose views are sound and correct.

26. I preach the law to the inferior (in mental culture) as well as to persons of superior understanding and extraordinary faculties; inaccessible to weariness, I spread in season the rain of the law.

27. After hearing me, each according to his faculty, the several beings find their determined place in various situations, amongst gods, men, beautiful beings[1], amongst Indras, Brahmas, or the monarchs, rulers of the universe.

28. Hear, now, I am going to explain what is meant by those plants of different size, some of them being low in the world, others middle-sized and great.

29. Small plants are called the men who walk in the knowledge of the law, which is free from evil after the attaining of Nirvâ*n*a, who possess the six transcendent faculties and the triple science.

[1] Manorameshu, perhaps women are meant. A var. lect. has manoratheshu, i.e. amongst fancies, fanciful beings, chimeras. This reading would rather lead us to see in those beautiful or charming beings some kind of geniuses, cherubim, alias Vidyâdharas.

30. Mean plants are called the men who, dwelling in mountain caverns, covet the state of a Pratyekabuddha, and whose intelligence is moderately purified.

31. Those who aspire to become leading men (thinking), I will become a Buddha, a chief of gods and men, and who practise exertion and meditation, are called the highest plants.

32. But the sons of Sugata, who sedulously practise benevolence and a peaceful conduct, who have arrived at certainty about their being leading men, these are called trees.

33. Those who move forward the wheel that never rolls back, and with manly strength stand firm in the exercise of miraculous power, releasing many koṭis of beings, those are called great trees[1].

34. Yet it is one and the same law which is preached by the Gina, like the water emitted by the cloud is one and the same; different only are the faculties as described, just as the plants on the face of the earth.

35. By this parable thou mayst understand the skilfulness of the Tathâgata, how he preaches one law, the various developments whereof may be likened to drops of rain.

36. I also pour out rain: the rain of the law

[1] It is not easy to make out what kind of terrestrial beings are severally alluded to in stanzas 29–33. I first thought that the small plants were simply the Brahmaḳârins, the mean ones the Vânaprasthas or hermits, and the highest plants the Yatis; but it seems more reasonable to suppose that real sons of Buddha are meant; cf. the stanzas 39–41. The Buddhists alluded to in stanza 32 are simple monks, whereas those of the following stanza are preachers, able exponents of the law, and clever propagandists of the Bauddha religion.

by which this whole world is refreshed; and each according to his faculty takes to heart this well-spoken law[1] that is one in its essence.

37. Even as all grasses and shrubs, as well as plants of middle size, trees and great trees at the time of rain look bright in all quarters;

38. So it is the very nature of the law to promote the everlasting weal of the world; by the law the whole world is recreated, and as the plants (when refreshed) expand their blossoms, the world does the same when refreshed.

39. The plants that in their growth remain middle-sized, are Arhats (saints) stopping when they have overcome frailties, (and) the Pratyekabuddhas who, living in woody thickets[2], accomplish this well-spoken law.

40. (But) the many Bodhisattvas who, thoughtful and wise, go their way all over the triple world, striving after supreme enlightenment, they continue increasing in growth like trees.

41. Those who, endowed with magical powers and being adepts in the four degrees of meditation, feel delight at hearing of complete voidness[3] and emit thousands of rays, they are called the great trees on earth.

42. So then, Kâsyapa, is the preaching of the law, like the water poured out by the cloud everywhere alike: by which plants and men(?) thrive, endless (and eternal) blossoms (are produced)[4].

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[1] The term used might be rendered by 'gospel.'

[2] Pratyekabuddhâ vanashaṇḍaśâriṇo, &c. Burnouf must have had quite a different reading.

[3] Or unreality, śûnyatâ.

[4] Yehi (the Sanskrit would require the dual) vivarddhanti

43. I reveal the law which has its cause in itself; at due time I show Buddha-enlightenment; this is my supreme skilfulness and that of all leaders of the world.

44. What I here say is true in the highest sense of the word; all my disciples attain Nirvâṇa; by following the sublime path of enlightenment all my disciples shall become Buddhas.

And further, Kâśyapa, the Tathâgata, in his educating[1] creatures, is equal (i.e. impartial) and not unequal (i.e. partial). As the light of the sun and moon, Kâśyapa, shines upon all the world, upon the virtuous and the wicked, upon high and low, upon the fragrant and the ill-smelling; as their beams are sent down upon everything equally, without inequality (partiality); so, too, Kâśyapa, the intellectual light of the knowledge of the omniscient, the Tathâgatas, the Arhats, &c., the preaching of the true law proceeds equally in respect to all beings in the five states of existence, to all who according to their particular disposition are devoted to the great vehicle, or to the vehicle of the Pratyekabuddhas, or to the vehicle of the disciples. Nor is there any deficiency or excess in the brightness of the Tathâgata-knowledge[2] up to one's becoming fully acquainted with the law. There are not three vehicles, Kâśyapa; there are but beings who act differently; therefore it is declared that there are three vehicles.

When the Lord had thus spoken, the venerable

(Sansk. °nte) mahoshadhîyo manushya (Sansk. manushyâḥ?) pushpâṇi anantakâni.

[1] And removing.

[2] Tathâgatagñânaprabhâyâḥ; var. lect. Tathâgatapragñâyâḥ.

Mahâ-Kâśyapa said to him: Lord, if there are not three vehicles, for what reason then is the designation of disciples (*Śrâvakas*), Buddhas, and Bodhisattvas kept up in the present times?

On this speech the Lord answered the venerable Mahâ-Kâśyapa as follows: It is, Kâśyapa, as if a potter made different vessels out of the same clay. Some of those pots are to contain sugar, others ghee, others curds and milk; others, of inferior quality, are vessels of impurity. There is no diversity in the clay used; no, the diversity of the pots is only due to the substances which are put into each of them. In like manner, Kâśyapa, is there but one vehicle, viz. the Buddha-vehicle; there is no second vehicle, no third.

The Lord having thus spoken, the venerable Mahâ-Kâśyapa said: Lord, if the beings are of different disposition, will there be for those who have left the triple world one Nirvâṇa, or two, or three? The Lord replied: Nirvâṇa, Kâśyapa, is a consequence of understanding that all laws (things) are equal. Hence there is but one Nirvâṇa, not two, not three[1]. Therefore, Kâśyapa, I will tell thee a parable, for men of good understanding will generally readily enough catch the meaning of what is taught under the shape of a parable.

It is a case, Kâśyapa, similar to that of a certain blind-born man, who says: There are no handsome or ugly shapes; there are no men able to see handsome or ugly shapes; there exists no sun nor moon; there are no asterisms nor planets; there are no

[1] Cf. Ecclesiastes ix. 2: 'All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean.'

men able to see planets. But other persons say to the blind-born: There are handsome and ugly shapes; there are men able to see handsome and ugly shapes; there is a sun and moon; there are asterisms and planets; there are men able to see planets. But the blind-born does not believe them, nor accept what they say. Now there is a physician who knows all diseases. He sees that blind-born man and makes to himself this reflection: The disease of this man originates in his sinful actions in former times. All diseases possible to arise are fourfold: rheumatical, cholerical, phlegmatical, and caused by a complication of the (corrupted) humours. The physician, after thinking again and again on a means to cure the disease, makes to himself this reflection: Surely, with the drugs in common use it is impossible to cure this disease, but there are in the Himâlaya, the king of mountains, four herbs, to wit: first, one called Possessed-of-all-sorts-of-colours-and-flavours; second, Delivering-from-all-diseases; third, Delivering-from-all-poisons; fourth, Procuring-happiness-to-those-standing-in-the-right-place. As the physician feels compassion for the blind-born man he contrives some device to get to the Himâlaya, the king of mountains. There he goes up and down and across to search. In doing so he finds the four herbs. One he gives after chewing it with the teeth; another after pounding; another after having it mixed with another drug and boiled; another after having it mixed with a raw drug; another after piercing with a lancet somewhere a vein[1]; another after singeing it in fire;

[1] Sarirasthâna*m* viddhvâ, var. lect. sarasthâna*m* v., with a marginal correction sarirasthâna*m* v. I consider the original reading to have been sirâsthâna*m*.

another after combining it with various other substances so as to enter in a compound potion, food, &c. Owing to these means being applied the blind-born recovers his eyesight, and in consequence of that recovery he sees outwardly and inwardly[1], far and near, the shine of sun and moon, the asterisms, planets, and all phenomena. Then he says: O how foolish was I that I did not believe what they told me, nor accepted what they affirmed. Now I see all; I am delivered from my blindness and have recovered my eyesight; there is none in the world who could surpass me. And at the same moment Seers of the five transcendent faculties[2], strong in the divine sight and hearing, in the knowledge of others' minds, in the memory of former abodes, in magical science and intuition, speak to the man thus: Good man, thou hast just recovered thine eyesight, nothing more, and dost not know yet anything. Whence comes this conceitedness to thee? Thou hast no wisdom, nor art thou a clever man. Further they say to him: Good man, when sitting in the interior of thy room, thou canst not see nor distinguish forms

[1] Bahir adhyâtmam, (the things) external and in relation to one's own self.

[2] I. e. simply the five senses. The term Abhigñâ can hardly originally have meant 'transcendent faculty or knowledge,' because it is a derivation from a compound abhigânâti. Neither in Sanskrit nor in Prâkrit can abhigñâ denote anything else but perception, acknowledgment, recognition. Yet it cannot be denied that those who used it intended by it to convey the meaning of something grand and imposing, especially the senses of a spiritual man, as distinguished from the profanum vulgus. As to the Seers, *Ri*shis, here mentioned, I think that they are the senses personified, otherwise called devas, gods. Deva, to denote an organ of sense, occurs frequently, e. g. Mu*nd*aka Upanishad III, 1, 8.

outside, nor discern which beings are animated with kind feelings and which with hostile feelings; thou canst not distinguish nor hear at the distance of five yoganas the voice of a man or the sound of a drum, conch trumpet, and the like; thou canst not even walk as far as a kos without lifting up thy feet; thou hast been produced and developed in thy mother's womb without remembering the fact; how then wouldst thou be clever, and how canst thou say: I see all? Good man, thou takest[1] darkness for light, and takest light for darkness.

Whereupon the Seers are asked by the man: By what means and by what good work shall I acquire such wisdom and with your favour acquire those good qualities (or virtues)? And the Seers say to that man: If that be thy wish, go and live in the wilderness or take thine abode in mountain caves, to meditate on the law and cast off evil passions. So shalt thou become endowed with the virtues of an ascetic[2] and acquire the transcendent faculties. The man catches their meaning and becomes an ascetic. Living in the wilderness, the mind intent upon one sole object, he shakes off worldly desires, and acquires the five transcendent faculties. After that acquisition he reflects thus: Formerly I did not do the right thing; hence no good accrued to me[3]. Now,

[1] Sa*mg*ânâsi, var. lect. sa*mg*ânîshe.

[2] Dhutagu*n*a, Pâli the same, besides dhûtagu*n*a. In Pâli the dhutaṅgas or dhû° denote thirteen ascetic practices; see Childers, Pâli Dict. s. v. The Dhutagu*n*as are, according to the same author's statement, other names for the Dhutâṅgas, but I venture to think that they are the twenty-eight virtues of a Dhutâṅga, as enumerated in Milinda Pañho (ed. Trenckner), p. 351.

[3] Pûrvam anyat karma k*ri*tavân, tena me na ka*sk*id gu*n*o 'dhigata*h*.

however, I can go whither my mind prompts me; formerly I was ignorant, of little understanding, in fact, a blind man.

Such, Kâśyapa, is the parable I have invented to make thee understand my meaning. The moral to be drawn from it is as follows. The word 'blind-born,' Kâśyapa, is a designation for the creatures staying in the whirl of the world with its six states; the creatures who do not know the true law and are heaping up the thick darkness of evil passions. Those are blind from ignorance[1], and in consequence of it they build up conceptions[2]; in consequence of the latter name-and-form, and so forth, up to the genesis of this whole huge mass of evils[3].

So the creatures blind from ignorance remain in the whirl of life, but the Tathâgata, who is out of the triple world, feels compassion, prompted by which, like a father for his dear and only son, he appears in the triple world and sees with his eye of wisdom that the creatures are revolving in the circle of the mundane whirl, and are toiling without finding the right means to escape from the rotation. And

[1] Or, false knowledge, avidyâ, which in the Chain of Causation (pratityasamutpâda, Pâli paṭiccasamutpâda) occupies exactly the same place as in other systems of Indian philosophy. In reality the avidyâ was not only the origin of all evils, but also the remedy, the panacea. It was, however, thought convenient to veil that conclusion and to call the future state of complete ignorance 'all-knowingness.'

[2] Rather, products (saṁskâra) of the imaginative power, of fancy. These form the second item in the enumeration of Causes and Effects.

[3] The genesis of diseases, death, &c. The merely ideal nature of this genesis is proved by the fact that the sage who has overcome avidyâ is just as liable to diseases and death as the most ignorant creature.

on seeing this he comes to the conclusion: Yon beings, according to the good works they have done in former states, have feeble aversions and strong attachments; (or) feeble attachments and strong aversions; some have little wisdom, others are clever; some have soundly developed views, others have unsound views. To all of them the Tathâgata skilfully shows three vehicles [1].

The Seers in the parable, those possessing the five transcendent faculties and clear-sight, are the Bodhisattvas [2] who produce enlightened thought, and by the acquirement of acquiescence in the eternal law [3] awake us to supreme, perfect enlightenment.

The great physician in the parable is the Tathâgata. To the blind-born may be likened the creatures

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[1] With this we may compare the term trivartman (of three paths), applied to the individual or living being, Svetâśvatara Upanishad V, 7. Śaṅkara explains it by devayânâdi; in the more ancient and natural meaning, the word may have been applied to the three divisions of time. Cf. the same Upanishad I, 4, where the brahmaśakra, the brahma-wheel, is said to be trivṛit, threefold.

[2] In the Yoga called buddhisattva, the reasoning faculty. The Bodhisattvas are the five Dhyâni-Bodhisattvas Samantabhadra, &c., who do no more differ from the five Dhyâni-Buddhas Vairokana, &c., than the balas do from the indriyas. Cf. Burnouf, Introd. p. 118.

[3] Anutpattikadharmakshântim pratilabhya, var.lect. anutpattikîṁ kshântîm p. Anutpattika, being a Bahuvrîhi, necessarily means 'having no origin, no beginning,' alias anâdi. The eternal law is that of rise and decay, and in so far the purport of the phrase seems not materially to differ from the translation in Goldstücker's Dict., 'enduring conditions which have not yet taken place.' The word 'acquiescence' in my version gives but one side of the meaning, for it also denotes 'undergoing.' In reality the sanctimonious phrase comes to this: every thinking being suffers the eternal law, i. e. he must die.

blind with infatuation. Attachment, aversion, and infatuation are likened to rheum, bile, and phlegm. The sixty-two false theories also must be looked upon as such (i. e. as doshas, 'humours and corrupted humours of the body,' 'faults and corruptions'). The four herbs are like vanity (or voidness), causelessness (or purposelessness), unfixedness, and reaching Nirvâṇa. Just as by using different drugs different diseases are healed, so by developing the idea of vanity (or voidness), purposelessness, unfixedness, (which are) the principles of emancipation, is ignorance suppressed; the suppression of ignorance is succeeded by the suppression of conceptions (or fancies); and so forth, up to the suppression of the whole huge mass of evils. And thus one's mind will dwell no more on good nor on evil.

To the man who recovers his eyesight is likened the votary of the vehicle of the disciples and of Pratyekabuddhas. He rends the ties of evil passion in the whirl of the world; freed from those ties he is released from the triple world with its six states of existence. Therefore the votary of the vehicle of the disciples may think and speak thus: There are no more laws to be penetrated; I have reached Nirvâṇa. Then the Tathâgata preaches to him: How can he who has not penetrated all laws have reached Nirvâṇa? The Lord rouses him to enlightenment, and the disciple, when the consciousness of enlightenment has been awakened in him, no longer stays in the mundane whirl, but at the same time has not yet reached Nirvâṇa[1]. As he has arrived at

[1] I. e. he is not yet actually dead, but dead to the world; he is a *Givan-mukta*.

true insight, he looks upon this triple world in every direction as void, resembling the produce of magic, similar to a dream, a mirage, an echo. He sees that all laws (and phenomena) are unborn and undestroyed, not bound and not loose, not dark and not bright. He who views the profound laws in such a light, sees, as if he were not seeing, the whole triple world full of beings of contrary and omnifarious fancies and dispositions.

And on that occasion, in order to more amply explain the same subject, the Lord uttered the following stanzas:

45. As the rays of the sun and moon descend alike on all men, good and bad, without deficiency (in one case) or surplus (in the other);

46. So the wisdom of the Tathâgata shines like the sun and moon[1], leading all beings without partiality.

47. As the potter, making clay vessels, produces from the same clay pots for sugar, milk, ghee, or water;

48. Some for impurities, others for curdled milk, the clay used by the artificer[2] for the vessels being of but one sort;

49. As a vessel is made to receive all its distinguishing qualities according to the quality of the substance laid into it[3], so the Tathâgatas, on account of the diversity of taste,

[1] Tathâgatasya pragña ka bhâsad' âdityakandravat. Bhâsad' stands for bhâsadi, Sansk. bhâsate. A var. lect. has Tathâgatasya pragñâbhâ samâ hy â., i.e. 'the lustre of the Tathâgata's wisdom is equal (to all), like the sun and moon.'

[2] Bhârgava, to which we may assign the meaning of 'a skilful workman, artificer,' because it is one of the synonyms of tvashṭri.

[3] Vâdṛik prakshipyate dravyam bhâganam tena labhyate (read,

50. Mention a diversity of vehicles, though the Buddha-vehicle be the only indisputable one. He who ignores the rotation of mundane existence, has no perception of blessed rest;

51. But he who understands that all laws are void and without reality (and without individual character) penetrates the enlightenment of the perfectly enlightened Lords in its very essence.

52. One who occupies a middle position of wisdom[1] is called a Pratyekagina (i. e. Pratyekabuddha); one lacking the insight of voidness[2] is termed a disciple.

53. But after understanding all laws one is called a perfectly-enlightened one; such a one is assiduous in preaching the law to living beings by means of hundreds of devices.

54. It is as if some blind-born man, because he sees no sun, moon, planets, and stars, in his blind ignorance (should say): There are no visible things[3] at all.

55. But a great physician taking compassion on the blind man, goes to the Himâlaya, where (seeking) across, up and down,

56. He fetches from the mountain four plants;

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lambhyate) sarvâ(n) viseshe 'pi (Prâkrit for viseshân api, though the stanza bears the traces of having originally been in Sanskrit) tathâ ruḥibhedât Tathâgatâḥ. A var. lect. has kshate (one syllable wanting) instead of la(m)bhyate; what is intended is rakshate, it keeps.

[1] Pragñâmadhyavyavasthânât Pratyekagina uḥyate.

[2] I am at a loss to explain how this statement is to be reconciled with the bearings of the passage in prose before, unless we assume that the philosophers here alluded to are followers of other creeds, who believe in the existence of a soul. Their views are in opposition to those of the Buddha; yet they are to be spoken of with moderate respect, because they do not belong to the profanum vulgus.

[3] Rather here, phenomena.

the herb Of-all-colours-flavours-and-cases[1], and others. These he intends to apply.

57. He applies them in this manner: one he gives to the blind man after chewing it, another after pounding, again another by introducing it with the point of a needle into the man's body.

58. The man having got his eyesight, sees the sun, moon, planets, and stars, and arrives at the conclusion that it was from sheer ignorance that he spoke thus as he had formerly done.

59. In the same way do people of great ignorance, blind from their birth, move in the turmoil of the world, because they do not know the wheel of causes and effects, the path of toils[2].

60. In the world so blinded by ignorance appears the highest of those who know all, the Tathâgata, the great physician, of compassionate nature.

61. As an able teacher he shows the true law; he reveals supreme Buddha-enlightenment to him who is most advanced.

62. To those of middling wisdom the Leader preaches a middling enlightenment; again another enlightenment he recommends to him who is afraid of the mundane whirl.

63. The disciple who by his discrimination has escaped from the triple world thinks he has reached pure, blest Nirvâṇa[3], but it is only by knowing all

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[1] The reading is doubtful: sarvavarṇarasasthânân nagâl labhata oshadhim, evamâdîṃ ḳatasro 'tha, &c.; var. lect. ᵒsthânânugâm l., &c. This may mean, fit for all colours, flavours, and cases.

[2] Prati(t)yotpâdaśakrasya—duḥkhavartmânaḥ.

[3] In other words, he has indeed attained a qualified (sopadhiśesha, Pâli upâdisesa or sa-upâdiśesha) Nirvâṇa, or as non-Buddhists say, ǵîvanmukti.

laws (and the universal laws) that the immortal[1] Nirvâṇa is reached.

64. In that case it is as if the great Seers, moved by compassion, said to him: Thou art mistaken; do not be proud of thy knowledge.

65. When thou art in the interior of thy room, thou canst not perceive what is going on without, fool as thou art.

66. Thou who, when staying within, dost not perceive even now what people outside are doing or not doing, how wouldst thou be wise, fool as thou art?

67. Thou art not able to hear a sound at a distance of but five yoganas, far less at a greater distance.

68. Thou canst not discern who are malevolent or benevolent towards thee. Whence then comes that pride to thee?

69. If thou hast to walk so far as a kos, thou canst not go without a beaten track[2]; and what happened to thee when in thy mother's womb thou hast immediately forgotten.

70. In this world he is called all-knowing who possesses the five transcendent faculties, but when thou who knowest nothing pretendest to be all-knowing, it is an effect of infatuation.

71. If thou art desirous of omniscience, direct thy attention to transcendent wisdom; then betake thy-

[1] I.e. eternal, because in this system the dead is dead for ever. This immortal, everlasting Nirvâṇa is, of course, the anupadhi-resha, Pâli anupâdisesa N.

[2] Or, perhaps, without a guide, padavîn tu vinâ 'gatiḥ. This does not agree with the prose version, but it is not rare to meet with such discrepancies.

self to the wilderness and meditate on the pure law; by it thou shalt acquire the transcendent faculties.

72. The man catches the meaning, goes to the wilderness, meditates with the greatest attention, and, as he is endowed with good qualities, ere long acquires the five transcendent faculties.

73. Similarly all disciples fancy having reached Nirvâṇa, but the Gina instructs them (by saying): This is a (temporary) repose, no final rest.

74. It is an artifice of the Buddhas to enunciate this dogma[1]. There is no (real) Nirvâṇa without all-knowingness; try to reach this.

75. The boundless knowledge of the three paths (of time), the six utmost perfections (Pâramitâs), voidness, the absence of purpose (or object), the absence of finiteness[2];

76. The idea of enlightenment and the other laws leading to Nirvâṇa, both such as are mixed with imperfection and such as are exempt from it, such as are tranquil and comparable to ethereal space;

77. The four Brahmavihâras[3] and the four Saṅgrahas[4], as well as the laws sanctioned by eminent sages for the education of creatures;

78. (He who knows these things) and that all phenomena have the nature of illusion and dreams,

[1] Of temporary repose, it would seem.

[2] Or, absence of fixed purpose, praṇidhânavivargitam.

[3] Otherwise termed Appamaññâ in Pâli; they are identical with the four bhâvanâs, or exercises to develop benevolence, compassion, cheerful sympathy, and equanimity, well known from the Yoga; see Yogaśâstra I, 33.

[4] Commonly called saṅgrahavastûni, Pâli saṅgahavatthûni, articles of sociability, viz. liberality, affability, promoting another's interest, and pursuit of a common aim; see e.g. Lalita-vistara, p. 39, l. 1.

that they are pithless as the stem of the plantain[1], and similar to an echo;

79. And who knows that the triple world throughout is of that nature, not fast and not loose, he knows rest.

80. He who considers all laws[2] to be alike, void, devoid of particularity and individuality, not derived from an intelligent cause; nay, who discerns that nothingness is law[3];

81. Such a one has great wisdom and sees the whole of the law entirely. There are no three vehicles by any means; there is but one vehicle in this world.

82. All laws (or the laws of all) are alike, equal, for all, and ever alike. Knowing this, one understands immortal, blest Nirvâṇa.

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[1] Cf. the words of the funeral song in Yâgñavalkya III, 8: 'Foolish is he who would seek pithfulness in humanity, which is pithless as the plantain's stem and resembling a water bubble.'

[2] Or all things; or the laws of all things.

[3] Sarvadharmân samâ(ñ)*k khû*nyâ(n) nirnânâkara*ṇ*âtmakâ*m* (r. ᵓkân), na *k*aitân (I think *k*aittân) prekshate nâpi ki*mk*id dharmâ*m* (sic) viparyate. The other MS. has sarvadharmâ*m* (r. ᵓmân) samâ(n) *ś*ûnyân nirnânâkara*ṇ*âtmikân, na *k*etâ*m* prekshate nâpi ki*mk*id dharma*m* vinasyati. The great difficulty lies in the second half verse, which is evidently corrupt and wrongly Sanskritised, so that the correctness of the translation in this respect is problematical.

CHAPTER VI.

ANNOUNCEMENT OF FUTURE DESTINY.

After pronouncing these stanzas the Lord addressed the complete assembly of monks: I announce to you, monks, I make known to you that the monk Kâśyapa, my disciple, here present, shall do homage to thirty thousand koṭis of Buddhas; shall respect, honour, and worship them; and shall keep the true law of those Lords and Buddhas. In his last bodily existence[1] in the world Avabhâsa (i. e. lustre), in the age (Æon) Mahâvyûha (i.e. great division) he shall be a Tathâgata, an Arhat, &c. &c., by the name of Raśmiprabhâsa (i.e. beaming with rays). His lifetime shall last twelve intermediate kalpas, and his true law twenty intermediate kalpas; the counterfeit of his true law shall last as many intermediate kalpas. His Buddha-field will be pure, clean, devoid of stones, grit, gravel; of pits and precipices; devoid of gutters and dirty pools[2]; even, pretty, beautiful, and pleasant to see; consisting of lapis lazuli, adorned with jewel-trees, and looking like a checker-board with eight compartments set off with gold threads. It will be strewed

[1] Paśćima samuḳḳâraya, which also means western rise, elevation.

[2] Apagatasyandanikagûthoḍilla, var. lect. °thoḍigalla. My rendering of the last part of the compound is conjectural.

with flowers, and many hundred thousand Bodhisattvas are to appear in it. As to disciples, there will be innumerable hundred thousands of myriads of koṭis of them. Neither Mâra the evil one, nor his host will be discoverable in it, though Mâra and his followers shall afterwards be there; for they will apply themselves to receive the true law under the command of that very Lord Rasmiprabhâsa.

And on that occasion the Lord uttered the following stanzas:

1. With my Buddha-eye, monks, I see that the senior Kâśyapa here shall become a Buddha at a future epoch, in an incalculable Æon, after he shall have paid homage to the most high of men.

2. This Kâśyapa shall see fully thirty thousand koṭis of Ginas, under whom he shall lead a spiritual life for the sake of Buddha-knowledge.

3. After having paid homage to those highest of men and acquired that supreme knowledge, he shall in his last bodily existence be a Lord of the world, a matchless, great Seer.

4. And his field will be magnificent, excellent, pure, goodly, beautiful, pretty, nice, ever delightful, and set off with gold threads.

5. That field, monks, (appearing like) a board divided into eight compartments, will have several jewel-trees, one in each compartment, from which issues a delicious odour.

6. It will be adorned with plenty of flowers, and embellished with variegated blossoms; in it are no pits nor precipices; it is even, goodly, beautiful.

7. There will be found hundreds of koṭis of Bodhisattvas, subdued of mind and of great magical

power, mighty keepers[1] of Sûtrântas of great extension.

8. As to disciples, faultless, princes of the law, standing in their last period of life, their number can never be known, even if one should go on counting for Æons, and that with the aid of divine knowledge.

9. He himself shall stay twelve intermediate kalpas, and his true law twenty complete Æons; the counterfeit is to continue as many Æons, in the domain of Rasmiprabhâsa.

Thereupon the venerable senior Mahâ-Maudgalyâyana, the venerable Subhûti, and the venerable Mahâ-Kâtyâyana, their bodies trembling, gazed up to the Lord with unblenching eyes, and at the same moment severally uttered, in mental concert, the following stanzas:

10. O hallowed one (Arhat), great hero, Sâkya-lion, most high of men! out of compassion to us speak the Buddha-word.

11. The highest of men, the Gina, he who knows the fatal term, will, as it were, sprinkle us with nectar by predicting our destiny also.

12. (It is as if) a certain man, in time of famine, comes and gets good food, but to whom, when the food is already in his hands, they say that he should wait[2].

13. Similarly it was with us, who after minding

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[1] Vaipulyasûtrântadharâṇa tâyinâm. Here the word tâyin would seem to be used in the sense of 'able,' agreeing with the meaning of tâyana in Pâṇini I, 3, 38.

[2] Durbhiksha âgataḥ kaṣkin naro labdhvâ subhoganaṃ, 'pratiksha' bhûya uḳyeta hastaprâptasmi bhogane. The Prâkrit underlying this literary dialect is easily reconstrued.

the lower vehicle, at the calamitous conjuncture of a bad time [1], were longing for Buddha-knowledge.

14. But the perfectly-enlightened great Seer has not yet favoured us with a prediction (of our destiny), as if he would say: Do not eat the food that has been put into your hand.

15. Quite so, O hero, we were longing as we heard the exalted voice (and thought): Then shall we be at rest [2], when we shall have received a prediction.

16. Utter a prediction, O great hero, so benevolent and merciful! let there be an end of our feeling of poverty!

And the Lord, who in his mind apprehended the thoughts arising in the minds of those great senior disciples, again addressed the complete assembly of monks: This great disciple of mine, monks, the senior Subhûti, shall likewise pay homage to thirty hundred thousand myriads of ko*ṭ*is of Buddhas; shall show them respect, honour, reverence, veneration, and worship. Under them shall he lead a spiritual life and achieve enlightenment. After the performance of such duties shall he, in his last bodily existence, become a Tathâgata in the world, an Arhat, &c. &c., by the name of *Ś*asiketu [3].

His Buddha-field will be called Ratnasambhava and his epoch Ratnaprabhâsa [4]. And that Buddha-field will be even, beautiful, crystalline, variegated with jewel-trees, devoid of pits and precipices, devoid

[1] Dushkâlabhagnasandhau.

[2] And felicitous, blest, beatified (nirv*ṛ*ita).

[3] I. e. moon-signal, or having the moon for ensign.

[4] Var. lect. Ratnâvabhâsa.

of sewers[1], nice, covered with flowers. And there will men have their abode in palaces (or towers) given them for their use. In it will be many disciples, innumerable, so that it would be impossible to terminate the calculation. Many hundred thousand myriads of koṭis of Bodhisattvas also will be there. The lifetime of that Lord is to last twelve intermediate kalpas; his true law is to continue twenty intermediate kalpas, and its counterfeit as many. That Lord will, while standing poised in the firmament[2], preach the law to the monks, and educate many thousands of Bodhisattvas and disciples.

And on that occasion the Lord uttered the following stanzas:

17. I have something to announce, monks, something to make known; listen then to me: The senior Subhûti, my disciple, shall in days to come be a Buddha.

18. After having seen of most mighty Buddhas thirty myriads of koṭis in full, he shall enter upon the straight[3] course to obtain this knowledge.

19. In his last bodily existence shall the hero, possessed of the thirty-two distinctive signs, become a great Seer, similar to a column of gold, beneficial and bounteous to the world.

20. The field where that friend of the world[4] shall save myriads of koṭis of living beings will be most beautiful, pretty, and delightful to people at large.

[1] Doubtful, the MSS. having gûthoḍigilla and gûthoḍigalla.

[2] Properly, standing as a great meteor, mahâvaihâyasaṁ sthitvâ; vaihâyasa is exactly the Greek μετέωρος.

[3] Anuloma, direct, straight; the reverse of vakragati, the retrograde motion of planets, &c.

[4] Lokabandhu.

21. In it will be many Bodhisattvas to turn the wheel that never rolls back (or never deviates): endowed with keen faculties they will, under that Gina, be the ornaments of the Buddha-field.

22. His disciples are so numerous as to pass calculation and measure; gifted with the six transcendent faculties, the triple science and magic power; firm in the eight emancipations.

23. His magic power, while he reveals supreme enlightenment, is inconceivable. Gods and men, as numerous as the sands of the Ganges, will always reverentially salute him with joined hands.

24. He shall stay twelve intermediate kalpas; the true law of that most high of men is to last twenty intermediate kalpas and the counterfeit of it as many.

Again the Lord addressed the complete assembly of monks: I announce to you, monks, I make known that the senior Mahâ-Kâtyâyana here present, my disciple, shall pay homage to eight thousand koṭis of Buddhas; shall show them respect, honour, reverence, veneration, and worship; at the expiration of those Tathâgatas he shall build Stûpas, a thousand yoganas in height, fifty yoganas in circumference, and consisting of seven precious substances, to wit, gold, silver, lapis lazuli, crystal, red pearl[1], emerald, and, seventhly, coral[2]. Those Stûpas he shall worship

[1] Lohitamukti, according to Buddhist authorities, red pearl. The word is of so frequent occurrence that there can be no question of muktes in the genitive case being a clerical error for muktâyâs. If the word ever had any existence out of Buddhist writings, mukti must have been a variation of muktâ.

[2] Musâragalva; whether this precious stone really be coral, as Buddhist dictionaries assert, is rather doubtful. As the enumerated substances represent the seven colours—originally the

with flowers, incense, perfumed wreaths, ointments, powder, robes, umbrellas, banners, flags, triumphal streamers. Afterwards he shall again pay a similar homage to twenty kotis of Buddhas; show them respect, honour, reverence, veneration, and worship. Then in his last bodily existence [1], his last corporeal appearance, he shall be a Tathâgata in the world, an Arhat, &c. &c., named Gâmbûnada-prabhâsa (i.e. gold-shine), endowed with science and conduct, &c. His Buddha-field will be thoroughly pure, even, nice, pretty, beautiful, crystalline, variegated with jewel-trees, interlaced with gold threads, strewed with flowers, free from beings of the brute creation, hell, and the host of demons, replete with numerous men and gods, adorned with many hundred thousand disciples and many hundred thousand Bodhisattvas. The measure of his lifetime shall be twelve intermediate kalpas; his true law shall continue twenty intermediate kalpas and its counterfeit as many.

And on that occasion the Lord uttered the following stanzas:

25. Listen all to me, ye monks, since I am going to utter an infallible word [2]. Kâtyâyana here, the senior, my disciple, shall render worship to the Leaders.

26. He shall show veneration of various kinds and in many ways to the Leaders, after whose

rainbow colours, I think—the interpretation either of lohitamukti or of musâragalva must be wrong, perhaps both are false.

[1] Properly, western elevation or rise.

[2] The Buddha may in sober truth say so, because the astronomer can predict future risings and settings. He here shows himself to be Brahma, in his function of the first of astronomers, to whom the ancient Brahma-Siddhânta is referred.

expiration he shall build Stûpas, worshipping them with flowers and perfumes.

27. In his last bodily existence he shall be a *G*ina, in a thoroughly pure field, and after acquiring full knowledge he shall preach to a thousand ko*t*is of living beings.

28. He shall be a mighty Buddha and illuminator, highly honoured in this world, including the gods, under the name of *G*âmbunada-prabhâsa [1], and save ko*t*is of gods and men.

29. Many Bodhisattvas as well as disciples, beyond measure and calculation, will in that field adorn the reign of that Buddha, all of them freed from existence and exempt from existence [2].

Again the Lord addressed the complete assembly of monks: I announce to you, monks, I make known, that the senior Mahâ-Maudgalyâyana here present, my disciple, shall propitiate twenty-eight thousand Buddhas [3] and pay those Lords homage of various kinds; he shall show them respect, &c., and after their expiration build Stûpas consisting of seven precious substances, to wit, gold, silver, lapis lazuli, crystal, red pearl, emerald, and, seventhly, coral; (Stûpas) a thousand yoganas in height and five hundred yoganas in circumference, which Stûpas he shall worship in different ways, with flowers, incense, perfumed wreaths, ointments, powder, robes, umbrellas, banners, flags, and triumphal streamers.

[1] One MS. has a second-hand reading, °dâbhâsa.

[2] Vibhava; Burnouf must have read vibhaya, 'exempts de terreur.'

[3] The number of twenty-eight—the cyphers not being taken into account—probably indicates the number of days (Buddhas) during which the planet is standing in some stage of its course.

Afterwards he shall again pay a similar worship to twenty[1] hundred thousand koṭis of Buddhas; he shall show respect, &c., and in his last bodily existence become in the world a Tathâgata, &c., named Tamâlapatrakandanagandha[2], endowed with science and conduct, &c. The field of that Buddha will be called Manobhirâma; his period Ratipratipûrṇa. And that Buddha-field will be even, nice, pretty, beautiful, crystalline, variegated with jewel-trees, strewn with detached flowers, replete with gods and men, frequented by hundred thousands of Seers, that is to say, disciples and Bodhisattvas. The measure of his lifetime shall be twenty-four intermediate kalpas; his true law is to last forty intermediate kalpas and its counterfeit as many.

And on that occasion the Lord uttered the following stanzas:

30. The scion of the Mudgala-race, my disciple here, after leaving[3] human existence shall see twenty thousand mighty[4] Ginas and eight (thousand) more of these faultless beings.

31. Under them he shall follow a course of duty, trying to reach Buddha-knowledge; he shall pay homage in various ways to those Leaders and to the most high of men.

32. After keeping their true law, of wide reach and sublime, for thousands of koṭis of Æons, he shall at the expiration of those Sugatas worship their Stûpas.

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[1] As many days in another stage.

[2] I. e. having the odour (or resemblance) of Xanthochymus and sandal. From the dark colour I infer that Saturn is meant, for this planet is represented as being black.

[3] Gahitva. [4] Tâyin.

33. In honour of those most high *Gi*nas, those mighty beings[1] so beneficial to the world, he shall erect Stûpas consisting of precious substances, and decorated with triumphal streamers, worshipping them with flowers, perfumes, and the sounds of music.

34. At the period of his last bodily existence he shall, in a nice and beautiful field, be a Buddha bounteous and compassionate to the world, under the name of Tamâlapatra*k*andanagandha.

35. The measure of that Sugata's life shall be fully twenty-four intermediate kalpas, during which he shall be assiduous in declaring the Buddha-rule to men and gods.

36. That *Gi*na shall have many thousands of ko*ṭ*is of disciples, innumerable as the sands of the Ganges, gifted with the six transcendent faculties and the triple science, and possessed of magic power, under the command of that Sugata.

37. Under the reign of that Sugata there shall also appear numerous Bodhisattvas, many thousands of them, unable to slide back (or to deviate), developing zeal, of extensive knowledge and studious habits.

38. After that *Gi*na's expiration his true law shall measure in time twenty-four[2] intermediate kalpas in full; its counterfeit shall have the same measure.

39. These are my five mighty disciples whom I

[1] Tâyin.

[2] The original reading has been meddled with; one MS. has vimsa*k* *k*avam (second-hand, *k*a vim) syântarakalpa; another, vimsa*k* *k*a virântarak°. The original Prâkrit may have had something like vimsam *k*atum.

have destined to supreme enlightenment and to become in future self-born Ginas; now hear from me their course[1].

[1] In this chapter only four disciples are mentioned; the fifth must be Sâriputra, whose destination has been predicted before.

CHAPTER VII.

ANCIENT DEVOTION[1].

Of yore, monks, in the past, incalculable, more than incalculable, inconceivable, immense, measureless Æons since, nay, at a period, an epoch far beyond, there appeared in the world a Tathâgata, &c., named Mahâbhigñâgñânâbhibhû, endowed with science and conduct[2], a Sugata, &c. &c., in the sphere Sambhava (i. e. origin, genesis), in the period Mahârûpa. (You ask), monks, how long ago is it that the Tathâgata was born? Well, suppose some man was to reduce to powder the whole mass of the earth element as much as is to be found in this whole universe; that after taking one atom of dust from this world he is to walk a thousand worlds farther in easterly direction to deposit that single atom; that after taking a second atom of dust and walking a thousand worlds farther he deposits that second atom, and proceeding in this way at last gets the whole of the earth element deposited in eastern

[1] Pûrvayoga, which recurs as the heading of chaps. XXII and XXV, would at first sight seem to mean 'former conjunction,' but that does not answer any more than 'ancient devotion.' I think that yoga here is an alteration of yuga, age, period, or a Prâkritism for yauga, i. e. referring to an age. A Sanskrit pûrva-yauga would be formed like pûrva-yâyâta, &c.; cf. Pâṇini VI, 2, 103. The original meaning of pûrva-yoga is, I suppose, pre-history. Cf. pubbayogo ti pubbakammaṁ, Milinda Pañho, p. 2.

[2] I. e. with light and motion.

direction. Now, monks, what do you think of it, is it possible by calculation to find the end or limit of these worlds? They answered: Certainly not, Lord; certainly not, Sugata. The Lord said: On the contrary, monks, some arithmetician or master of arithmetic might, indeed, be able by calculation to find the end or limit of the worlds, both those where the atoms have been deposited and where they have not, but it is impossible by applying the rules of arithmetic to find the limit of those hundred thousands of myriads of Æons; so long, so inconceivable, so immense is the number of Æons which have elapsed since the expiration of that Lord, the Tathâgata Mahâbhigñâgñânâbhibhû. Yet, monks, I perfectly remember that Tathâgata who has been extinct for so long a time[1], as if he had reached extinction to-day or yesterday[2], because of my possessing the mighty knowledge and sight of the Tathâgata.

And on that occasion the Lord pronounced the following stanzas:

1. I remember[3] the great Seer Abhigñâgñânâbhibhû, the most high of men, who existed many koṭis of Æons ago as the superior Gina of the period.

2. If, for example, some men after reducing this

[1] Hence follows that the Buddha has existed since time immemorial; in other words, that he is Âdibuddha.

[2] I have taken the liberty to render svas by 'yesterday,' though I have no other warrant for the word ever being taken in this sense except the context and the fact that in sundry languages the notions of to-morrow and yesterday are occasionally expressed by the same term, e.g. Hindî kal (properly morning, to-morrow, Sansk. kalyam, kâlyam); the English 'yesterday' is the very same word with Gothic gistradagis, to-morrow.

[3] Anusmarâmi, omitted by Burnouf.

universe to atoms of dust took one atom to deposit it a thousand regions farther on;

3. If he deposited a second, a third atom, and so proceeded until he had done with the whole mass of dust, so that this world were empty and the mass of dust exhausted;

4. To that immense mass of the dust of these worlds, entirely reduced to atoms, I liken the number of Æons past.

5. So immense is the number of koṭis of Æons past since that extinct Sugata; the whole of (existing) atoms is no (adequate) expression of it; so many are the Æons which have expired since.

6. That Leader who has expired so long ago, those disciples and Bodhisattvas, I remember all of them as if it were to-day or yesterday. Such is the knowledge of the Tathâgatas.

7. So endless, monks, is the knowledge of the Tathâgata; I know what has taken place many hundreds of Æons ago, by my precise and faultless memory.

To proceed, monks, the measure of the lifetime of the Tathâgata Mahâbhigñâgñânâbhibhû, the Arhat, &c. was fifty-four hundred thousand myriads of koṭis of Æons.

In the beginning when the Lord had not yet reached supreme, perfect enlightenment and had just occupied the summit of the terrace of enlightenment[1], he discomfited and defeated the whole host of Mâra, after which he thought: I am to reach

[1] Bodhima*nd*avarâgragata eva; var. lect. bodhima*nd*avarâgata eva, i. e. just having come to the terrace of enlightenment. Vara here is vára, circuit; it adds little to the notion of the simple bodhima*nd*a, this also being a round terrace.

perfect enlightenment[1]. But those laws (of perfect enlightenment) had not yet dawned upon him. He stayed on the terrace of enlightenment at the foot of the tree of enlightenment during one intermediate kalpa. He stayed there a second, a third intermediate kalpa, but did not yet attain supreme, perfect enlightenment. He remained a fourth, a fifth, a sixth, a seventh, an eighth, a ninth, a tenth intermediate kalpa on the terrace of enlightenment at the foot of the tree of enlightenment[2], continuing sitting cross-legged without in the meanwhile rising. He stayed, the mind motionless, the body unstirring and untrembling, but those laws had not yet dawned upon him.

Now, monks, while the Lord was just on the summit of the terrace of enlightenment, the gods of Paradise (Trâyastrimsas) prepared him a magnificent royal throne, a hundred yoganas high, on occupying which the Lord attained supreme, perfect enlightenment; and no sooner had the Lord occupied the seat of enlightenment than the Brahmakâyika gods scattered a rain of flowers all around the seat of enlightenment over a distance of a hundred yoganas; in the sky they let loose storms by which the flowers, withered, were swept away. From the beginning of the rain of flowers, while the Lord was sitting on the seat of enlightenment, it poured without interruption during fully ten intermediate kalpas[3],

[1] It is difficult not to see that we have here, as well as in the opening of the Mahâvagga and in Lalita-vistara, chap. 21, a description of the rising of the sun, the beginning of a kalpa, a myth of the creation of the visible world.

[2] The so-called Bo-tree.

[3] An intermediate kalpa is the twentieth part of an incalculable kalpa, which in reality is equal to one day of twenty-four hours,

covering the Lord. That rain of flowers having once begun falling continued to the moment of the Lord's complete Nirvâṇa. The angels belonging to the division of the four guardians of the cardinal points made the celestial drums of the gods resound[1]; they made them resound without interruption in honour of the Lord who had attained the summit of the terrace of enlightenment. Thereafter, during fully ten intermediate kalpas, they made uninterruptedly resound those celestial musical instruments up to the moment of the complete extinction of the Lord.

Again, monks, after the lapse of ten intermediate kalpas the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., reached supreme, perfect enlightenment[2]. Immediately on knowing his having become enlightened the sixteen[3] sons born to that Lord when a prince royal, the eldest of whom was named *Gñâ*nâkara—which sixteen young princes, monks, had severally toys to play with, variegated and pretty—those sixteen princes, I repeat, monks, left their toys, their amusements, and since they knew that the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., had attained supreme, perfect knowledge, went, surrounded and attended by their weeping mothers and nurses, along with the noble, rich king *K*akravartin, many ministers, and hundred thousands of myriads of ko*ṭ*is of living beings, to the place where the Lord Mahâbhi*gñâgñâ*nâbhibhû, the

consequently ten intermediate kalpas are equal to one day (half day-night) of twelve hours, from sunrise until sunset at the equinox.

[1] It must have been a stormy day, far from rare about the time of the equinoxes.

[2] Just at sunset.

[3] Sixteen is the number of the kalâs (digits) of the moon.

Tathâgata, &c., was seated on the summit of the terrace of enlightenment. They went up to the Lord in order to honour, respect, worship, revere, and venerate him, saluted his feet with their heads, made three turns round him keeping him to the right[1], lifted up their joined hands, and praised the Lord, face to face, with the following stanzas:

8. Thou art the great physician[2], having no superior, rendered perfect in endless Æons[3]. Thy benign wish of saving all mortals (from darkness) has to-day been fulfilled.

9. Most difficult things hast thou achieved[4] during the ten intermediate kalpas now past; thou hast been sitting all that time without once moving thy body, hand, foot, or any other part[5].

10. Thy mind also was tranquil and steady, motionless, never to be shaken; thou knewest no distraction[6]; thou art completely quiet and faultless.

11. Joy with thee[7]! that thou so happily and safely,

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[1] And, moving from east to south, and so forth.

[2] Like Apollo. Therefore the Buddha immediately after his bodhi, i.e. awakening, pronounces the four Âryasatyâni, which are nothing else but the well-known four chief points in the medical art,—the disease, the cause of the disease, necessity to remove that cause, and the remedy.

[3] And, of infinite body; and, whose pharmacology is boundless; anantakalpa is the term used.

[4] Out of a figure similar and akin to Hercules, the active Nârâyaṇa has become a sage tranquil, peaceful, and refraining from action.

[5] Deśa. This immovability must be taken cum grano salis, in so far as the sun is represented to continue in the same portion of the ecliptic for one day.

[6] Vikshepa as an astronomical term means celestial latitude; the sun knows no deviation from the ecliptic, of course.

[7] Dish/yâsi.

without any hurt, hast reached supreme enlightenment. How great a fortune is ours! we congratulate ourselves, O Lion amongst kings!

12. These unhappy[1] creatures, vexed in all ways, deprived of eyes, as it were, and joyless, do not find the road leading to the end of toils, nor develop energy for the sake of deliverance.

13. Dangers are for a long time on the increase, and the laws (or phenomena, things) are deprived of the (possession of a) celestial body; the word of the Gina is not being heard; the whole world is plunged in thick darkness.

14. But to-day (or now) hast thou, Majesty of the world, reached this hallowed, high, and faultless spot; we as well as the world are obliged to thee, and approach to seek our refuge with thee, O Protector!

When, O monks, those sixteen princes in the condition of boys, childlike and young, had with such stanzas celebrated the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., they urged the Lord to move on the wheel of the law[2]: Preach the law, O Lord; preach the law, O Sugata, for the weal of the public, the happiness of the public, out of compassion for the world; for the benefit, weal, and happiness of the people generally, both of gods and men. And on that occasion they uttered the following stanzas:

15. Preach the law, O thou who art marked with a hundred auspicious signs, O Leader, O incomparable great Seer! thou hast attained exalted,

[1] Anâyika, derived from an and âya.

[2] I. e. to rise a second day, to awaken from his Nirvâna.

sublime knowledge; let it shine in the world, including the gods.

16. Release us as well as these creatures; display the knowledge of the Tathâgatas, that we also and, further, these beings may obtain this supreme[1] enlightenment.

17. Thou knowest every course (of duty) and knowledge; thou knowest the (mental and moral) disposition and the good works done in a former state; the (natural) bent of all living beings. Move on the most exalted, sublime wheel!

Then, monks, as the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., reached supreme, perfect enlightenment, fifty hundred thousand myriads of ko*ṭ*is of spheres in each of the ten directions of space were shaken in six different ways and became illumined with a great lustre. And in the intervals between all those spheres, in the dreary places of dark gloom, where even the sun and moon, so powerful, mighty, and splendid, have no advantage of the shining power they are endowed with, have no advantage of the colour and brightness they possess, even in those places a great lustre arose instantly. And the beings who appeared[2] in those intervals behold each other, acknowledge each other, (and exclaim): Lo, there are other beings also here appearing! lo, there are other beings also here appearing! The palaces and aerial cars of the gods in all those spheres up to the Brahma-world shook in six different ways and became illumined with a

[1] Or, foremost; the word used being agra.

[2] Upapanna, by so-called aupapâduka (Pâli opapâtika), apparitional birth, birth by metamorphosis. Clouds e. g. are so born.

great lustre, surpassing the divine majesty of the gods. So then, monks, a great earthquake and a great, sublime lustre arose simultaneously. And the aerial cars of the Brahma-angels to the east, in these fifty hundred thousand myriads of koṭis of spheres, began excessively to glitter, glow, and sparkle in splendour and glory. And those Brahma-angels made this reflection: What may be foreboded by these aerial cars so excessively glittering, glowing, and sparkling in splendour and glory? Thereupon, monks, the Brahma-angels in the fifty hundred thousand myriads of koṭis of spheres went all to each other's abodes and communicated the matter to one another. After that, monks, the great Brahma-angel, named Sarvasattvatrâtṛi (i.e. Saviour of all beings)[1], addressed the numerous host of Brahma-angels in the following stanzas:

18. Our aerial cars to-day (or now) are all bristling[2] with rays in an extraordinary degree, and blazing in beautiful splendour and brilliancy. What may be the cause of it?

19. Come, let us investigate the matter, what divine being has to-day sprung into existence, whose power, such as was never seen before, here now appears?

20. Or should it be the Buddha, the king of kings, who to-day has been born somewhere in the world, and whose birth is announced by such a token that all the points of the horizon are now blazing in splendour?

Thereupon, monks, the great Brahma-angels in the

[1] Probably a veiled name of the regent of the eastern quarter, Indra, one of whose epithets is Sutrâman.

[2] Harshita.

fifty hundred thousand myriads of koṭis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters successively until they arrived at the western quarter, where those great Brahma-angels, O monks, stationed in the western quarter, saw the Lord Mahâbhigñâgñânâbhibhû, the Tathâgata, &c., on the summit of the exalted terrace of enlightenment, seated on the royal throne at the foot of the tree of enlightenment[1], surrounded and attended by gods, Nâgas, goblins, Gandharvas, demons, Garuḍas, Kinnaras, great serpents, men, and beings not human, while his sons, the sixteen young princes, were urging him to move forward the wheel of the law. On seeing which the Brahma-angels came up to the Lord, saluted his feet with their heads, walked many hundred thousand times round him from left to right, strewing (flowers) and overwhelming both him and the tree of enlightenment, over a distance of ten yoganas, with those flower-bags as large as Mount Sumeru. After that they presented to the Lord their aerial cars (with the words): Accept, O Lord, these aerial cars out of compassion to us; use, O Sugata, those cars out of compassion to us.

On that occasion, monks, after presenting their own cars to the Lord, the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

21. A (or the) wonderful, matchless Gina, so beneficial and merciful, has arisen in the world. Thou art born a protector, a ruler (and teacher), a master; to-day all quarters are blessed.

[1] The sun rises the second day.

22. We have come as far as fully fifty thousand koṭis of worlds from here to humbly salute the Gina by surrendering our lofty aeriel cars all together.

23. We possess these variegated and bright cars, owing to previous works; accept them to oblige us, and make use of them to thine heart's content, O Knower of the world!

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhigñâgñânâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas, they besought him, saying: May the Lord move forward the wheel of the law! May the Lord preach final rest! May the Lord release all beings! Be favourable, O Lord, to this world! Preach the law, O Lord, to this world, including gods, Mâras, and Brahma-angels; to all people, including ascetics and Brahmans, gods[1], men, and demons! It will tend to the weal of the public, to the happiness of the public; out of mercy to the world, for the benefit and happiness of the people at large, both gods and men.

Thereupon, monks, those fifty hundred thousand myriads of koṭis of Brahma-angels addressed the Lord, with one voice, in common chorus[2], with the following stanza:

24. Show the law, O Lord; show it, O most high of men! Show the power of thy kindness; save the tormented beings.

25. Rare[3] is the light[4] of the world like the

[1] The gods have been enumerated just before; therefore it would seem that gods, men, and demons here are veiled expressions for kings or Kshatriyas, Vaisyas, and Śûdras.

[2] MSS. sometimes samasaṅgîtyâ, but more frequently samam s., i. e. all together in chorus or concert.

[3] And, precious, durlabha. [4] Pradyota.

blossom of the glomerated fig-tree. Thou hast arisen, O great Hero; we pray to thee, the Tathâgata.

And the Lord, O monks, silently intimated his assent to the Brahma-angels.

Somewhat later, monks, the aerial cars of the Brahma-angels in the south-eastern quarter in the fifty hundred thousand myriads of spheres began excessively to glitter, glow, and sparkle in splendour and glory. And those Brahma-angels made this reflection: What may be foreboded by these aerial cars so excessively glittering, glowing, and sparkling in splendour and glory? Thereupon, monks, the Brahma-angels in the fifty hundred thousand myriads of koṭis of spheres went all to each other's abodes and communicated the matter to one another. After that, monks, the great Brahma-angel, named Adhimâtrakâruṇika (i.e. exceedingly compassionate), addressed the numerous host of Brahma-angels with the following stanzas:

26. What foretoken is it we see to-day (or now), friends? Who or what is foreboded by the celestial cars shining with such uncommon glory?

27. May, perhaps, some blessed divine being have come hither, by whose power all these aerial cars are illumined?

28. Or may the Buddha, the most high of men, have appeared in this world, that by his power these celestial cars are in such a condition as we see them?

29. Let us all together go and search; no trifle can be the cause of it; such a foretoken, indeed, was never seen before[1].

[1] Viz. in the same kalpa, i.e. on that same day.

30. Come, let us go and visit koṭis of fields, along the four quarters; a Buddha will certainly now have made his appearance in this world.

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of koṭis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters successively until they arrived at the north-western quarter, where those great Brahma-angels, stationed in the north-western quarter, saw the Lord Mahâbhigñâgñânâbhibhû [&c., as above till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

31. Homage to thee, matchless great Seer, chief god of gods, whose voice is sweet as the lark's[1]. Leader in the world, including the gods, I salute thee, who art so benign and bounteous to the world.

32. How wonderful, O Lord, is it that after so long a time thou appearest in the world[2]. Eighty hundred complete Æons this world of the living was without Buddha[3].

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[1] Kalaviṅka, which I have freely rendered in this manner, commonly denotes a sparrow, but the corresponding Pâli word kuravika is supposed to be the Indian cuckoo, the koil, which in Indian poetry may be said to answer to our nightingale; in so far one might perhaps render kalaviṅka by nightingale.

[2] Consequently it was not for the first time that he appeared.

[3] I do not understand this reckoning, unless Æon (kalpa) here be taken in the sense of intermediate kalpa. A mahâkalpa is the period elapsing from the commencement of the world's destruction (i. e. sunset) to its complete restoration (i. e. sunrise). So, indeed,

33. It was deprived of the most high of men; hell was prevailing and the celestial bodies constantly went on waning during eighty hundred complete Æons.

34. But now he has appeared, owing to our good works, who is (our) eye, refuge, resting-place[1], protection, father, and kinsman[2]; he, the benign and bounteous one, the King of the law.

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhigñâgñânâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas, they besought him: May the Lord move forward the wheel of the law! [as above till both gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of koṭis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following stanzas:

35. Move forward the exalted wheel, O great ascetic! reveal the law in all directions; deliver all beings oppressed with suffering[3]; produce amongst mortals gladness and joy!

36. Let them by hearing the law partake of enlightenment and reach divine places. Let all shake off their demon body and be peaceful, meek, and at ease[4].

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the Buddha has been absent for a kalpa, such a kalpa=mahâkalpa contains 4 asaṅkhyeya-kalpas; each asaṅkhyeya-kalpa has 20 intermediate kalpas; hence a mahâkalpa=80 intermediate kalpas.

[1] Lena, Sansk. layana. In Burnouf's translation we find this word rendered by appui.

[2] The sun is lokabandhu, the kinsman and friend of the world, of mankind.

[3] Or relieve all beings oppressed with toil.

[4] It is not easy to say what is really meant by those divine

And the Lord, O monks, silently intimated his assent to these Brahma-angels also.

Somewhat later, monks, the aerial cars of the Brahma-angels in the southern quarter [&c., as above till to one another]. After that, monks, the great Brahma-angel, named Sudharma[1], addressed the numerous host of Brahma-angels in stanzas:

37. It cannot be without cause or reason, friends, that to-day (or now) all these celestial cars are so brilliant; this bespeaks some portent somewhere in the world. Come, let us go and investigate the matter.

38. No such portent has appeared in hundreds of Æons past. Either some god has been born or a Buddha has arisen in this world.

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of koṭis of spheres mounted [&c., as above[2] till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord, the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

39. Most rare (and precious) is the sight of the Leaders. Be welcome, thou dispeller of worldly defilement. It is after a long time that thou now appearest in the world; after hundreds of complete Æons one (now) beholds thee.

40. Refresh the thirsty creatures, O Lord of the

places; I think the temples and shrines to be visited in the morning.

[1] Of course Dharma, Yama, the regent of the south. The name here applied to him is derived from Sudharmâ, Yama's hall.

[2] Save the substitution of 'northern quarter' to 'north-western quarter.'

world! Now first thou art seen[1]; it is not easy to behold thee. As rare (or precious) as the flowers of the glomerated fig-tree is thine appearance, O Lord.

41. By thy power these aerial cars of ours are so uncommonly illumined now, O Leader. To show us thy favour accept them, O thou whose look pierces everywhere!

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas, they besought him: May the Lord move forward the wheel of the law! [as above till gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of ko*ti*s of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following stanzas:

42. Preach the law, O Lord and Leader! move forward the wheel of the law, make the drum of the law resound, and blow the conch-trumpet of the law.

43. Shed the rain of the true law over this world and proclaim the sweet-sounding good word; manifest the law required, save myriads of ko*ti*s of beings.

And the Lord, monks, silently intimated his assent to the Brahma-angels.

Repetition; the same occurred in the south-west, in the west, in the north-west, in the north, in the north-east, in the nadir.

Then, monks, the aerial cars of the Brahma-angels in the nadir[2], in those fifty hundred thousand myriads of ko*ti*s of spheres [&c., as above till

[1] We must in thought add, in full glory, because we are at noontide.

[2] Yenâdhodigbhâga.

to one another]. After that, monks, the great Brahma-angel, named Sikhin, addressed the numerous host of Brahma-angels with the following stanzas:

44. What may be the cause, O friends, that our cars are so bright with splendour, colour, and light? What may be the reason of their being so exceedingly glorious?

45. We have seen nothing like this before nor heard of it from others. These (cars) are now bright with splendour and exceedingly glorious; what may be the cause of it?

46. Should it be some god who has been bestowed upon[1] the world in recompense of good works, and whose grandeur thus comes to light? Or is perhaps a Buddha born in the world?

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters successively until they arrived at the zenith, where those great Brahma-angels, stationed at the zenith, saw the Lord Mahâbhigñâgñânâbhibhû [&c., as above till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord, the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

47. How goodly is the sight of the Buddhas, the mighty[2] Lords of the world; those Buddhas who are to deliver all beings in this triple world.

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[1] Samarpita. [2] Tâyin.

48. The all-seeing Masters of the world send their looks in all directions of the horizon, and by opening the gate of immortality [1] they make people reach the (safe) shore [2].

49. An inconceivable number of Æons now past were void, and all quarters wrapt in darkness, as the chief *G*inas did not appear.

50. The dreary hells, the brute creation and demo nswere on the increase; thousands of ko*ṭ*is of living beings fell into the state of ghosts [3].

51. The heavenly bodies were on the wane; after their disappearance they entered upon evil ways; their course became wrong because they did not hear the law of the Buddhas.

52. All creatures lacked dutiful behaviour [4], purity, good state [5], and understanding; their happiness was lost, and the consciousness of happiness was gone.

53. They did not observe the rules of morality; were firmly rooted in the false law [6]; not being led by the Lord of the world, they were precipitated into a false course.

54. Hail! thou art come at last, O Light of the world! thou, born to be bounteous towards all beings.

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[1] In the Mahâbhârata III, 156, and Yogayâtrâ I, 1, the sun is called 'the opened gate of deliverance,' mokshadvâram apâv*r*itam.

[2] Âtârenti; the var. lect. avatârenti is out of place and destroys the metre.

[3] Preta, properly 'deceased, a deceased one.' The real meaning of the passage is that men at night fall asleep.

[4] Properly, movement, *k*aryâ.

[5] Gati, going, gait; the latter is really meant.

[6] Asaddharme pratish*ṭh*ita; the real meaning may be, 'firmly established in the condition of non-existence,' i. e. in sleep.

55. Hail! thou hast safely arrived at supreme Buddha-knowledge; we feel thankful before thee, and so does the world, including the gods.

56. By thy power, O mighty Lord, our aerial cars are glittering; to thee we present them, great Hero; deign to accept them, great Solitary.

57. Out of grace to us, O Leader, make use of them, so that we, as well as all (other) beings, may attain supreme enlightenment.

After the great Brahma-angels, O monks, had celebrated the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., face to face, with seasonable stanzas, they besought him: May the Lord move forward the wheel of the law! [&c., as above till both gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of ko*ti*s of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following two stanzas:

58. Move forward the exalted, unsurpassed wheel! beat the drum of immortality! release all beings from hundreds of evils, and show the path of Nirvâ*n*a.

59. Expound the law we pray for; show thy favour to us and this world. Let us hear thy sweet and lovely voice which thou hast exercised during thousands of ko*ti*s of Æons.

Now, monks, the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., being acquainted with the prayer of the hundred thousand myriads of ko*ti*s of Brahma-angels and of the sixteen princes, his sons, commenced at that juncture to turn the wheel that has three turns and twelve parts, the wheel never moved by any ascetic, Brahman, god, demon, nor

by any one else. (His preaching) consisted in this: This is pain; this is the origin of pain; this is the suppression of pain; this is the treatment leading to suppression of pain. He moreover extensively set forth how the series of causes and effects is evolved, (and said): It is thus, monks. From ignorance proceed conceptions (or fancies); from conceptions (or fancies) proceeds understanding[1]; from understanding name and form; from name and form the six senses[2]; from the six senses proceeds contact; from contact sensation; from sensation proceeds longing; from longing proceeds striving[3]; from striving as cause issues existence; from existence birth; from birth old age, death, mourning, lamentation, sorrow, dismay, and despondency. So originates this whole mass of misery. From the suppression of ignorance results the suppression of conceptions; from the suppression of conceptions results that of understanding; from the suppression of understanding results that of name and form; from the suppression of name and form results that of the six senses; from the suppression of the six senses results that of contact; from the suppression of contact results that of sensation; from the suppression of sensation results that of longing; from the suppression of longing results that of striving; from the suppression of striving results that of existence; from the suppression of existence results that of birth; from the suppression of birth results that of old age, death, mourning, lamentation, sorrow, dismay, and

[1] Or, distinctive knowledge, judgment.
[2] And, the objects of the six senses.
[3] Upâdâna, also taking up, and material.

despondency. In this manner the whole mass of misery is suppressed.

And while this wheel of the law, monks, was being moved onward[1] by the Lord Mahâbhigñâgñânâbhibhû, the Tathâgata, &c., in presence of the world, including the gods, demons, and Brahma-angels; of the assemblage, including ascetics and Brahmans; then, at that time, on that occasion, the minds of sixty[2] hundred thousand myriads of koṭis of living beings were without effort freed from imperfections and became all possessed of the triple science, of the sixfold transcendent wisdom, of the emancipations and meditations. In due course, monks, the Lord Mahâbhigñâgñânâbhibhû, the Tathâgata, &c., again gave a second exposition of the law; likewise a third and a fourth exposition[3]. And at each exposition, monks, the minds of hundred thousands of myriads of koṭis of beings, like the sands of the river Ganges, were without effort freed from imperfections. Afterwards, monks, the congregation of disciples of that Lord was so numerous as to surpass all calculation.

Meanwhile, monks, the sixteen princes, the youths, had, full of faith, left home to lead the vagrant life of mendicants, and had all of them become novices, clever, bright, intelligent, pious, followers of the course (of duty) under many hundred thousand Buddhas, and striving after supreme, perfect en-

[1] Var. lect. sahapravartti ḳedaṁ buddhakshetraṁ tena Bhagavatâ, &c., 'and while this Buddha-field moved on along with the Lord,' or 'while this B. moved on with the Lord.'

[2] Sixty is the number of ghaṭikâs, Indian half-hours, making one day.

[3] Cf. the four vyûhas, appearances, divisions of the Lord Vishṇu.

lightenment. These sixteen novices, monks, said to the Lord Mahâbhigñâgñânâbhibhû, the Tathâgata, &c., the following: O Lord, these many hundred thousand myriads of kotis of disciples of the Tathâgata have become very mighty, very powerful, very potent, owing to the Lord's teaching of the law. Deign, O Lord, to teach us also, for mercy's sake, the law with a view to supreme, perfect enlightenment, so that we also may follow the teaching of the Tathâgata[1]. We want, O Lord, to see the knowledge of the Tathâgata; the Lord can himself testify to this, for thou, O Lord, who knowest the disposition of all beings, also knowest ours.

Then, monks, on seeing that those princes, the youths, had chosen the vagrant life of mendicants and become novices, the half of the whole retinue of the king Ćakravartin, to the number of eighty hundred thousand myriads of kotis of living beings[2], chose the vagrant life of mendicants.

Subsequently, monks, the Lord Mahâbhigñâgñânâbhibhû, the Tathâgata, &c., viewing the prayer of those novices at the lapse[3] of twenty thousand Æons, amply and completely revealed the Dharmaparyâya called 'the Lotus of the True Law,' a text[4] of great extent, serving to instruct Bodhisattvas and proper for all Buddhas, in presence of all the four classes of auditors.

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[1] Yad vayam-api Tathâgatasyânusikshemahi, which may also be rendered, that we also may profit by the teaching, &c.

[2] The use of the term prâṇin, a living being, an animal, to denote lifeless objects, is quite analogous to that of ζῷον in Greek.

[3] Or, within the lapse, atyayena.

[4] Sûtrânta, a word formed after the model of Siddhânta or Râddhânta.

In course of time, monks, those sixteen novices grasped, kept, and fully penetrated the Lord's teaching.

Subsequently, monks, the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., foretold those sixteen novices their future destiny to supreme, perfect enlightenment. And while the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., was propounding the Dharmaparyâya of the Lotus of the True Law, the disciples as well as the sixteen novices were full of faith, and many hundred thousand myriads of ko*/*is of beings acquired perfect certainty[1].

Thereupon, monks, after propounding the Dharmaparyâya of the Lotus of the True Law during eight thousand Æons without interruption, the Lord Mahâbhi*gñâgñâ*nâbhibhû, the Tathâgata, &c., entered the monastery to retire for the purpose of meditation[2], and in that retirement, monks, the Tathâgata continued in the monastery during eighty-four thousand ko*/*is of Æons.

Now, monks, when the sixteen novices perceived that the Lord was absorbed, they sat down on the seats, the royal thrones which had been prepared for each of them, and[3] amply expounded, during eighty-four hundred thousand myriads of ko*/*is[4], the Dhar-

[1] Nirvi*/*ikitsâprâpta; a var. lect. has vi*/*ikitsâprâpta, which means exactly the reverse, at least if we take vi*/*ikitsâ in its usual acceptation.

[2] Pratisa*m*layana, seclusion, retirement for the purpose of meditation, absorbing oneself in meditation; Pâli pa*/*isallâ*n*a.

[3] In one MS. added in the margin, 'after rendering homage to the Lord M., the Tathâgata.'

[4] One would expect eighty-four thousand ko*/*is, the same number as above. Burnouf has in both cases eighty-four thousand Æons, and that would seem to be the preferable reading.

maparyâya of the Lotus of the True Law to the four classes. By doing this, monks, each of those novices, as Bodhisattvas fully developed, instructed, excited, stimulated, edified, confirmed[1] in respect to supreme, perfect enlightenment 60 × 60[2] hundred thousand myriads of koṭis of living beings, equal to the sands of the river Ganges.

Now, monks, at the lapse of eighty-four thousand Æons the Lord Mahâbhigñâgñânâbhibhû, the Tathâgata, &c., rose from his meditation, in possession of memory and consciousness, whereafter he went up to the seat of the law, designed for him, in order to occupy it.

As soon as the Lord had occupied the seat of the law, monks, he cast his looks over the whole circle of the audience and addressed the congregation of monks: They are wonderfully gifted, monks, they are prodigiously gifted, these sixteen novices, wise, servitors to many hundred thousand myriads of koṭis of Buddhas, observers of the course (of duty), who have received Buddha-knowledge, transmitted Buddha-knowledge, expounded Buddha-knowledge. Honour these sixteen novices, monks, again and again; and all, be they devoted to the vehicle of the disciples, the vehicle of the Pratyekabuddhas, or the vehicle of the Bodhisattvas,

[1] Avadhâritavân; var. lect. avatâritavân, 'brought (them) to, initiated (them) in.'

[2] Shashṭim shashṭi (var. lect. shashṭishashṭi) Gaṅgânadîvâlikâsamâni prâṇikoṭinayutaśatasahasrâṇi; the second reading admits of being rendered, hundred thousands of myriads of koṭis of living beings, equal to the sands of 60 × 60 rivers (like the) Ganges. The number 360 is that of the days in a year, the five supernumerary days (avama) not being taken into account.

who shall not reject nor repudiate the preaching of these young men of good family, O monks, shall quickly gain supreme, perfect enlightenment, and obtain Tathâgata-knowledge.

In the sequel also, monks, have these young men of good family repeatedly revealed this Dharma-paryâya of the Lotus of the True Law under the mastership of that Lord. And the 60 × 60 hundred thousand myriads of koṭis of living beings, equal to the sands of the river Ganges[1], who by each of the sixteen novices, the Bodhisattvas Mahâsattvas, in the quality of Bodhisattva, had been roused to enlightenment, all those beings followed the example of the sixteen novices in choosing along with them the vagrant life of mendicants, in their several existences; they enjoyed their sight and heard the law from their mouth. They propitiated forty koṭis[2] of Buddhas, and some are doing so up to this day.

I announce to you, monks, I declare to you: Those sixteen princes, the youths, who as novices under the mastership of the Lord were interpreters of the law, have all reached supreme, perfect enlightenment, and all of them are staying, existing, living even now, in the several directions of space, in different Buddha-fields, preaching the law to many hundred thousand myriads of koṭis of disciples and Bodhisattvas, to wit: In the east, monks, in the world[3] Abhirati the Tathâgata named Akshobhya,

[1] Or, as above in note 2, page 176.

[2] Var. lect. has 40 × 100,000 × 10,000 koṭis.

[3] Lokadhâtu; it appears from this passage that this term, though it may be rendered by 'world' or 'universe,' in reality means what is implied by its etymology, viz. a fixed point of the world. It is needless to remark that the points of the compass are meant.

the Arhat, &c., and the Tathâgata Merukûṭa, the Arhat, &c.[1] In the south-east, monks, is the Tathâgata Siṁhaghosha, &c., and the Tathâgata Siṁhadhvaga, &c.[2] In the south, monks, is the Tathâgata named Âkâśapratishṭhita, &c., and the Tathâgata named Nityaparinirvṛita[3], &c. In the south-west, monks, is the Tathâgata named Indradhvaga, &c., and the Tathâgata named Brahmadhvaga, &c. In the west, monks, is the Tathâgata named Amitâyus[4], &c., and the Tathâgata named Sarvalokadhâtûpadravodvegapratyuttîrṇa, &c. In the north-west, monks, is the Tathâgata named Tamâlapatrachandanagandhâbhigñâ[5], &c., and the Tathâgata Merukalpa, &c. In the north, monks, is the Tathâgata named Meghasvarapradîpa[6], &c., and the Tathâgata

[1] I am at a loss to explain by what trick the S. E. E. point is called 'summit of the Meru.'

[2] The names of these two Tathâgatas mean severally, having a lion's voice, and having a lion for ensign. 'Lion' is one of the constant veiled expressions for hari, yellow, ruddy, Vishṇu, lion, &c., because hari possesses all these different meanings. The Buddhas here intended may be Agni and Anila or Antarîksha (=vâyu, air), both of them known by the name of hari. Cf. Journal of the Royal Asiatic Society, VI (new series), p. 287 seq.

[3] So have my MSS.; Nityaparinivṛita, 'always extinct or quiet,' is Yama, Death.

[4] Identical with Amitâbha; he is the ruler of the blessed dead in the city of Bliss (Sukhâvatî), and therefore a variety of Yama. His being placed in the west is explainable, because Yama and Varuṇa in a certain function coincide, and the latter otherwise appears as the ruler of the west. The following worthy with endless name, 'Having past all worldly calamities and emotions,' is another designation of Amitâyus, i. e. he whose life is of unlimited duration.

[5] According to the Camb. MSS.; the name 'cognizant of the scent of Xanthochymus and sandal' denotes the Wind, the ruler of the north-west.

[6] Var. lect. Meghasvaradîpa; Burnouf has a third form, Megha-

named Meghasvararâga, &c. In the north-east, monks, is the Tathâgata named Sarvalokabhayâgitakkhambhitatvavidhvaṁsanakara[1], the Arhat, &c., and, the sixteenth, myself, Śâkyamuni, the Tathâgata, the Arhat, &c., who have attained supreme, perfect enlightenment in the centre of this Saha-world[2].

Further, monks, those beings who have heard the law from us when we were novices, those many hundred thousand myriads of koṭis of beings, numerous as the sands of the river Ganges, whom we have severally initiated in supreme, perfect enlightenment, they are up to this day standing on the stage of disciples and matured for supreme, perfect enlightenment. In regular turn they are to attain supreme, perfect enlightenment, for it is difficult, monks, to penetrate the knowledge of the Tathâgatas. And which are those beings, monks, who,

svara. Dîpa or pradîpa, torch, candle, light, is necessary, because the ruler of the north is the moon; meghasvara, sound of the clouds, must somehow denote the sky. Râgan, king, is king Soma (identified with the moon).

[1] Var. lect. °bhayadevâgakkha°, and, according to Burnouf, °bhayâstambhitatva°. The compound contains four epithets of Śiva, the ruler of the north-east; sarvalokabhaya, the terror of all the world; agita, unconquerable (the var. lect. devâga is probably devâgra, the chief or supreme of gods); kambhitatvakara, he who causes stiffness; vidhvaṁsanakara, the destroyer. Kambhita is the regular Prâkrit form for stambhita, and here, without doubt, the original reading.

[2] Which seems to imply that Śâkyamuni is both the ruler of the north-west and the central point. As a ruler of the north-west we find Śikhin in Bṛihat Saṁhitâ, chap. 53, 51; in Buddhist writings Śikhin is synonymous with Brahma Sahâmpati. So it would seem as if Śâkyamuni in this passage were considered to be one with Brahma.

innumerable, incalculable like the sands of the Ganges, those hundred thousands of myriads of koṭis of living beings, whom I, when I was a Bodhisattva under the mastership of that Lord, have taught the law of omniscience? Yourselves, monks, were at that time those beings.

And those who shall be my disciples in future, when I shall have attained complete Nirvâṇa, shall learn the course (of duty) of Bodhisattvas, without conceiving the idea of their being Bodhisattvas. And, monks, all who shall have the idea of complete Nirvâṇa, shall reach it. It should be added, monks, as[1] I stay under different names in other worlds, they shall there be born again seeking after the knowledge of the Tathâgatas, and there they shall anew hear this dogma: The complete Nirvâṇa of the Tathâgatas is but one; there is no other, no second Nirvâṇa of the Tathâgatas. Herein, monks, one has to see a device of the Tathâgatas and a direction[2] for the preaching of the law. When the Tathâgata, monks, knows that the moment of his complete extinction has arrived, and sees that the assemblage is pure, strong in faith, penetrated with the law of voidness, devoted to meditation, devoted to great meditation, then, monks, the Tathâgata, because the time has arrived, calls together all Bodhisattvas and all disciples to teach them thus: There

[1] Or, perhaps, when; api tu khalu punar, bhikshavo, yad aham anyâsu lokadhâtushu anyonyair (to r. anyânyair?) nâmadheyair viharâmi; in one MS. a correcting hand has written in the margin viharey*am*.

[2] Abhinirhâra; I am not sure of the correctness of this rendering; in Pâli abhinîhâra is interpreted to be 'earnest wish or aspiration;' abhinîharati, to turn, direct.

is, O monks, in this world no second vehicle at all, no second Nirvâṇa, far less a third. It is an able device of the Tathâgata, monks, that on seeing creatures[1] far advanced on the path of perdition, delighting in the low and plunged in the mud of sensual desires, the Tathâgata teaches them that Nirvâṇa to which they are attached.

By way of example, monks, suppose there is some dense forest five hundred yoganas in extent which has been reached by a great company of men. They have a guide to lead them on their journey to the Isle of Jewels, which guide, being able, clever, sagacious, well acquainted with the difficult passages of the forest, is to bring the whole company[2] out of the forest. Meanwhile that great troop of men, tired, weary, afraid, and anxious, say: 'Verily, Master, guide, and leader, know that we are tired, weary, afraid, and anxious; let us return; this dense forest stretches so far.' The guide, who is a man of able devices, on seeing those people desirous of returning, thinks within himself: It ought not to be that these poor creatures should not reach that great Isle of Jewels. Therefore out of pity for them he makes use of an artifice. In the middle of that forest he produces a magic city more than a hundred or two hundred yoganas in extent. Thereafter he says to those men: 'Be not afraid, sirs, do not return; there you see a populous place where you may take repose and perform all you have to do; there stay in the enjoyment of happy rest[3]. Let him who after

[1] Satvân, var. lect. satvadhâtûṁ; Burnouf has 'la réunion des êtres.'

[2] Sârtha, usually a company of merchants, a caravan.

[3] And, of Nirvâṇa, nirvâṇaprâptâ viharadhvam.

reposing there wants to do so, proceed to the great Isle of Jewels.'

Then, monks, the men who are in the forest are struck with astonishment, and think: We are out of the forest; we have reached the place of happy rest; let us stay here. They enter that magic city, in the meaning that they have arrived at the place of their destination, that they are saved and in the enjoyment of rest. They think: We are at rest, we are refreshed[1]. After a while, when the guide perceives that their fatigue is gone, he causes the magic city to disappear, and says to them: 'Come, sirs, there you see the great Isle of Jewels quite near; as to this great city, it has been produced by me for no other purpose but to give you some repose.'

In the same manner, monks, is the Tathâgata, the Arhat, &c., your guide, and the guide of all other beings. Indeed, monks, the Tathâgata, &c., reflects thus: Great is this forest of evils which must be crossed, left, shunned. It ought not to be that these beings, after hearing the Buddha-knowledge, should suddenly turn back and not proceed to the end because they think: This Buddha-knowledge is attended with too many difficulties to be gone through to the end. Under those circumstances the Tathâgata, knowing the creatures to be feeble of character, (does) as the guide (who) produces the magic city in order that those people may have repose, and after their having taken repose, he tells them that the city is one produced by magic. In the same manner, monks, the Tathâgata, &c., to give a repose to the creatures, very skilfully teaches and proclaims two stages of

[1] *Sîtîbhûta.*

Nirvâṇa, viz. the stage of the disciples and that of the Pratyekabuddhas. And, monks, when the creatures are there halting, then the Tathâgata, &c., himself, pronounces these words: 'You have not accomplished your task, monks; you have not finished what you had to do. But behold, monks! the Buddha-knowledge is near; behold and be convinced[1]: what to you (seems) Nirvâṇa, that is not Nirvâṇa. Nay, monks, it is an able device of the Tathâgatas, &c., that they expound three vehicles.'

And in order to explain this same subject more in detail, the Lord on that occasion uttered the following stanzas:

60. The Leader of the world, Abhigñâgñânâbhibhû, having occupied the terrace of enlightenment, continued ten complete intermediate kalpas without gaining enlightenment, though he saw the things in their very essence.

61. Then the gods, Nâgas, demons, and goblins, zealous to honour the Gina, sent down a rain of flowers on the spot where the Leader awakened to enlightenment.

62. And high in the sky they beat the cymbals to worship and honour the Gina, and they were vexed that the Gina delayed so long in coming to the highest place.

63. After the lapse of ten intermediate kalpas the Lord Anâbhibhû[2] attained enlightenment; then

[1] Vyavaśârayadhvam; I have not met this word elsewhere, and am not certain of its precise meaning; Burnouf renders it by 'réfléchissez-y.'

[2] I.e. 'he who has no one surpassing him;' it is virtually the same with Abhibhû.

all gods, men, serpents, and demons were glad and overjoyed.

64. The sixteen sons of the Leader of men, those heroes, being at the time young princes, rich in virtues, came along with thousands of koṭis of living beings to honour the eminent chiefs of men.

65. And after saluting the feet of the Leader they prayed: Reveal the law and refresh us as well as this world with thy good word, O Lion amongst kings.

66. After a long time thou art seen (again) in the ten points of this world; thou appearest, great Leader, while the aerial cars of the Brahma-angels are stirring to reveal a token to living beings.

67. In the eastern quarter fifty thousand koṭis of fields have been shaken, and the lofty angelic cars[1] in them have become excessively brilliant.

68. The Brahma-angels on perceiving this foretoken went and approached the Chief of the Leaders of the world, and, covering him with flowers, presented all of them their cars to him.

69. They prayed him to move forward the wheel of the law, and celebrated him with stanzas and songs. But the king of kings was silent, (for he thought): The time has not yet arrived for me to proclaim the law.

70. Likewise in the south, west, north, the nadir, zenith, and in the intermediate points of the compass there were thousands of koṭis of Brahma-angels.

71. Unremittingly covering the Lord (with flowers) they saluted the feet of the Leader, presented all their aerial cars, celebrated him, and again prayed:

[1] Literally, Brahma-cars.

72. Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in (the course of) many koṭis of Æons. Display the benevolence thou hast observed in so many former generations[1]; open the gate of immortality.

73. On hearing their prayer, he whose sight is infinite exposed the multifarious law and the four Truths, extensively. All existences (said he) spring successively from their antecedents.

74. Starting from Ignorance, the Seer proceeded to speak of death, endless woe[2]; all those evils spring from birth. Know likewise that death is the lot of mankind[3].

75. No sooner had he expounded the multifarious, different, endless laws, than eighty myriads of koṭis of creatures who had heard them quickly attained the stage of disciples.

76. On a second occasion[4] the Gina expounded many laws, and beings like the sands of the Ganges became instantly purified and disciples.

77. From that moment the assembly of that Leader of the world was innumerable; no man would be able to reach the term (of its number), even were he to go on counting for myriads of koṭis of Æons.

78. Those sixteen princes also, his own dear sons,

[1] Maitrîm bahupûrvasevitâm.

[2] MSS. prabhâshate maraṇam anantaṁ duḥkham; Burnouf has 'parle de la mort dont la douleur est sans fin.'

[3] The translation is uncertain; mṛityuñ ka mânushyam imeva gânatha. I take imeva, like emeva in other passages (e.g. in st. 103), for the hemeva (Sansk. evam eva) of the Aśoka inscriptions. One might also render: 'Know that death (mortality) and humanity (human lot) are one and the same.'

[4] Or, at a second moment, kshaṇe.

who had become mendicants[1] and novices, said to the Gina: 'Expound, O Chief, the superior law;

79. 'That we may become sages, knowers of the world, such as thyself art, O supreme of all Ginas, and that all these beings may become such as thyself art, O hero, O clear-sighted one[2].'

80. And the Gina, considering the wish of his sons, the young princes, explained the highest superior enlightenment by means of many myriads of koṭis of illustrations.

81. Demonstrating with thousands of arguments and elucidating the knowledge of transcendent wisdom, the Lord of the world indicated the veritable course (of duty) such as was followed by the wise Bodhisattvas.

82. This very Sûtra of great extension, this good Lotus of the True Law, was by the Lord delivered in many thousands of stanzas, so numerous as to equal the sands of the Ganges.

83. After delivering this Sûtra, the Gina entered the monastery for the purpose of becoming absorbed[3] in meditation; during eighty-four complete Æons the Lord of the world continued meditating, sitting on the same seat.

84. Those novices, perceiving that the Chief remained in the monastery without coming out of it, imparted to many koṭis of creatures that Buddha-

[1] Ḳellakabhûta, var. lect. ḳelukabh. and ḳailakabhûta. The Ḳailaka 'is he who contents himself with such a portion of clothes as barely suffices to cover his nakedness, rejecting everything more as superfluous.' Hodgson Essays, p. 52, cf. pp. 30 and 64.

[2] Or, according to the reading followed by Burnouf, 'clear-sighted as thyself, O hero.'

[3] Vilakshayiti.

knowledge, which is free from imperfections and blissful.

85. On the seats which they had made to be prepared, one for each, they expounded this very Sûtra under the mastership of the Sugata of that period. A service of the same kind they render to me[1].

86. Innumerable as the sands of sixty thousand (rivers like the) Ganges were the beings then taught; each of the sons of the Sugata converted (or trained) endless beings.

87. After the *G*ina's complete Nirvâ*n*a they commenced a wandering life and saw ko*t*is of Buddhas; along with those pupils they rendered homage to the most exalted amongst men.

88. Having observed the extensive and sublime course of duty and reached enlightenment in the ten points of space, those sixteen sons of the *G*ina became themselves *G*inas, two by two, in each point of the horizon.

89. And all those who had been their pupils became disciples of those *G*inas, and gradually obtained possession of enlightenment by various means.

90. I myself was one of their number, and you have all been taught by me. Therefore you are my disciples now also, and I lead you all to enlightenment by (my) devices.

91. This is the cause dating from old, this is the motive of my expounding the law, that I lead you to superior enlightenment. This being the case, monks, you need not be afraid.

92. It is as if there were a forest dreadful, terrific, barren, without a place of refuge or shelter, replete

[1] Adhikâru kurvanti mamaivarûpa*m*.

with wild beasts, deprived of water, frightful for persons of no experience.

93. (Suppose further that) many thousand men have come to the forest, that waste track of wilderness which is fully five hundred yoganas in extent.

94. And he who is to act as their guide through that rough and horrible forest is a rich man, thoughtful, intelligent, wise, well instructed, and undaunted.

95. And those beings, numbering many koṭis, feel tired, and say to the guide: 'We are tired, Master; we are not able to go on; we should like now to return.'

96. But he, the dexterous and clever guide, is searching in his mind for some apt device. Alas! he thinks, by going back these foolish men will be deprived of the possession of the jewels.

97. Therefore let me by dint of magic power now produce a great city adorned with thousands of koṭis of buildings and embellished by monasteries and parks.

98. Let me produce ponds and canals; (a city) adorned with gardens and flowers, provided with walls and gates, and inhabited by an infinite number of men and women.

99. After creating that city he speaks to them in this manner: 'Do not fear, and be cheerful; you have reached a most excellent city; enter it and do your business, speedily.

100. 'Be joyful and at ease; you have reached the limit of the whole forest.' It is to give them a time for repose that he speaks these words, and, in fact, they recover from their weariness.

101. As he perceives that they have sufficiently

reposed, he collects them and addresses them again: 'Come, hear what I have to tell you: this city have I produced by magic.

102. 'On seeing you fatigued, I have, lest you should go back, made use of this device; now strain your energy to reach the Isle.'

103. In the same manner, monks, I am the guide, the conductor of thousands of koṭis of living beings; in the same manner I see creatures toiling and unable to break the shell of the egg of evils[1].

104. Then I reflect on this matter: These beings have enjoyed repose, have been tranquillised; now I will remind[2] them of the misery of all things (and I say): 'At the stage of Arhat you shall reach your aim.'

105. At that time, when you shall have attained that state, and when I see all of you have become Arhats, then will I call you all together and explain to you how the law really is.

106. It is an artifice of the Leaders, when they, the great Seers, show three vehicles, for there is but one vehicle, no second; it is only to help (creatures) that two vehicles are spoken of.

107. Therefore I now tell you, monks: Rouse to the utmost your lofty energy for the sake of the knowledge of the all-knowing; as yet, you have not come so far as to possess complete Nirvâṇa.

108. But when you shall have attained the knowledge of the all-knowing and the ten powers proper to Ginas, you shall become Buddhas marked by

[1] Kleśâṇḍakośa.

[2] The rendering of this passage is doubtful; the text runs thus: sarvasya duḥkhasya 'nubodha eshu.

the thirty-two characteristic signs and have rest for ever.

109. Such is the teaching of the Leaders: in order to give quiet they speak of repose, (but) when they see that (the creatures) have had a repose, they, knowing this to be no final resting-place, initiate them in the knowledge of the all-knowing.

CHAPTER VIII.

ANNOUNCEMENT OF THE FUTURE DESTINY OF THE FIVE HUNDRED MONKS.

On hearing from the Lord that display of skilfulness and the instruction by means of mysterious speech; on hearing the announcement of the future destiny of the great Disciples, as well as the foregoing tale concerning ancient devotion and the leadership[1] of the Lord, the venerable Pûrṇa, son of Maitrâyaṇî, was filled with wonder and amazement, thrilled[2] with pure-heartedness[3], a feeling of delight and joy. He rose from his seat, full of delight and joy, full of great respect for the law, and while prostrating himself before the Lord's feet, made within himself the following reflection: Wonderful, O Lord; wonderful, O Sugata; it is an extremely difficult thing that the Tathâgatas, &c., perform, the conforming to this world, composed of so many elements, and preaching the law to all creatures with many proofs of their skilfulness, and skilfully releasing them when attached to this or that. What could we

[1] Vṛishabhitva, a curious and irregular form instead of vṛishabhatva.

[2] Sphuṭa, in the sense of vyâpta; Pâli phuṭa.

[3] Nirâmishaṁcittena. Nirâmisha is both 'free from worldly taint, sensual desire,' and 'without having a lure, not eager for reward,' i.e. disinterested. Both meanings are so intimately connected that it is not always easy to decide which we should prefer, e.g. Lalita-vistara, p. 215, and Manu VI, 49.

do, O Lord, in such a case? None but the Tathâgata knows our inclination and our ancient course. Then, after saluting with his head the Lord's feet, Pûrṇa went and stood apart, gazing up to the Lord with unmoved eyes and so showing his veneration.

And the Lord, regarding the mental disposition of the venerable Pûrṇa, son of Maitrâyaṇî, addressed the entire assembly of monks in this strain: Ye monks, see[1] this disciple, Pûrṇa, son of Maitrâyaṇî, whom I have designated as the foremost of preachers in this assembly, praised for his many virtues, and who has applied himself in various ways to comprehend the true law. He is the man to excite, arouse, and stimulate the four classes of the audience; unwearied in the preaching of the law; as capable to preach the law as to oblige his fellow-followers of the course of duty. The Tathâgata excepted, monks, there is none able to equal Pûrṇa, son of Maitrâyaṇî, either essentially or in accessories. Now, monks, do you suppose that he keeps my true law only? No, monks, you must not think so. For I remember, monks, that in the past, in the times of the ninety-nine Buddhas, the same Pûrṇa kept the true law under the mastership of those Buddhas. Even as he is now with me, so he has, in all periods, been the foremost of the preachers of the law; has in all periods been a consummate knower of Voidness; has in all periods acquired the (four) distinctive qualifications of an Arhat[2]; has in all periods reached mastership in the transcendent

[1] Paśyata, var. lect. paśyadhvam.

[2] Pratisaṃvid, in meaning answering to Pâli paṭisambhidâ.

wisdom of the Bodhisattvas. He has been a strongly convinced[1] preacher of the law, exempt from doubt, and quite pure. Under the mastership of those Buddhas he has during his whole existence observed a spiritual life, and everywhere they termed him 'the Disciple.' By this means he has promoted the interest of innumerable, incalculable hundred thousands of myriads of koṭis of beings, and brought innumerable and incalculable beings to full ripeness for supreme and perfect enlightenment. In all periods he has assisted the creatures in the function of a Buddha, and in all periods he has purified his own Buddha-field, always striving to bring creatures to ripeness. He was also, monks, the foremost among the preachers of the law under the seven Tathâgatas, the first of whom is Vipaśyin and the seventh myself[2].

And as to the Buddhas, monks, who have in future to appear in this Bhadra-kalpa, to the number of a thousand less four, under the mastership of them also shall this same Pûrṇa, son of Maitrâyaṇî, be the foremost among the preachers of the law and the keeper of the true law. Thus he shall keep the true law of innumerable and incalculable Lords and Buddhas in future, promote the interest of innumerable and incalculable beings, and bring innumerable and incalculable beings to full ripeness for supreme and perfect enlightenment. Constantly and assiduously he shall be instant in purifying his own Buddha-field and bringing creatures to ripeness.

[1] Suviniśćita.

[2] The seven so-called Mânushi-Buddhas; a rather transparent disguise of the fact that in cosmological mythology there are seven Manus, rulers of certain periods.

After completing such a Bodhisattva-course, at the end of innumerable, incalculable Æons, he shall reach supreme and perfect enlightenment; he shall in the world be the Tathâgata called Dharmaprabhâsa, an Arhat, &c., endowed with science and conduct, a Sugata, &c. He shall appear in this very Buddha-field.

Further, monks, at that time the Buddha-field spoken of will look as if formed by thousands of spheres similar to the sands of the river Ganges. It will be even, like the palm of the hand, consist of seven precious substances, be without hills, and filled with high edifices of seven precious substances[1]. There will be cars of the gods stationed in the sky; the gods will behold men, and men will behold the gods. Moreover, monks, at that time that Buddha-field shall be exempt from places of punishment and from womankind, as all beings shall be born by apparitional birth. They shall lead a spiritual life, have ideal[2] bodies, be self-lighting, magical, moving in the firmament, strenuous, of good memory, wise, possessed of gold-coloured bodies, and adorned with the thirty-two characteristics of a great man. And at that time, monks, the beings in that Buddha-field will have two things to feed upon, viz. the delight in the law and the delight in meditation. There will

[1] The Buddha-field of Pûrṇa, i.e. full, is so extremely pure, because he is, I suppose, the full moon. He is called the son of Maitrâyaṇî, because the full moon is born on the 15th day of the month. Maitrâyaṇî is a slightly disguised Maitrî, otherwise called Anurâdhâ, the 15th asterism, in the ancient series. Hence we may infer that the story of Pûrṇa is comparatively old. No wonder that Pûrṇa is surpassed by none, the Buddha excepted.

[2] Manomaya.

be an immense, incalculable number of hundred thousands of myriads of koṭis of Bodhisattvas; all endowed with great transcendent wisdom, accomplished in the (four) distinctive qualifications of an Arhat, able in instructing creatures. He (that Buddha) will have a number of disciples, beyond all calculation, mighty in magic, powerful, masters in the meditation of the eight emancipations. So immense are the good qualities that Buddha-field will be possessed of. And that Æon shall be called Ratnâvabhâsa (i. e. radiant with gems), and that world Suviśuddha (i. e. very pure). His lifetime shall last immense, incalculable Æons; and after the complete extinction of that Lord Dharmaprabhâsa, the Tathâgata, &c., his true law shall last long, and his world shall be full of Stûpas made of precious substances. Such inconceivable good qualities, monks, shall the Buddha-field of that Lord be possessed of.

So spoke the Lord, and thereafter he, the Sugata, the Master, added the following stanzas:

1. Listen to me, monks, and hear how my son has achieved his course of duty, and how he, well-trained and skilful, has observed the course of enlightenment.

2. Viewing these beings to be lowly-disposed and to be startled at the lofty vehicle, the Bodhisattvas become disciples and exercise Pratyekabuddhaship.

3. By many hundreds of able devices they bring numerous Bodhisattvas to full ripeness and declare: We are but disciples, indeed, and we are far away from the highest and supreme enlightenment.

4. It is by learning from them this course (of duty) that koṭis of beings arrive at full ripeness,

who (at first), lowly-disposed and somewhat lazy, in course of time all become Buddhas.

5. They follow a course in ignorance (thinking): We, disciples, are of little use, indeed! In despondency they descend into all places of existence (successively), and (so) clear their own field.

6. They show in their own persons that they are not free from affection, hatred, and infatuation; and on perceiving (other) beings clinging to (heretical) views[1], they go so far as to accommodate themselves to those views.

7. By following such a course my numerous disciples skilfully save creatures; simple people would go mad, if they were taught the whole course of life (or story).

8. Pûrṇa here, monks, my disciple, has formerly fulfilled his course (of duty) under thousands of koṭis of Buddhas, he has got possession of this true law by seeking after Buddha-knowledge.

9. And at all periods has he been the foremost of the disciples, learned, a brilliant orator, free from hesitation; he has, indeed, always been able to excite to gladness and at all times ready to perform the Buddha-task.

10. He has always been accomplished in the sublime transcendent faculties and endowed with the distinctive qualifications of an Arhat; he knew the faculties and range of (other) beings, and has always preached the perfectly pure law.

11. By exposing the most eminent of true laws he has brought thousands of koṭis of beings to full ripeness for this supreme, foremost vehicle, whilst purifying his own excellent field.

[1] *Dṛishṭivilagna.*

12. In future also he shall likewise honour thousands of koṭis of Buddhas, acquire knowledge of the most eminent of good laws, and clean his own field.

13. Always free from timidity he shall preach the law with thousands of koṭis of able devices, and bring many beings to full ripeness for the knowledge of the all-knowing that is free from imperfections.

14. After having paid homage to the Chiefs of men and always kept the most eminent of laws, he shall in the world be a Buddha self-born, widely renowned everywhere by the name of Dharmaprabhâsa.

15. And his field shall always be very pure and always set off with seven precious substances; his Æon shall be (called) Ratnâvabhâsa, and his world Suviśuddha.

16. That world shall be pervaded with many thousand koṭis of Bodhisattvas, accomplished masters in the great transcendent sciences, pure in every respect, and endowed with magical power.

17. At that period the Chief shall also have an assemblage of thousands of koṭis of disciples, endowed with magical power, adepts at the meditation of the (eight) emancipations, and accomplished in the (four) distinctive qualifications of an Arhat.

18. And all beings in that Buddha-field shall be pure and lead a spiritual life. Springing into existence by apparitional birth, they shall all be gold-coloured and display the thirty-two characteristic signs.

19. They shall know no other food but pleasure in the law and delight in knowledge. No womankind shall be there, nor fear of the places of punishments or of dismal states.

20. Such shall be the excellent field of Pûrṇa, who is possessed of all good qualities; it shall abound with all goodly things [1], a small part (only) of which has here been mentioned.

Then this thought arose in the mind of those twelve hundred self-controlled (Arhats): We are struck with wonder and amazement. (How) if the Tathâgata would predict to us severally our future destiny as the Lord has done to those other great disciples? And the Lord apprehending in his own mind what was going on in the minds of these great disciples addressed the venerable Mahâ-Kâśyapa: Those twelve hundred self-controlled hearers whom I am now beholding from face to face, to all those twelve hundred self-controlled hearers, Kâśyapa, I will presently foretell their destiny. Amongst them, Kâśyapa, the monk Kauṇḍinya, a great disciple, shall, after sixty-two hundred thousand myriads of koṭis of Buddhas, become a Tathâgata, an Arhat, &c., under the name of Samantaprabhâsa, endowed with science and conduct, a Sugata, &c. &c.; but of those (twelve hundred), Kâśyapa, five hundred shall become Tathâgatas of the same name. Thereafter shall all those five hundred great disciples reach supreme and perfect enlightenment, all bearing the name of Samantaprabhâsa; viz. Gayâ-Kâśyapa, Nadî-Kâśyapa, Uruvilvâ-Kâśyapa, Kâla, Kâlodâyin, Aniruddha, Kapphiṇa, Vakkula [2], Kuṇḍa [3], Svâgata [4],

[1] Âkîrṇa sarvehi subhadrakehi; Burnouf takes it as a masculine, rendering it by 'créatures fortunées.'

[2] Also spelt Vakula; see p. 2.

[3] Probably the same with Mahâ-Kuṇḍa in Mahâvagga I, 6, 36; Kullavagga I, 18, 1.

[4] Pâli Sâgata, Mahâvagga V, 1, 3.

and the rest of the five hundred self-controlled (Arhats).

And on that occasion the Lord uttered the following stanzas:

21. The scion of the Kuṇḍina family, my disciple here, shall in future be a Tathâgata, a Lord of the world, after the lapse of an endless period; he shall educate hundreds of koṭis of living beings.

22. After seeing many endless Buddhas, he shall in future, after the lapse of an endless period, become the Gina Samantaprabhâsa, whose field shall be thoroughly pure.

23. Brilliant, gifted with the powers of a Buddha, with a voice far resounding in all quarters, waited upon by thousands of koṭis of beings, he shall preach supreme and eminent enlightenment.

24. There shall be most zealous Bodhisattvas, mounted on lofty aereal cars, and moving, meditative, pure in morals, and assiduous in doing good.

25. After hearing the law from the highest of men, they shall invariably go to other fields, to salute thousands of Buddhas and show them great honour.

26. But ere long they shall return to the field of the Leader called Prabhâsa, the Tathâgata[1]. So great shall be the power of their course (of duty).

27. The measure of the lifetime of that Sugata shall be sixty thousand Æons, and, after the complete extinction of that mighty one[2], his true law shall remain twice as long in the world.

28. And the counterfeit of it shall continue three

[1] Var. lect. 'the most high (or best) of men.'

[2] Tâyin.

times as long. When the true law of that holy one shall he exhausted, men and gods shall be vexed.

29. There shall appear a complete number of five hundred Chiefs, supreme amongst men, who shall bear the same name with that *G*ina, Samantaprabha, and follow one another in regular succession.

30. All shall have like divisions, magical powers, Buddha fields, and hosts (of followers). Their true law also shall be the same and stand equally long.

31. All shall have in this world, including the gods, the same voice as Samantaprabhâsa, the highest of men, such as I have mentioned before.

32. Moved by benevolence and compassion they shall in succession foretell each other's destiny, with the words: This is to be my immediate successor, and he is to command the world as I do at present.

33. Thus, Kâ*s*yapa, keep now in view[1] here these self-controlled (Arhats), no less than five hundred (in number), as well as my other disciples, and speak of this matter to the other disciples.

On hearing from the Lord the announcement of their own future destiny, the five hundred Arhats, contented, satisfied, in high spirits and ecstasy, filled with cheerfulness, joy, and delight, went up to the place where the Lord was sitting, reverentially saluted with their heads his feet, and spoke thus: We confess our fault, O Lord, in having continually and constantly persuaded ourselves that we had arrived

[1] Dhârehi. I am not sure of the correctness of this translation; the word usually means 'to keep,' but this seems out of place, unless it be assumed that the injunction is given in anticipation, because Kâ*s*yapa succeeded to the Lord after the latter's Nirvâ*n*a. Burnouf has: 'Voilà-comme tu dois considérer ici en ce jour ces Auditeurs,' &c.

at final Nirvâṇa, as (persons who are) dull, inept, ignorant of the rules. For, O Lord, whereas we should have thoroughly penetrated the knowledge of the Tathâgatas, we were content with such a trifling degree of knowledge.

It is, O Lord, as if some man having come to a friend's house got drunk or fell asleep, and that friend bound a priceless gem within[1] his garment, with the thought: Let this gem be his. After a while, O Lord, that man rises from his seat and travels further; he goes to some other country, where he is befallen by incessant difficulties, and has great trouble to find food and clothing. By dint of great exertion he is hardly able to obtain a bit of food, with which (however) he is contented and satisfied. The old friend of that man, O Lord, who bound within the man's garment that priceless gem, happens to see him again and says: How is it, good friend, that thou hast such difficulty in seeking food and clothing, while I, in order that thou shouldst live in ease, good friend, have bound within thy garment a priceless gem, quite sufficient to fulfil all thy wishes? I have given thee that gem, my good friend, the very gem I have bound within thy garment. Still thou art deliberating: What has been bound? by whom? for what reason and purpose? It is something foolish[2], my good friend, to be contented, when thou hast with (so much) difficulty to procure food and clothing. Go, my good friend, betake thyself, with this gem, to some great city,

[1] Vastrânte, vasanânte; below in stanza 40 we find vasanântarasmi.

[2] Etad bâlagâtîyam.

exchange the gem for money, and with that money do all that can be done with money.

In the same manner, O Lord, has the Tathâgata formerly, when he still followed the course of duty of a Bodhisattva, raised in us also ideas of omniscience, but we, O Lord, did not perceive, nor know it. We fancied, O Lord, that on the stage of Arhat we had reached Nirvâṇa. We live in difficulty, O Lord, because we content ourselves with such a trifling degree of knowledge. But as our strong aspiration after the knowledge of the all-knowing has never ceased, the Tathâgata teaches us the right: 'Have no such idea of Nirvâṇa, monks; there are in your intelligence[1] roots of goodness which of yore I have fully developed. In this you have to see an able device of mine that from the expressions used by me, in preaching the law, you fancy Nirvâṇa to take place at this moment[2].' And after having taught us the right in such a way, the Lord now predicts our future destiny to supreme and perfect knowledge.

And on that occasion the five hundred self-controlled (Arhats), Âgñâta-Kauṇḍinya and the rest, uttered the following stanzas:

34. We are rejoicing and delighted to hear this unsurpassed word of comfort that we are destined to the highest, supreme enlightenment. Homage be to thee, O Lord of unlimited sight!

35. We confess our fault before thee; we were so childish, nescient, ignorant that we were fully contented with a small part of Nirvâṇa, under the mastership of the Sugata.

[1] Santâne. [2] Or, at present, etarhi.

36. This is a case like that of a certain man who enters the house of a friend, which friend, being rich and wealthy, gives him much food, both hard and soft.

37. After satiating him with nourishment, he gives him a jewel of great value. He ties it with a knot within the upper robe and feels satisfaction at having given that jewel.

38. The other man, unaware of it, goes forth and from that place travels to another town. There he is befallen with misfortune and, as a miserable beggar, seeks his food in affliction.

39. He is contented with the pittance he gets by begging without caring for dainty food; as to that jewel, he has forgotten it; he has not the slightest remembrance of its having been tied in his upper robe.

40. Under these circumstances he is seen by his old friend who at home gave him that jewel. This friend properly reprimands him and shows him the jewel within his robe.

41. At this sight the man feels extremely happy. The value of the jewel is such that he becomes a very rich man, of great power, and in possession of all that the five senses can enjoy.

42. In the same manner, O Lord, we were unaware of our former aspiration [1], (the aspiration) laid in us by the Tathâgata himself in previous existences from time immemorial.

43. And we were living in this world, O Lord, with dull understanding and in ignorance, under the

[1] Pranidhâna; from the context one would gather that the real meaning had been 'predestination.'

mastership of the Sugata; for we were contented with a little of Nirvâṇa; we required nothing higher, nor even cared for it.

44. But the Friend of the world has taught us better: 'This is no blessed Rest[1] at all; the full knowledge of the highest men[2], that is blessed Rest, that is supreme beatitude.'

45. After hearing this sublime, grand, splendid, and matchless prediction, O Lord, we are greatly elated with joy, when thinking of the prediction (we shall have to make to each other) in regular succession.

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[1] Nirvṛiti. [2] Purushottamânâm.

CHAPTER IX.

ANNOUNCEMENT OF THE FUTURE DESTINY OF ÂNANDA, RÂHULA, AND THE TWO THOUSAND MONKS.

On that occasion the venerable Ânanda made this reflection: Should we also receive a similar prediction? Thus thinking, pondering, wishing, he rose from his seat, prostrated himself at the Lord's feet and uttered the following words. And the venerable Râhula also, in whom rose the same thought and the same wish as in Ânanda, prostrated himself at the Lord's feet, and uttered these words: 'Let it be our turn also, O Lord; let it be our turn also, O Sugata. The Lord is our father and procreator, our refuge and protection. For in this world, including men, gods, and demons, O Lord, we are particularly distinguished[1], as people say: These are the Lord's sons, the Lord's attendants; these are the keepers of the law-treasure of the Lord. Therefore, Lord, it would seem meet[2], were the Lord ere long to predict our destiny to supreme and perfect enlightenment.'

Two thousand other monks, and more, both such as were still under training and such as were not, likewise rose from their seats, put their upper robes upon one shoulder, stretched their joined hands

[1] Or respected, *kitrikṛita*; cf. Pâli *kittikâra* and Sansk. *kitrîkâra*, Lalita-vistara, p. 347.

[2] Pratirûpa.

towards the Lord and remained gazing up to him, all pre-occupied with the same thought, viz. of this very Buddha-knowledge: Should we also receive a prediction of our destiny to supreme and perfect enlightenment.

Then the Lord addressed the venerable Ânanda in these words: Thou, Ânanda, shalt in future become a Tathâgata by the name of Sâgaravaradharabuddhivikrîḍitâbhigñâ[1], an Arhat, &c., endowed with science and conduct, &c. After having honoured, respected, venerated, and worshipped sixty-two koṭis of Buddhas, kept in memory the true law of those Buddhas and received this command, thou shalt arrive at supreme and perfect enlightenment, and bring to full ripeness for supreme, perfect enlightenment twenty hundred thousand myriads of koṭis of Bodhisattvas similar to the sands of twenty Ganges[2]. And thy Buddha-field shall consist of lapis lazuli and be superabundant. The sphere shall be named Anavanâmita-vaigayanta and the Æon Manogñaśabdâbhigargîta. The lifetime of that Lord Sâgaravaradharabuddhivikrîḍitâbhigñâ, the Tathâgata, &c., shall measure an immense number of Æons, Æons

[1] The epithet Sâgaravaradharavipulabuddhi, i.e. having the great intelligence of Sâgaravaradhara, is bestowed on the Bodhisattva destined to be born as Śâkyamuni, Lalita-vistara, p. 10. As the next preceding epithet, l. c. mahâpadmagarbhekshaṇa, seems to point to the sun, I infer that Sâgaravara, the choicest of oceans, denotes Soma, and Sâgaravaradhara, the keeper of that ocean, the moon.

[2] According to the reading viṃśatiṃ Gaṅgânadîvâlikopamâni; var. lect. has viṃśati-Gaṅgâ°, so that Burnouf's rendering 'égal à celui des sables de vingt fleuves du Gange' is admissible. On the other hand it must be remarked that we shall meet in the sequel with the phrase bahûni Gaṅgânadîvâlikopamâni Buddhakoṭinayuta-śata sahasrâṇi.

the term of which is not to be found by calculation. So many hundred thousand myriads of ko*ṭ*is of incalculable Æons shall last the lifetime of that Lord. Twice as long, Ânanda, after the complete extinction of that Lord, shall his true law stand, and twice as long again shall continue its counterfeit. And further, Ânanda, many hundred thousand myriads of ko*ṭ*is of Buddhas, similar to the sands of the river Ganges, shall in all directions of space speak the praise of that Tathâgata Sâgaravaradharabuddhivikrî*ḍ*itâbhi*gñ*a, the Arhat, &c.

1. I announce to you, congregated monks, that Ânanda-Bhadra, the keeper of my law, shall in future become a *G*ina, after having worshipped sixty ko*ṭ*is of Sugatas.

2. He shall be widely renowned by the name of Sâgarabuddhidhârin Abhi*gñ*âprâpta[1], in a beautiful, thoroughly clear field, (termed) Anavanatâ Vai*g*ayantî (i. e. triumphal banner unlowered).

3. There shall be Bodhisattvas like the sands of the Ganges and even more, whom he shall bring to full ripeness; he shall be a *G*ina endowed with great (magical) power, whose word shall widely resound in all quarters of the world.

4. The duration of his life shall be immense. He shall always be benign and merciful to the world. After the complete extinction of that *G*ina and mighty saint[2], his true law shall stand twice as long.

5. The counterfeit (shall continue) twice as long

[1] These names may be translated by 'possessor of an intellect (unfathomable) as the ocean, having arrived at transcendent wisdom.'

[2] Tâyin.

under the rule[1] of that Gina. Then also shall beings like grains of sand of the Ganges produce in this world what is the cause of Buddha-enlightenment.

In that assembly were eight thousand Bodhisattvas who had newly entered the vehicle. To them this thought presented itself: Never before did we have such a sublime prediction to Bodhisattvas, far less to disciples. What may be the cause of it? what the motive? The Lord, who apprehended in his mind what was going on in the minds of those Bodhisattvas, addressed them in these words: Young men of good family, I and Ânanda have in the same moment, the same instant conceived the idea of supreme and perfect enlightenment in the presence of the Tathâgata Dharmagahanâbhyudgatarâga[2], the Arhat, &c. At that period, young men of good family, he (Ânanda) constantly and assiduously applied himself to great learning, whereas I was applying myself to strenuous labour. Hence I sooner arrived at supreme and perfect enlightenment, whilst Ânanda-Bhadra was the keeper of the law-treasure of the Lords Buddhas; that is to say, young men of good family, he made a vow[3] to bring Bodhisattvas to full development.

When the venerable Ânanda heard from the Lord the announcement of his own destiny to supreme and perfect enlightenment, when he learned the good qualities of his Buddha-field and its divisions, when he heard of the vow he had made in the

[1] I.e. reign, epoch inaugurated by him.
[2] Var. lect. Dharmagaganâ° and Dharmagamanâ°.
[3] Pranidhâna.

past, he felt pleased, exultant, ravished, joyous, filled with cheerfulness and delight. And at that juncture he remembered the true law of many hundred thousand myriads of koṭis of Buddhas and his own vow of yore.

And on that occasion the venerable Ânanda uttered the following stanzas:

6. Wonderful, boundless are the *Ginas*[1] who remind us of the law preached by the extinct *Ginas* and mighty saints[2]. Now I remember it as if it had happened to-day or yesterday[3].

7. I am freed from all doubts; I am ready for enlightenment. Such is my skilfulness, (as) I am the servitor[4], and keep the true law for the sake of enlightenment.

Thereupon the Lord addressed the venerable Râhula-Bhadra in these words: Thou, Râhula, shalt be in future a Tathâgata of the name of Saptaratnapadmavikrântagâmin[5], an Arhat, &c., endowed with science and conduct, &c. After having honoured, respected, venerated, worshipped a number of Tathâgatas, &c., equal to the atoms of ten worlds, thou shalt always be the eldest son of those Lords Buddhas, just as thou art mine at present. And, Râhula, the measure of the lifetime of that Lord Saptaratnapadmavikrântagâmin, the Tathâgata, &c., and the abundance of all sorts of good qualities (belonging to him) shall be exactly the same as of

[1] This may be interpreted as being a pluralis majestatis.

[2] Tâyin.

[3] Adya śvo vâ; cf. note 2, p. 154.

[4] Pariśâraka, synonymous with upasthâyaka, one who is in attendance, in readiness, an attendant, a servitor, a satellite.

[5] So my MSS.; Burnouf has Saptaratnapadmavikrâmin.

the Lord Sâgaravaradharabuddhivikrîḍitâbhigñâ, the Tathâgata, &c.; likewise shall the divisions of the Buddha-field and its qualities be the same as those possessed by that Lord. And, Râhula, thou shalt be the eldest son of that Tathâgata Sâgaravaradharabuddhivikrîḍitâbhigñâ, the Arhat, &c. Afterwards thou shalt arrive at supreme and perfect enlightenment.

8. Râhula here, my own eldest son, who was born to me when I was a prince royal, he, my son, after my reaching enlightenment, is a great Seer, an heir to the law [1].

9. The great number of koṭis of Buddhas which he shall see in future, is immense. To all these Ginas he shall be a son, striving after enlightenment.

10. Unknown is this course (of duty) to Râhula [2], but I know his (former) vow. He glorifies the Friend of the world [3] (by saying): I am, forsooth, the Tathâgata's son.

11. Innumerable myriads of koṭis of good qualities, the measure of which is never to be found, appertain to this Râhula, my son; for it has been said: He exists by reason of enlightenment.

The Lord now again regarded those two thousand disciples, both such as were still under training and such as were not, who were looking up to him with serene, mild, placid minds. And the Lord then addressed the venerable Ânanda: Seest thou, Ânanda, these two thousand disciples, both such as are still under training and such as are not? 'I

[1] Cf. the myth according to which Râhu, the personified eclipse, came in for his share before Brahma, the father of the world.

[2] Or of Râhula.

[3] Lokabandhu, from elsewhere known as an epithet of the sun.

do, Lord; I do, Sugata.' The Lord proceeded: All these two thousand monks, Ânanda, shall simultaneously accomplish the course of Bodhisattvas, and after honouring, respecting, venerating, worshipping Buddhas as numerous as the atoms of fifty worlds, and after acquiring the true law, they shall, in their last bodily existence, attain supreme and perfect enlightenment at the same time, the same moment, the same instant, the same juncture in all directions of space, in different worlds, each in his own Buddha-field. They shall become Tathâgatas, Arhats, &c., by the name of Ratnaketurâgas[1]. Their lifetime shall last a complete Æon. The division and good qualities of their Buddha-fields shall be equal; equal also shall be the number of the congregation of their disciples and Bodhisattvas; equal also shall be their complete extinction, and their true law shall continue an equal time.

And on that occasion the Lord uttered the following stanzas:

12. These two thousand disciples, Ânanda, who here are standing before me, to them, the sages, I now predict that in future they shall become Tathâgatas.

13. After having paid eminent worship to the Buddhas, by means of infinite comparisons and examples, they shall, when standing in their last bodily existence, reach my extreme enlightenment.

14. They shall all, under the same name, in every direction, at the same moment and instant, and

[1] In astrological works, in the enumeration of Grahas (sun, moon, planets, &c.), the Ketus are constantly named after Râhu. It is hardly fortuitous that here we find these 'kings of Ketus' mentioned immediately after Râhula.

sitting at the foot of the most exalted tree, become Buddhas, after they shall have reached the knowledge.

15. All shall bear the same name of Ketus[1] of the Ratna, by which they shall be widely famed in this world. Their excellent fields shall be equal, and equal the congregation of disciples and Bodhisattvas.

16. Strong in magic power, they shall all simultaneously, in every direction of space, reveal the law in this world and all at once[2] become extinct; their true law shall last equally long.

And the disciples, both such as were still under training and such as were not, on hearing from the Lord, face to face, the prediction concerning each of them, were pleased, exultant, ravished, joyous, filled with cheerfulness and delight, and addressed the Lord with the following stanzas:

17. We are satisfied, O Light of the world, to hear this prediction; we are pleased, O Tathâgata, as if sprinkled with nectar.

18. We have no doubt, no uncertainty that we shall become supreme amongst men; to-day we have obtained felicity, because we have heard that prediction.

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[1] Ketumâlâ, apparently 'cluster of Ketus,' is the appellation of the western region; Ketumat is a ruler of the western quarter, i.e. the personification of the west. The phrase rendered by 'standing in their last bodily existence' (paścime samucchraye), in stanza 13, also means 'standing in their elevation in the west.'

[2] MSS. have sadâpi, but this is obviously a clerical error for sahâpi.

CHAPTER X.

THE PREACHER.

The Lord then addressed the eighty thousand Bodhisattvas Mahâsattvas by turning to Bhaishagyarâga as their representative. Seest thou, Bhaishagyarâga, in this assembly the many gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, monks, nuns, male and female lay devotees, votaries of the vehicle of disciples, votaries of the vehicle of Pratyekabuddhas, and those of the vehicle of Bodhisattvas, who have heard this Dharmaparyâya from the mouth of the Tathâgata? 'I do, Lord; I do, Sugata.' The Lord proceeded: Well, Bhaishagyarâga, all those Bodhisattvas Mahâsattvas who in this assembly have heard, were it but a single stanza, a single verse (or word), or who even by a single rising thought have joyfully accepted this Sûtra, to all of them, Bhaishagyarâga, among the four classes of my audience I predict their destiny to supreme and perfect enlightenment. And all whosoever, Bhaishagyarâga, who, after the complete extinction of the Tathâgata, shall hear this Dharmaparyâya and after hearing, were it but a single stanza, joyfully accept it, even with a single rising thought, to those also, Bhaishagyarâga, be they young men or young ladies of good family, I predict their destiny to supreme and perfect enlightenment. Those young men or ladies

of good family, Bhaishagyarâga, shall be worshippers of many hundred thousand myriads of kotis of Buddhas. Those young men or ladies of good family, Bhaishagyarâga, shall have made a vow under hundred thousands of myriads of kotis of Buddhas. They must be considered as being reborn amongst the people of Gambudvîpa[1], out of compassion to all creatures. Those who shall take, read, make known, recite, copy, and after copying always keep in memory and from time to time regard were it but a single stanza of this Dharmaparyâya; who by that book[2] shall feel veneration for the Tathâgatas, treat them with the respect due to Masters[3], honour, revere, worship them; who shall worship that book with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, music, &c., and with acts of reverence such as bowing and joining hands; in short, Bhaishagyarâga, any young men or young ladies of good family who shall keep or joyfully accept were it but a single stanza of this Dharmaparyâya, to all of them, Bhaishagyarâga, I predict their being destined to supreme and perfect enlightenment.

Should some man or woman, Bhaishagyarâga, happen to ask: How now have those creatures to be who in future are to become Tathâgatas, Arhats, &c.? then that man or woman should be referred to the example of that young man or young lady of good family. 'Whoever is able to keep, recite, or teach,

[1] I. e. India.

[2] Tasmin pustake, literally 'at that book,' i. e. when that book is being read, written, heard, &c.

[3] Śâstrigauravena satkarishyanti. I take the instrumental case here to be the instrumental of manner.

were it but a single stanza of four lines, and whoever shows respect for this Dharmaparyâya, that young man or young lady of good family shall in future become a Tathâgata, &c.; be persuaded of it.' For, Bhaishagyarâga, such a young man or young lady of good family must be considered to be a Tathâgata, and by the whole world, including the gods, honour should be done to such a Tathâgata who keeps were it but a single stanza of this Dharmaparyâya, and far more, of course, to one who grasps, keeps, comprehends, makes known, copies, and after copying always retains in his memory this Dharmaparyâya entirely and completely, and who honours that book with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, music, joined hands, reverential bows and salutations. Such a young man or young lady of good family, Bhaishagyarâga, must be held to be accomplished in supreme and perfect enlightenment; must be held to be the like of a Tathâgata, who out of compassion and for the benefit of the world, by virtue of a former vow, makes his appearance here in Gambudvîpa, in order to make this Dharmaparyâya generally known. Whosoever, after leaving[1] his own lofty conception of the law[2] and the lofty Buddha-field occupied by him, in order to make generally known this Dharmaparyâya, after my

[1] Sthâpayitvâ, which commonly means 'apart from, barring.'

[2] Yaḥ svaṁ (var. lect. yas taṁ)—dharmâbhisaṁskâraṁ. If we follow the former reading, sthâpayitvâ can hardly be taken in the sense of 'apart from;' in the other case it would be possible, though I should be at a loss to guess the purport of the phrase. The real meaning of dharmâbhisaṁskâra is, probably, 'position in life' or 'religion.' Cf. stanza 4 below.

complete Nirvâṇa, may be deemed to have appeared[1] in the predicament of a Tathâgata[2], such a one, Bhaishagyarâga, be it a young man or a young lady of good family, must be held to perform the function of the Tathâgata, to be a deputy of the Tathâgata. As such, Bhaishagyarâga, should be acknowledged the young man or the young lady of good family, who communicates this Dharmaparyâya, after the complete Nirvâṇa of the Tathâgata, were it but in secret or by stealth or to one single creature that he communicated or told it.

Again, Bhaishagyarâga, if some creature vicious, wicked, and cruel-minded should in the (current) Age speak something injurious in the face of the Tathâgata, and if some should utter a single harsh word, founded or unfounded, to those irreproachable preachers of the law and keepers of this Sûtrânta, whether lay devotees or clergymen, I declare that the latter sin is the graver. For, Bhaishagyarâga, such a young man or young lady of good family must be held to be adorned with the apparel of the Tathâgata. He carries the Tathâgata on his shoulder, Bhaishagyarâga, who after having copied this Dharmaparyâya and made a volume of it, carries it on his shoulder. Such a one, wherever he goes, must be saluted by all beings with joined hands, must be honoured, respected, worshipped, venerated, revered by gods and men with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, musical instruments, with

[1] Upapanna, an ambiguous term; it may also mean 'fit.'

[2] Tathâgata-bhûta; a var. lect. has Tathâgata-dûta, a messenger, a deputy of the Tathâgata.

food, soft and hard, with nourishment and drink, with vehicles, with heaps of choice and gorgeous jewels. That preacher of the law must be honoured by heaps of gorgeous jewels being presented to that preacher of the law. For it may be that by his expounding this Dharmaparyâya, were it only once, innumerable, incalculable beings who hear it shall soon become accomplished in supreme and perfect enlightenment.

And on that occasion the Lord uttered the following stanzas:

1. He who wishes to be established in Buddhahood and aspires to the knowledge of the Self-born [1], must honour those who keep this doctrine.

2. And he who is desirous of omniscience and thinks: How shall I soonest reach it? must try to know this Sûtra by heart, or at least honour one who knows it.

3. He has been sent by the Lord of the world to convert (or catechise) men, he who out of compassion for mankind recites this Sûtra [2].

4. After giving up a good position, that great man [3] has come hither, he who out of compassion for mankind keeps this Sûtra (in memory).

5. It is by force of his position, that in the last times he is seen preaching this unsurpassed Sûtra.

6. That preacher of the law must be honoured

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[1] Svayambhûgñâna, which, to my apprehension, is an alteration of brahmavidyâ.

[2] From such a passage as this one might be tempted to believe that it had been the intention of the author of this verse to represent Buddha as eternal; cf. Burnouf's remarks in his Introduction, p. 119.

[3] I. e. the preacher or catechiser.

with divine and human flowers and all sorts of perfumes; be decked with divine cloth and strewed with jewels.

7. One should always reverentially salute him with joined hands, as if he were the Chief of Ginas or the Self-born, he who in these most dreadful, last days keeps this Sûtra of the Extinct (Buddha).

8. One should give food, hard and soft, nourishment and drink, lodging in a convent, koṭis of robes to honour the son of Gina, when he has propounded, be it but once, this Sûtra.

9. He performs the task of the Tathâgatas and has been sent by me to the world of men, he who in the last days shall copy, keep, or hear this Sûtra.

10. The man who in wickedness of heart or with frowning brow should at any time of a whole Æon utter something injurious in my presence, commits a great sin.

11. But one who reviles and abuses those guardians of this Sûtrânta, when they are expounding this Sûtra, I say that he commits a still greater sin.

12. The man who, striving for superior enlightenment, shall in a complete Æon praise me in my face with joined hands, with many myriads of koṭis of stanzas,

13. Shall thence derive a great merit, since he has glorified me in gladness of heart. But a still greater merit shall he acquire who pronounces the praise of those (preachers).

14. One who shall during eighteen thousand koṭis of Æons pay worship to those objects of veneration[1], with words, visible things, flavours, with divine scents and divine kinds of touch,

[1] Pusteshu. I think that these pustas, models, images, denote

15. If such a one, by his paying that worship to the objects of veneration during eighteen thousand kotis of Æons, happens to hear this Sûtra, were it only once, he shall obtain an amazingly great advantage.

I announce to thee, Bhaishagyarâga, I declare to thee, that many are the Dharmaparyâyas which I have propounded, am propounding, and shall propound. And among all those Dharmaparyâyas, Bhaishagyarâga, it is this which is apt to meet with no acceptance with everybody, to find no belief with everybody. This, indeed, Bhaishagyarâga, is the transcendent spiritual esoteric lore of the law, preserved by the power of the Tathâgatas, but never divulged; it is an article (of creed)[1] not yet made known. By the majority of people, Bhaishagyarâga, this Dharmaparyâya is rejected during the lifetime of the Tathâgata; in far higher degree such will be the case after his complete extinction.

Nevertheless, Bhaishagyarâga, one has to consider those young men or young ladies of good family to be invested with the robes of the Tathâgata; to be regarded and blessed by the Tathâgatas living in other worlds, that they shall have the force of individual persuasion, the force that is rooted in virtue,

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the exemplary preachers who are likened to the Tathâgata, and sent by him (Tathâgata-bhûta and Tathâgata-dûta), spoken of in the preceding verses as well as in the prose passages above. Instead of models, I have used the phrase, objects of veneration, for clearness sake. Burnouf's original rendering 'images' is, so far as I can see, preferable to his correction of it into 'books.' There is no question of books, only of a single work, the Lotus; and it is clear that we must try to make the contents of the last two stanzas agree with the final part of the preceding prose.

[1] Or point of view, standpoint.

and the force of a pious vow. They shall dwell apart in the convents of the Tathâgata, Bhaishagyarâga, and shall have their heads stroked by the hand of the Tathâgata, those young men and young ladies of good family, who after the complete extinction of the Tathâgata shall believe, read, write, honour this Dharmaparyâya and recite it to others.

Again, Bhaishagyarâga, on any spot of the earth where this Dharmaparyâya is expounded, preached, written, studied, or recited in chorus, on that spot, Bhaishagyarâga, one should build a Tathâgata-shrine, magnificent, consisting of precious substances, high, and spacious; but it is not necessary to depose in it relics of the Tathâgata. For the body of the Tathâgata is, so to say, collectively deposited there. Any spot of the earth where this Dharmaparyâya is expounded or taught or recited or rehearsed in chorus or written or kept in a volume, must be honoured, respected, revered, worshipped as if it were a Stûpa, with all sorts of flowers, incense, perfumes, garlands, ointment, powder, clothes, umbrellas, flags, banners, triumphal streamers, with all kinds of song, music, dancing, musical instruments, castanets [1], and shouts in chorus. And those, Bhaishagyarâga, who approach a Tathâgata-shrine to salute or see it, must be held to be near supreme and perfect enlightenment. For, Bhaishagyarâga, there are many laymen as well as priests who observe the course of a Bodhisattva without, however, coming so far as to see, hear, write or worship this Dharmaparyâya. So long as they do not hear this Dharmaparyâya, they are not yet proficient in the course of a Bodhisattva. But

[1] Tâḍâvaćara.

those who hear this Dharmaparyâya and thereupon accept, penetrate, understand, comprehend it, are at the time near supreme, perfect enlightenment, so to say, immediately near it.

It is a case, Bhaishagyarâga, similar to that of a certain man, who in need and in quest of water, in order to get water, causes a well to be dug in an arid tract of land. So long as he sees that the sand being dug out is dry and white, he thinks: the water is still far off. After some time he sees that the sand being dug out is moist, mixed with water, muddy, with trickling drops, and that the working men who are engaged in digging the well are bespattered with mire and mud. On seeing that foretoken, Bhaishagyarâga, the man will be convinced and certain that water is near. In the same manner, Bhaishagyarâga, will these Bodhisattvas Mahâsattvas be far away from supreme and perfect enlightenment so long as they do not hear, nor catch, nor penetrate, nor fathom, nor mind this Dharmaparyâya. But when the Bodhisattvas Mahâsattvas shall hear, catch, penetrate, study, and mind this Dharmaparyâya, then, Bhaishagyarâga, they will be, so to say, immediately near supreme, perfect enlightenment. From this Dharmaparyâya, Bhaishagyarâga, will accrue to creatures supreme and perfect enlightenment. For this Dharmaparyâya contains an explanation of the highest mystery, the secret article[1] of the law which the Tathâgatas, &c., have revealed for the perfecting of the Bodhisattvas Mahâsattvas. Any Bodhisattva, Bhaishagyarâga, who is startled, feels anxiety, gets frightened at this Dharmaparyâya,

[1] Or point.

may be held, Bhaishagyarâga, to have (but) newly entered the vehicle[1]. If, however, a votary of the vehicle of the disciples is startled, feels anxiety, gets frightened at this Dharmaparyâya, such a person, devoted to the vehicle of the disciples, Bhaishagyarâga, may be deemed a conceited man.

Any Bodhisattva Mahâsattva, Bhaishagyarâga, who after the complete extinction of the Tathâgata, in the last times, the last period shall set forth this Dharmaparyâya to the four classes of hearers, should do so, Bhaishagyarâga, after having entered the abode[2] of the Tathâgata, after having put on the robe of the Tathâgata, and occupied the pulpit of the Tathâgata. And what is the abode of the Tathâgata, Bhaishagyarâga? It is the abiding[3] in charity (or kindness) to all beings; that is the abode of the Tathâgata, Bhaishagyarâga, which the young man of good family has to enter. And what is the robe of the Tathâgata, Bhaishagyarâga? It is the apparel of sublime forbearance; that is the robe of the Tathâgata, Bhaishagyarâga, which the young man of good family has to put on. What is the pulpit of the Tathâgata, Bhaishagyarâga? It is the entering into the voidness (or complete abstraction) of all laws (or things); that is the pulpit, Bhaishagyarâga, on which the young man of good family has to sit in order to set forth this Dharmaparyâya to the four classes of hearers. A Bodhisattva ought to propound this Dharmaparyâya with unshrinking mind, before the face of the congregated Bodhisattvas, the four classes

[1] The Mahâyâna, apparently.

[2] Layana, recess, retreat, refuge, cell, lair, stronghold, asylum, abode.

[3] Vihâra, both walk and abode, and further, monastery.

of hearers, who are striving for the vehicle of Bodhisattvas, and I, staying in another world, Bhaishagyarâga, will by means of fictious creatures[1] make the minds of the whole congregation favourably disposed to that young man of good family, and I will send fictious monks, nuns, male and female lay devotees in order to hear the sermon of the preacher, who are unable to gainsay or contradict him[2]. If afterwards he shall have retired to the forest, I will send thither many gods, Nâgas, goblins, Gandharvas, demons, Garuḍas, Kinnaras, and great serpents to hear him preach, while I, staying in another world, Bhaishagyarâga, will show my face to that young man of good family, and the words and syllables of this Dharmaparyâya which he happens to have forgotten will I again suggest to him[3] when he repeats his lesson.

And on that occasion the Lord uttered the following stanzas:

16. Let one listen to this exalted Sûtra, avoiding all distractedness; for rare is the occasion (given) for hearing it, and rare also the belief in it.

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[1] Nirmitaiḥ; the word is masculine, as appears from the sequel.

[2] I cannot tell what real phenomena are underlying these creations of the Buddha after his Nirvâṇa; but this much seems clear, that we have in this piece a description of the practical course a young preacher has to go through in order to become fit for his task.

[3] Pratyuḳḳârayishyâmi, literally, I will cause him to re-utter. The real purport, unless I am much mistaken, is: on a following day (Buddha) will restore what the student has forgotten from his lesson, provided he reads the passage again; or, if we take the words in a spiritual sense, the mental light of the student will again supply what he has forgotten of his lesson. Cf. stanza 31.

17. It is a case similar to that of a certain man who in want of water goes to dig a well in an arid tract of land, and sees how again and again only dry sand is being dug up.

18. On seeing which he thinks: the water is far off; a token of its being far off is the dry white sand which appears in digging.

19. But when he (afterwards) sees again and again the sand moist and smooth, he gets the conviction that water cannot be very far off.

20. So, too, are those men far from Buddha-knowledge who have not heard this Sûtra and have failed to repeatedly meditate on it.

21. But those who have heard and oft meditated on this profound king amongst Sûtras, this authoritative book [1] for disciples,

22. Are wise and near Buddha-knowledge, even as from the moisture of sand may be inferred that water is near.

23. After entering the abode of the Gina, putting on his robe and sitting down on my seat, the preacher should, undaunted, expound this Sûtra.

24. The strength of charity (or kindness) is my abode; the apparel of forbearence is my robe; and voidness (or complete abstraction) is my seat; let (the preacher) take his stand on this and preach.

25. Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.

26. My body has existed entire in thousands of

[1] Viniśkaya, decision, here hardly differing from tantra or siddhânta. After the model of the latter has been framed the term Sûtrânta; and the Lotus, as we know, is a Sûtrânta.

kotis of regions; during a number of kotis of Æons beyond comprehension I teach the law to creatures.

27. To that courageous man who shall proclaim this Sûtra after my complete extinction I will also send many creations [1].

28. Monks, nuns, lay devotees, male and female, will honour him as well as the classes of the audience.

29. And should there be some to attack him with clods, sticks, injurious words, threats, taunts, then the creations shall defend him.

30. And when he shall stay alone, engaged in study, in a lonely place, in the forest or the hills,

31. Then will I show him my luminous body and enable him to remember the lesson he forgot [2].

32. While he is living lonely in the wilderness, I will send him gods and goblins in great number to keep him company.

33. Such are the advantages he is to enjoy; whether he is preaching to the four classes, or living, a solitary, in mountain caverns and studying his lesson, he will see me.

34. His readiness of speech knows no impediment; he understands the manifold requisites of exegesis; he satisfies thousands of kotis of beings because he is, so to say, inspired (or blessed) by the Buddha [3].

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[1] Bahunirmitân. As a class of angels is called Parinirmita Varavartin, it may be that the idea the word nirmita was intended to convey to the simple-minded is that of angels.

[2] Here the Buddha seems to be the personification of the faculty of memory, of mental light.

[3] Buddhena. Burnouf seems to have read Buddhaih, the plural.

35. And the creatures who are entrusted to his care shall very soon all become Bodhisattvas, and by cultivating his intimacy they shall behold Buddhas as numerous as the sands of the Ganges.

CHAPTER XI.

APPARITION OF A STÛPA.

Then there arose a Stûpa, consisting of seven precious substances, from the place of the earth opposite the Lord, the assembly being in the middle[1], a Stûpa five hundred yoganas in height and proportionate in circumference. After its rising, the Stûpa, a meteoric phenomenon[2], stood in the sky sparkling, beautiful, nicely decorated with five thousand[3] successive terraces of flowers[4], adorned with many thousands of arches, embellished by thousands of banners and triumphal streamers, hung with thousands of jewel-garlands and with hour-plates and bells, and emitting the scent of Xanthochymus and sandal, which scent filled this whole world. Its row of umbrellas rose so far on high as to touch the abodes of the four guardians of the

[1] Between the Lord (i. e. the Sun) and the Stûpa of seven Ratnas, i. e. here, it would seem, the rainbow of seven colours. We shall see that the Stûpa has also another function, that of symbolising the celestial dhishṇya in which sun and moon are standing. Cf. E. Senart, Essai sur la légende du Buddha, p. 436.

[2] Vaihâyasam, in the neuter gender, whereas stûpa is masculine.

[3] The number of colours is now five, then seven. Moreover there ought to be a parallelism between the five colours and the five planets, and, on the other hand, between the seven ratnas, or colours, and the grahas, including sun and moon. In Rig-veda we find saptarasmi and pañcarasmi.

[4] Pushpagrahaṇivedikâ.

horizon and the gods. It consisted of seven precious substances, viz. gold, silver, lapis lazuli, Musâragalva, emerald, red coral, and Karketana-stone[1]. This Stûpa of precious substances once formed, the gods of paradise strewed and covered it with Mandârava and great Mandâra flowers[2]. And from that Stûpa of precious substances there issued this voice: Excellent, excellent, Lord Śâkyamuni! thou hast well expounded this Dharmaparyâya of the Lotus of the True Law. So it is, Lord; so it is, Sugata.

At the sight of that great Stûpa of precious substances, that meteoric phenomenon in the sky, the four classes of hearers were filled with gladness, delight, satisfaction and joy. Instantly they rose from their seats, stretched out their joined hands, and remained standing in that position. Then the Bodhisattva Mahâsattva Mahâpratibhâna, perceiving the world, including gods, men, and demons, filled with curiosity, said to the Lord: O Lord, what is the cause, what is the reason of so magnificent a Stûpa of precious substances appearing in the world? Who is it, O Lord, who causes that sound to go out from the magnificent Stûpa of precious substances? Thus asked, the Lord spake to Mahâpratibhâna, the Bodhisattva Mahâsattva, as follows: In this great Stûpa of precious substances, Mahâpratibhâna, the proper body[3] of the Tathâgata is contained condensed; his is the Stûpa; it is he who causes this sound to go out.

[1] The raising of a seven-jewelled Stûpa is also narrated in the Vinaya Piṭaka of the Mahâsâṅghika school, according to Beal in the Indian Antiquary, vol. xi, p. 47. The particulars of the description in that narrative bear little resemblance to those found in our text.

[2] There fell smaller and bigger drops of rain.

[3] Âtmabhâva, also the very nature, the essential being.

In the point of space below, Mahâpratibhâna, there are innumerable thousands of worlds[1]. Further on is the world called Ratnaviśuddha[2], there is the Tathâgata named Prabhûtaratna, the Arhat, &c. This Lord of yore made this vow: Formerly, when following the course of a Bodhisattva, I have not arrived at supreme, perfect enlightenment before I had heard this Dharmaparyâya of the Lotus of the True Law, serving for the instruction of Bodhisattvas. But from the moment that I had heard this Dharmaparyâya of the Lotus of the True Law, I have become fully ripe for supreme, perfect enlightenment. Now, Mahâpratibhâna, that Lord Prabhûtaratna, the Tathâgata, &c., at the juncture of time when his complete extinction was to take place, announced in presence of the world, including the gods: After my complete extinction, monks, one Stûpa must be made of precious substances of this frame (or form) of the proper body of the Tathâgata[3]; the other Stûpas, again, should be made in dedication (or in reference) to me. Thereupon, Mahâpratibhâna, the Lord Prabhûtaratna, the Tathâgata, &c., pronounced this blessing: Let my Stûpa here, this Stûpa of my proper bodily frame (or form), arise wherever in any Buddha-field in the ten directions of space, in all worlds, the Dharmaparyâya of the Lotus of the True Law is propounded, and let

[1] Var. lect. innumerable hundred thousand myriads of koṭis of worlds.

[2] I. e. clear by jewels (stars), or, quite the reverse, cleared from jewels. Most probably, however, we have to take it in the former sense. The world so called is, apparently, the starry vault, beyond the atmosphere where the rainbow is glittering.

[3] Asya Tathâgatâtmabhâvavigrahasya.

it stand in the sky above the assembled congregation when this Dharmaparyâya of the Lotus of the True Law is being preached by some Lord Buddha or another, and let this Stûpa of the frame (or form) of my proper body give a shout of applause to those Buddhas while preaching this Dharmaparyâya of the Lotus of the True Law[1]. It is that Stûpa, Mahâpratibhâna, of the relics of the Lord Prabhûtaratna, the Tathâgata, &c., which, while I was preaching this Dharmaparyâya of the Lotus of the True Law in this Saha-world, arose above this assembled congregation and, standing as a meteor in the sky, gave its applause.

Then said Mahâpratibhâna, the Bodhisattva Mahâsattva, to the Lord: Show us, O Lord, through thy power the frame of the afore-mentioned Tathâgata. Whereon the Lord spake to the Bodhisattva Mahâsattva Mahâpratibhâna as follows: This Lord Prabhûtaratna, Mahâpratibhâna, has made a grave and pious vow. That vow consisted in this: When the Lords, the Buddhas, being in other Buddha-fields, shall preach this Dharmaparyâya of the Lotus of the

[1] We shall see that the 'extinct Lord Prabhûtaratna' is to sit in the middle of the Stûpa along with the Buddha. The moon is 'completely extinct' when in conjunction with the sun, and it seems sufficiently clear that Prabhûtaratna, the Tathâgata, the Arhat, &c., is the moon at the time of amâvâsyâ, conjunction. The Stûpa, in the centre of which sun and moon are sitting together at that period, cannot be the rainbow, so that we have in the sequel again to take Stûpa in the sense of dhishṇya, asterism; see note 1, p. 227. The crescent surmounting the Stûpa-symbols on coins (see Senart, l. c.) is not exactly the representation of the 'extinct Lord'—who is difficult to be represented—but of the same nature. The appearance of this symbol on those coins is by itself sufficient to show the high antiquity of a refined nature-worship in Buddhism.

True Law, then let this Stûpa of the frame of my proper body be near the Tathâgata[1] to hear from him this Dharmaparyâya of the Lotus of the True Law. And when those Lords, those Buddhas wish to uncover the frame of my proper body and show it to the four classes of hearers, let then the Tathâgata-frames, made by the Tathâgatas in all quarters, in different Buddha-fields, from their own proper body, and preaching the law to creatures, under different names in several Buddha-fields, let all those Tathâgata-frames, made from the proper body, united together, along with this Stûpa containing the frame of my own body, be opened and shown to the four classes of hearers. Therefore, Mahâpratibhâna, have I made many Tathâgata-frames[2] which in all quarters, in several Buddha-fields in thousands of worlds, preach the law to creatures. All those ought to be brought hither.

Thereupon the Bodhisattva Mahâsattva Mahâpratibhâna said to the Lord: Then, O Lord, shall we reverentially salute all those bodily emanations of the Tathâgata and created by the Tathâgata.

And instantly the Lord darted from the circle of hair on his brow a ray, which was no sooner darted than the Lords, the Buddhas stationed in the east in fifty hundred thousand myriads of koṭis of worlds, equal to the sands of the river Ganges, became all visible, and the Buddha-fields there, consisting of crystal, became visible, variegated with jewel trees, decorated

[1] The place of the moon just before entering Nirvâṇa must of course be near the sun's seat of the law.

[2] It is hardly necessary to remark that by the luminous bodies, the attendants of Prabhûtaratna, i. e. the stars, are meant.

with strings of fine cloth, replete with many hundred thousands of Bodhisattvas, covered with canopies, decked with a network of seven precious substances and gold[1]. And in those fields appeared the Lords, the Buddhas, teaching with sweet and gentle voice the law to creatures; and those Buddha-fields seemed replete with hundred thousands of Bodhisattvas. So, too, it was in the south-east; so in the south; so in the south-west; so in the west; so in the north-west; so in the north; so in the north-east; so in the nadir; so in the zenith; so in the ten directions of space; in each direction were to be seen many hundred thousand myriads of koṭis of Buddha-fields, similar to the sands of the river Ganges, in many worlds similar to the sands of the river Ganges, Lords Buddhas in many hundred thousand myriads of koṭis of Buddha-fields.

Those Tathâgatas, &c., in the ten directions of space then addressed each his own troop of Bodhisattvas: We shall have to go, young men of good family, to the Saha-world near the Lord Śâkyamuni, the Tathâgata, &c., to humbly salute the Stûpa of the relics of Prabhûtaratna, the Tathâgata, &c. Thereupon those Lords, those Buddhas resorted with their own satellites, each with one or two, to this Saha-world. At that period this all-embracing world was adorned with jewel trees; it consisted of lapis lazuli, was covered with a network of seven precious substances and gold, smoking with the odorous incense of magnificent jewels, everywhere strewn with Mandârava and great Mandârava flowers,

[1] Here we see that gold does not belong to the seven ratnas. The whole list of the seven colours seems to have undergone some alterations.

decorated with a network of little bells [1], showing a checker board divided by gold threads into eight compartments, devoid of villages, towns, boroughs, provinces, kingdoms, and royal capitals, without Kâla-mountain, without the mountains Mu*ć*ilinda and great Mu*ć*ilinda, without a mount Sumeru, without a *K*akravâla (i. e. horizon) and great *K*akravâla (i. e. extended horizon), without other principal mountains, without great oceans, without rivers and great rivers, without bodies of gods, men, and demons, without hells, without brute creation, without a kingdom of Yama. For it must be understood that at that period all beings in any of the six states of existence in this world had been removed to other worlds, with the exception of those who were assembled at that congregation [2]. Then it was that those Lords, those Buddhas, attended by one or two satellites, arrived at this Saha-world and went one after the other to occupy their place close to the foot of a jewel tree. Each of the jewel trees was five hundred yoganas in height, had boughs, leaves, foliage, and circumference in proportion [3], and was provided with blossoms and fruits. At the foot of each jewel tree stood prepared a throne, five yoganas in height, and adorned with magnificent jewels. Each Tathâgata went to occupy his throne and sat on it cross-legged. And so all the Tathâgatas of the whole sphere sat cross-legged at the foot of the jewel trees.

[1] Kaṅka*ṇi*gâlâlaṅk*ṛ*ita.

[2] The hells at least, which are places of darkness, could not be present when the stars are shining brightly.

[3] My MSS. read pañ*ć*ayoganaśatâny u*ć*ć*a*istvenâbhût, anupûrva-śâkhâpatrapalâśapari*ṇ*âha*ḥ*. In the sequel we meet with another reading agreeing with Burnouf's.

At that moment the whole sphere was replete with Tathâgatas, but the beings produced from the proper body of the Lord *S*âkyamuni had not yet arrived, not even from a single point of the horizon. Then the Lord *S*âkyamuni, the Tathâgata, &c., proceeded to make room for those Tathâgata-frames that were arriving one after the other. On every side in the eight directions of space (appeared) twenty hundred thousand myriads of ko*t*is of Buddha-fields of lapis lazuli, decked with a network of seven precious substances and gold, decorated with a fringe of little bells, strewn with Mandârava and great Mandârava flowers, covered with heavenly awnings, hung with wreaths of heavenly flowers, smoking with heavenly odorous incense. All those twenty hundred thousand myriads of ko*t*is of Buddha-fields were without villages, towns, boroughs, &c.; without Kâla-mountain, &c.; without great oceans, &c.; without bodies of gods, &c. All those Buddha-fields were so arranged by him as to form one Buddha-field, one soil, even, lovely, set off with trees of seven precious substances, trees five hundred yoganas in height and circumference, provided with boughs, flowers, and fruits in proportion[1]. At the foot of each tree stood prepared a throne, five yoganas in height and width, consisting of celestial gems, glittering and beautiful. The Tathâgatas arriving one after the other occupied the throne near the foot of each tree, and sat cross-legged. In like manner the Tathâgata *S*âkyamuni prepared twenty hundred thousand myriads of ko*t*is of other

[1] The reading is somewhat doubtful: ârohapari*n*âhonupûrva- (var. lect. °ha*h*, anupûrva-)sâkhâpatrapushpaphalopeta(*h*).

worlds, in every direction of space, in order to give room to the Tathâgatas who were arriving one after the other. Those twenty hundred thousand myriads of koṭis of worlds in every direction of space were likewise so made by him as to be without villages, towns, &c. [as above]. They were without bodies of gods, &c. [as above]; all those beings had been removed to other worlds. These Buddha-fields also were of lapis lazuli, &c. [as above]. All those jewel trees measured five hundred yoganas, and near them were thrones, artificially made and measuring five yoganas. Then those Tathâgatas sat down cross-legged, each on a throne at the foot of a jewel tree.

At that moment the Tathâgatas produced by the Lord Śâkyamuni, who in the east were preaching the law to creatures in hundred thousands of myriads of koṭis of Buddha-fields, similar to the sands of the river Ganges, all arrived from the ten points of space and sat down in the eight quarters. Thereupon thirty koṭis of worlds in each direction were occupied[1] by those Tathâgatas from all the eight quarters. Then, seated on their thrones, those Tathâgatas deputed their satellites into the presence of the Lord Śâkyamuni, and after giving them bags with jewel flowers enjoined them thus: Go, young men of good family, to the Gṛidhrakûṭa mountain, where the Lord Śâkyamuni, the Tathâgata, &c., is; salute him reverentially and ask, in our name, after the state of health, well-being, lustiness, and comfort both of himself and the crowd of Bodhisattvas and disciples. Strew

[1] Burnouf seems to have read atikrânta, for his translation has 'franchirent,' whereas my MSS. have âkrânta. One of the MSS. has lokadhâtukoṭibhyo instead of °koṭyo.

him with this heap of jewels and speak thus: Would the Lord Tathâgata deign to open this great Stûpa of jewels? It was in this manner that all those Tathâgatas deputed their satellites.

And when the Lord Śâkyamuni, the Tathâgata, perceived that his creations, none wanting, had arrived; perceived that they were severally seated on their thrones, and perceived that the satellites of those Tathâgatas, &c., were present, he, in consideration of the wish expressed by those Tathâgatas, &c., rose from his seat and stood in the sky, as a meteor. And all the four classes of the assembly rose from their seats, stretched out their joined hands, and stood gazing up to the face of the Lord. The Lord then, with the right fore-finger[1], unlocked the middle of the great Stûpa of jewels, which showed like a meteor, and so severed the two parts. Even as the double doors of a great city gate separate when the bolt is removed, so the Lord opened the great Stûpa, which showed like a meteor, by unlocking it in the middle with the right fore-finger. The great Stûpa of jewels had no sooner been opened than the Lord Prabhûtaratna, the Tathâgata, &c., was seen sitting cross-legged on his throne, with emaciated[2] limbs and faint body, as if absorbed in abstract meditation, and he pronounced these words: Excellent, excellent, Lord Śâkyamuni; thou hast well expounded this Dharmaparyâya of the Lotus of the True Law. I repeat, thou hast well expounded this Dharmaparyâya of the Lotus of the True Law,

[1] Dakshinayâ hastâṅgulyâ.

[2] Parisushkagâtra, var. lect. parisuddha°, with thoroughly pure or correct limbs. Burnouf had committed no mistake in reading parisushka°, though he accuses himself of having done so.

Lord *Sâ*kyamuni, to the (four) classes of the assembly. I myself, Lord, have come hither to hear the Dharmaparyâya of the Lotus of the True Law.

Now the four classes of the assembly, on perceiving the Lord Prabhûtaratna, the Tathâgata, &c., who had been extinct for many hundred thousand myriads of ko*ṭ*is of Æons, speaking in this way, were filled with wonder and amazement. Instantly they covered the Lord Prabhûtaratna, the Tathâgata, &c., and the Lord *Sâ*kyamuni, the Tathâgata, &c., with heaps of divine and human flowers. And then the Lord Prabhûtaratna, the Tathâgata, &c., ceded to the Lord *Sâ*kyamuni, the Tathâgata, &c., the half of the seat on that very throne within that same great Stûpa of jewels and said: Let the Lord *Sâ*kyamuni, the Tathâgata, &c., sit down here. Whereon the Lord *Sâ*kyamuni, the Tathâgata, &c., sat down upon that half-seat together with the other Tathâgata, so that both Tathâgatas were seen as meteors in the sky, sitting on the throne in the middle of the great Stûpa of jewels.

And in the minds of those four classes of the assembly rose this thought: We are far off from the two Tathâgatas; therefore let us also, through the power of the Tathâgata, rise up to the sky. As the Lord apprehended in his mind what was going on in the minds of those four classes of the assembly, he instantly, by magic power, established the four classes as meteors in the sky. Thereupon the Lord *Sâ*kyamuni, the Tathâgata, addressed the four classes: Who amongst you, monks, will endeavour to expound this Dharmaparyâya of the Lotus of the True Law in this Saha-world? The

fatal term, the time (of death), is now at hand; the Tathâgata longs for complete extinction, monks, after entrusting to you this Dharmaparyâya of the Lotus of the True Law.

And on that occasion the Lord uttered the following stanzas:

1. Here you see, monks, the great Seer, the extinct Chief, within the Stûpa of jewels, who now has come to hear the law. Who would not call up his energy for the law's sake?

2. Albeit completely extinct for many koṭis of Æons, he yet now comes to hear the law; for the law's sake he moves hither and thither; very rare (and very precious) is a law like this.

3. This Leader practised[1] a vow when he was in a former existence; even after his complete extinction he wanders through this whole world in all ten points of space.

4. And all these (you here see) are my proper bodies, by thousands of koṭis, like[2] the sands of the Ganges; they have appeared that the law may be fulfilled[3] and in order to see this extinct Master.

5. After laying out[4] for each his peculiar field, as well as having (created) all disciples, men and gods, in order to preserve the true law, as long as the reign of the law shall last,

6. I have by magic power cleared many worlds,

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[1] Nishevita. [2] Yathâ.

[3] Dharmakṛityasya kṛitena, literally, for the sake of the task or office of the law.

[4] *Kh*oritvâ, Sansk. *kh*uritvâ and *kh*orayitvâ, to inlay, make inlaid work, cut figures, fashion. Śâkyamuni is most distinctly represented as a creator—in the Indian sense, of course—in the same way as Brahma Hiraṇyagarbha is a creator.

destined as seats for those Buddhas, and transported all creatures.

7. It has (always) been my anxious care how this line of the law might be manifested. So (you see) Buddhas here in immense number staying at the foot of trees like a great multitude of lotuses.

8. Many koṭis of bases of trees are brightened by the Leaders sitting on the thrones which are perpetually occupied by them and brightened as darkness is by fire.

9. A delicious fragrance spreads from the Leaders of the world over all quarters, (a fragrance) by which, when the wind is blowing, all these creatures are intoxicated.

10. Let him who after my extinction shall keep this Dharmaparyâya quickly pronounce his declaration in the presence of the Lords of the world.

11. The Seer Prabhûtaratna who, though completely extinct, is awake, will hear the lion's roar of him who shall take this resolution[1].

12. Myself, in the second place, as well as the many Chiefs who have flocked hither by koṭis, will hear that resolution from the son of Gina, who is to exert himself to expound this law.

13. And thereby shall I always be honoured as well as Prabhûtaratna, the self-born Gina, who perpetually wanders through the quarters and intermediate quarters in order to hear such a law as this.

14. And these (other) Lords of the world here present, by whom this soil is so variegated and splendid, to them also will accrue ample and manifold honour from this Sûtra being preached.

[1] Vyavasâya.

15. Here on this seat you see me, together with the Lord next to me, in the middle of the Stûpa; likewise many other Lords of the world here present, in many hundreds of fields.

16. Ye, young men of good family, mind, for mercy's sake towards all beings, that it is a very difficult task to which the Chief urges you.

17. One might expound many thousands of Sûtras, like to the sands of the Ganges, without overmuch difficulty.

18. One who after grasping the Sumeru in the fist were to hurl it a distance of koṭis of fields, would do nothing very difficult.

19. Nor would it be so very difficult if one could shake this whole universe by the thumb to hurl it a distance of koṭis of fields.

20. Nor would one who, after taking stand on the limit of the existing world, were to expound the law and thousands of other Sûtras, do something so very difficult.

21. But to keep and preach this Sûtra in the dreadful period succeeding the extinction of the Chief of the world, that is difficult[1].

22. To throw down the totality of ether-element after compressing it in one fist, and to leave it behind after having thrown it away, is not difficult.

23. But to copy a Sûtra like this in the period after my extinction, that is difficult[2].

24. To collect the whole earth-element at a nail's

[1] Yet the stars perform that extremely difficult task apparently with the greatest ease.

[2] Nay, it is impossible, if one does not avail oneself of a lamp or other artificial light.

end, cast it away, and then walk off to the Brahma-world[1],

25. Is not difficult, nor would it require a strength surpassing everybody's strength to do this work of difficulty.

26. Something more difficult than that will he do who in the last days after my extinction shall pronounce this Sûtra, were it but a single moment.

27. It will not be difficult for him to walk in the midst of the conflagration at the (time of the) end of the world, even if he carries with him a load of hay.

28. More difficult it will be to keep this Sûtra after my extinction and teach it to a single creature.

29. One may keep the eighty-four thousand divisions of the law[2] and expound them, with the

[1] Brahmaloka may mean either one of the twenty Brahma heavens, or all of them collectively. There are four arûpabrahmalokas, and sixteen rûpabrahmalokas.

[2] Dharmaskandha, Pâli Dhammakkhandha; see Burnouf, Introd. p. 34 seq.; B. H. Hodgson, Essays, p. 14; Childers, Pâli Dict. p. 117, where the following definition is given: 'The Tipiṭaka is divided into eighty-four thousand dhammakkhandhas, "articles" or "sections of the Law." They are divisions according to subject. Buddhaghosa, as an illustration of the meaning of this term, says that a Sutta, or discourse, dealing with one subject forms one dh., while a Sutta embracing several subjects forms several.' It is worth while to compare this number of divisions with the eighty-four thousand monasteries erected by king Aśoka in the eighty-four (thousand) towns of India, as we know from the historical work Dipavaṁsa VI, 95 seq., where we read (according to Dr. Oldenberg's transl.): 'Full and complete eighty-four thousand most precious sections of the Truth (dhammakkhandha) have been taught by the most excellent Buddha; I will build eighty-four thousand monasteries, honouring each single section of the Truth by one monastery.'

instructions and such as they have been set forth, to koṭis of living beings;

30. This is not so difficult; nor is it, to train at the present time monks, and confirm my disciples in the five parts of transcendent knowledge.

31. But more difficult is it to keep this Sûtra, believe in it, adhere to it, or expound it again and again.

32. Even he who confirms many thousands of koṭis of Arhats, blest with the possession of the six transcendent faculties (Abhigñâs), like sands of the Ganges[1],

33. Performs something not so difficult by far as the excellent man does who after my extinction shall keep my sublime law.

34. I have often, in thousands of worlds, preached the law, and to-day also I preach it with the view that Buddha-knowledge may be obtained.

35. This Sûtra is declared the principal of all Sûtras; he who keeps in his memory this Sûtra, keeps the body of the Gina.

36. Speak, O young men of good family, while the Tathâgata is (still) in your presence, who amongst you is to exert himself[2] in later times to keep the Sûtra.

37. Not only I myself shall be pleased, but the Lords of the world in general, if one would keep for a moment this Sûtra so difficult to keep.

38. Such a one shall ever be praised by all the Lords of the world, famed as an eminent hero, and quick in arriving at transcendent wisdom.

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[1] The latter half of the stanza runs thus: shaḍabhigñâmahâbhâgân yathâ Gaṅgâya vâlikâ.

[2] Or, shall be capable.

39. He shall be entrusted with the leadership[1] amongst the sons of the Tathâgatas, he who, after having reached the stage of meekness[2], shall keep this Sûtra.

40. He shall be the eye of the world, including gods and men, who shall speak this Sûtra after the extinction of the Chief of men.

41. He is to be venerated by all beings, the wise man who in the last times shall preach this Sûtra (were it but) a single moment.

Thereupon the Lord addressed the whole company of Bodhisattvas and the world, including gods and demons, and said: Of yore, monks, in times past I have, unwearied and without repose, sought after the Sûtra of the Lotus of the True Law, during immense, immeasurable Æons; many Æons before I have been a king, during many thousands of Æons. Having once taken the strong resolution to arrive at supreme, perfect enlightenment, my mind did not swerve from its aim. I exerted myself to fulfil the six Perfections (Pâramitâs), bestowing immense alms: gold, money, gems, pearls, lapis lazuli, conch-shells, stones(?), coral, gold and silver, emerald, Musâragalva, red pearls; villages, towns, boroughs, provinces, kingdoms, royal capitals; wives, sons, daughters, slaves, male and female; elephants, horses, cars, up to the sacrifice of life and body, of limbs and members, hands, feet, head. And never did the thought of self-complacency[3] rise in me. In

[1] Dhuravâha.

[2] Dântabhûmi. Dânta is tamed, subject, meek; and also a young tamed bullock.

[3] Âgrahaśittam.

those days the life of men lasted long, so that for a time of many hundred thousand years I was exercising the rule of a King of the Law for the sake of duty, not for the sake of enjoyment[1]. After installing in government the eldest prince royal, I went in quest of the best law in the four quarters, and had promulgated with sound of bell the following proclamation: He who procures for me the best law[2] or points out what is useful, to him will I become a servant. At that time there lived a Seer; he told me: Noble king, there is a Sûtra, called the Lotus of the True Law, which is an exposition of the best law. If thou consent to become my servant, I will teach thee that law. And I, glad, content, exulting and ravished at the words I heard from the Seer, became his pupil[3], and said: I will do for thee the work of a servant. And so having agreed upon becoming the servant of the Seer, I performed the duties of a servitor, such as fetching grass, fuel, water, bulbs, roots, fruit, &c. I held also the office of a doorkeeper. When I had done such kind of work at day-time, I at night kept his feet while he

[1] This golden age evidently coincided with the reign of king Yima in Iran, of king Frôði in Denmark, of king Manu in India; in short, with the dawn of humanity.

[2] Or, the best right.

[3] Upeyitavân. The original must have had upeyivân. The whole story, so different in language, style, phraseology, choice of words and spirit from anything else in the Lotus, has been so profoundly altered that almost every word must be taken in another sense than what originally was attached to it. I am not sure that those who modified the ancient tale understood the meaning of upeyivân; even the grammatical form was a puzzle, if not to them, at least to the scribes.

was lying on his couch[1], and never did I feel fatigue of body or mind. In such occupations I passed a full millennium.

And for the fuller elucidation of this matter the Lord on that occasion uttered the following stanzas:

42. I have a remembrance of past ages when I was Dhârmika[2], the King of the Law, and exercised the royal sway for duty's sake, not for love's sake, in the interest of the best law[3].

43. I let go out in all directions this proclamation: I will become a servant to him who shall explain Dharma[4]. At that time there was a far-seeing Sage, a revealer of the Sûtra called the True Law[5].

44. He said to me: If thou wish to know Dharma, become my servant[6]; then I will explain it to thee. As I heard these words I rejoiced and carefully performed such work as a servant ought to do.

45. I never felt any bodily nor mental weariness since I had become a servant for the sake of the true law. I did my best[7] for real truth's sake[8], not with a view to win honour or enjoy pleasure.

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[1] *Sayanasya mañkake pâdân dhârayâmâsa*, which is sheer nonsense; we have to read *sayânasya*. The plural *pâdân* shows that not the feet are meant—for that is *pâdau* in the dual—but the lower end of the couch; the plural, if applied to one person, is always metaphorical.

[2] The text of these verses is one mass of corruption, as is proved by the repeated offences against the metre.

[3] Perhaps those who changed the original text intended to join the last sentence to the following.

[4] In the intention of the original author: (what is) Right.

[5] *Sûtrasya saddharmanâmnaḥ*; this term being prosodically inadmissible, the original must have had another word.

[6] Rather absurd; the original must have had 'my pupil.'

[7] *Pranidhi*, here synonymous with *avadhâna, prayatna*.

[8] *Vastutvaheto*ḥ, which is nonsense; probably to read *vas-*

46. That king meanwhile, strenuously and without engaging in other pursuits, roamed in every direction during thousands of koṭis of complete Æons without being able to obtain the Sûtra called Dharma[1].

Now, monks, what is your opinion? that it was another who at that time, at that juncture was the king? No, you must certainly not hold that view. For it was myself, who at that time, at that juncture was the king. What then, monks, is your opinion? that it was another who at that time, at that juncture was the Seer? No, you must certainly not hold that view. For it was this Devadatta himself, the monk[2], who at that time, at that juncture was the Seer. Indeed, monks, Devadatta was my good friend. By the aid of Devadatta[3] have I accomplished the six perfect virtues (Pâramitâs). Noble kindness, noble compassion, noble sympathy, noble indifference, the thirty-two signs of a great man, the eighty lesser marks[4], the gold-coloured tinge, the ten powers, the fourfold absence of hesitation[5], the four articles of sociability, the eighteen uncommon

tutatvahetoḥ. A later hand has added a marginal reading sarvasatva, obviously intended to give a Buddhistic tinge to the tale.

[1] The traces of alteration are so clearly visible that it is not necessary to point them out.

[2] Ayam-eva sa Devadatto bhikshus tena kâlena tena samayena ṛishir abhût. Hence it follows that Devadatta is present at the gathering. His name not being mentioned before, he must be concealed under another name; I take him to be identical with Prabhûtaratna.

[3] Devadattam âgamya, properly, having come to or reached D.

[4] Anuvyañgana; they have been thoroughly treated of by Burnouf in an Appendix to the Lotus, p. 583 seq.; cf. Hodgson's Essays, p. 90, and S. Hardy's Manual, p. 369.

[5] Vaiśâradya; Burnouf, Lotus, p. 396; S. Hardy, Eastern Monachism, p. 291.

properties, magical power, ability to save beings in all directions of space,—all this (have I got) after having come to Devadatta. I announce to you, monks, I declare to you: This Devadatta, the monk, shall in an age to come, after immense, innumerable Æons, become a Tathâgata named Devarâga (i. e. King of the gods), an Arhat, &c., in the world Devasopâna (i. e. Stairs of the gods). The lifetime of that Tathâgata Devarâga, monks, shall measure twenty intermediate kalpas. He shall preach the law in extension, and beings equal to the sands of the river Ganges shall through him forsake all evils and realise Arhatship. Several beings shall also elevate their minds to Pratyekabuddhaship, whereas beings equal to the sands of the river Ganges shall elevate their minds to supreme, perfect enlightenment, and become endowed with unflinching patience. Further, monks, after the complete extinction of the Tathâgata Devarâga, his true law shall stay twenty intermediate kalpas. His body shall not be seen divided into different parts (and relics); it shall remain as one mass within a Stûpa of seven precious substances, which Stûpa is to be sixty hundred yoganas in height and forty yoganas in extension[1]. All, gods and men, shall do worship to it with flowers, incense, perfumed garlands, unguents, powder, clothes, umbrellas, banners, flags, and celebrate it with stanzas and songs. Those who shall turn round that Stûpa from left to right or humbly salute it, shall some of them realise Arhatship, others attain Pratyekabuddhaship; others, gods and men, in immense number, shall raise their minds to supreme, perfect enlightenment, never to return.

[1] Âyâmena, which also means length.

Thereafter the Lord again addressed the assembly of monks: Whosoever in future, monks, be he a young man or a young lady of good family, shall hear this chapter of the Sûtra of the Lotus of the True Law, and by doing so be relieved from doubt, become pure-minded, and put reliance on it, to such a one the door of the three states of misfortune shall be shut: he shall not fall so low as to be born in hell, among beasts, or in Yama's kingdom. When born in the Buddha-fields in the ten points of space he shall at each repeated birth hear this very Sûtra, and when born amongst gods or men he shall attain an eminent rank. And in the Buddha-field where he is to be born he shall appear by metamorphosis on a lotus of seven precious substances, face to face with the Tathâgata.

At that moment a Bodhisattva of the name of Pragñâkûṭa, having come from beneath the Buddha-field of the Tathâgata Prabhûtaratna, said to the Tathâgata Prabhûtaratna: Lord, let us resort to our own Buddha-field. But the Lord Śâkyamuni, the Tathâgata, said to the Bodhisattva Pragñâkûṭa: Wait a while, young man of good family, first have a discussion with my Bodhisattva Mañgusrî, the prince royal, to settle some point of the law. And at the same moment, lo, Mañgusrî, the prince royal, rose seated on a centifolious lotus that was large as a carriage yoked with four horses, surrounded and attended by many Bodhisattvas, from the bosom of the sea, from the abode of the Nâga-king Sâgara (i. e. Ocean). Rising high into the sky he went through the air to the Gṛidhrakûṭa mountain to the presence of the Lord. There Mañgusrî, the prince royal, alighted from his lotus, reverentially saluted

the feet of the Lord Śâkyamuni and Prabhûtaratna, the Tathâgata, went up to the Bodhisattva Pragñâkûṭa and, after making the usual complimentary questions as to his health and welfare, seated himself at some distance. The Bodhisattva Pragñâkûṭa then addressed to Mañgusrî, the prince royal, the following question: Mañgusrî, how many beings hast thou educated[1] during thy stay in the sea? Mañgusrî answered: Many, innumerable, incalculable beings have I educated, so innumerable that words cannot express it, nor thought conceive it. Wait a while, young man of good family, thou shalt presently see a token. No sooner had Mañgusrî, the prince royal, spoken these words than instantaneously many thousands of lotuses rose from the bosom of the sea up to the sky, and on those lotuses were seated many thousands of Bodhisattvas, who flocked through the air to the Gridhrakûṭa mountain, where they stayed, appearing as meteors. All of them had been educated by Mañgusrî, the prince royal, to supreme, perfect enlightenment[2]. The Bodhisattvas amongst them who had formerly striven after the great vehicle extolled the virtues of the great vehicle and the six perfect virtues (Pâramitâs). Such as had been disciples extolled the vehicle of disciples. But all acknowledged the voidness (or vanity) of all laws (or things), as well as the virtues of the great vehicle. Mañgusrî, the prince royal, said to the Bodhisattva Pragñâkûṭa: Young man of good family, while I was staying in the bosom of the great ocean I have by all means

[1] Properly, lead, lead out.

[2] Here Mañgusrî appears in the character of Hermes ψυχοπομπός.

educated creatures, and here thou seest the result. Whereupon the Bodhisattva Pragñâkûṭa questioned Mañgusrî, the prince royal, in chanting the following stanzas:

47. O thou blessed one, who from thy wisdom art called the Sage[1], by whose power is it that thou to-day (or now) hast educated those innumerable beings? Tell it me upon my question, O thou god amongst men[2].

48. What law hast thou preached, or what Sûtra, in showing the path of enlightenment, so that those who are there with you have conceived the idea of enlightenment? that, once having gained a safe ford[3], they have been decisively established in omniscience?

Mañgusrî answered: In the bosom of the sea I have expounded the Lotus of the True Law and no other Sûtra. Pragñâkûṭa said: That Sûtra is profound, subtle, difficult to seize; no other Sûtra equals it. Is there any creature able to understand this jewel of a Sûtra or to arrive at supreme, perfect enlightenment? Mañgusrî replied: There is, young man of good family, the daughter of Sâgara, the Nâga-king, eight years old, very intelligent, of keen faculties, endowed with prudence in acts of body, speech, and mind, who has caught and kept all the teachings, in substance and form, of the Tathâgatas, who has acquired in one moment a thousand meditations and proofs of the essence of all laws[4]. She

[1] Mahâbhadra pragñayâ sûranâman. I take sûra in the sense of sûri, though it is also possible that sûra stands for śûra, a hero.

[2] Naradeva.

[3] Labdhagâthâḥ; I think we have to read labdhagâdhâḥ, and have translated accordingly.

[4] The reading is uncertain; sarvadharmasatvasamâdhânasamâ-

does not swerve from the idea of enlightenment, has great aspirations, applies to other beings the same measure as to herself; she is apt to display all virtues and is never deficient in them. With a bland smile on the face and in the bloom of an extremely handsome appearance she speaks words of kindliness and compassion[1]. She is fit to arrive at supreme, perfect enlightenment. The Bodhisattva Pragñâkûṭa said: I have seen how the Lord Śâkyamuni, the Tathâgata, when he was striving after enlightenment, in the state of a Bodhisattva, performed innumerable good works[2], and during many Æons never slackened in his arduous task. In the whole universe there is not a single spot so small as a mustard-seed where he has not surrendered his body for the sake of creatures[3]. Afterwards he arrived at enlightenment. Who then would believe that she should have been able to arrive at supreme, perfect knowledge in one moment?

At that very moment appeared the daughter of Sâgara, the Nâga-king, standing before their face. After reverentially saluting the feet of the Lord she stationed herself at some distance and uttered on that occasion the following stanzas:

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dhisahasraṃkakshaṃapratilâbhinî. A marginal correction by a later hand adds sarva between dharma and satva.

[1] The daughter of Sâgara, the Ocean, is Lakshmî, the smiling goddess of Beauty and Fortune, but from some traits in the sequel it would seem that she is identified with Târâ, the wife of Bṛihaspati and the Moon.

[2] As Hercules performed his ἆθλα.

[3] As the sun shoots his rays everywhere, it is quite natural that his dhâtus, i.e. particles, relics, have been spread all over the surface of the earth, and it is no untruth that the footprints (the pâdas, rays) of the Lord Śâkyamuni are to be found in Laos, in Ceylon, &c.

49. Spotless, bright, and of unfathomable light is that ethereal body, adorned with the thirty-two characteristic signs, pervading space in all directions.

50. He is possessed of the secondary marks and praised by every being, and accessible to all, like an open market-place[1].

51. I have obtained enlightenment according to my wish; the Tathâgata can bear witness to it; I will extensively reveal the law that releases from sufferance.

Then the venerable Śâriputra said to that daughter of Sâgara, the Nâga-king: Thou hast conceived the idea of enlightenment, young lady of good family, without sliding back, and art gifted with immense wisdom, but supreme, perfect enlightenment is not easily won. It may happen, sister, that a woman displays an unflagging energy, performs good works for many thousands of Æons, and fulfils the six perfect virtues (Pâramitâs), but as yet there is no example of her having reached Buddhaship, and that because a woman cannot occupy the five ranks, viz. 1. the rank of Brahma; 2. the rank of Indra; 3. the rank of a chief guardian of the four quarters; 4. the rank of Ćakravartin; 5. the rank of a Bodhisattva incapable of sliding back[2].

Now the daughter of Sâgara, the Nâga-king, had at the time a gem which in value outweighed the whole universe. That gem the daughter of Sâgara, the Nâga-king, presented to the Lord, and the Lord graciously accepted it. Then the daughter of Sâgara,

[1] Antarâpa*ṇ*avad yathâ. I am not certain of the correctness of my translation. Burnouf has 's'il était leur concitoyen.'

[2] All these beings are in Sanskrit of masculine gender; hence their rank cannot be taken by beings having feminine names.

the Nâga-king, said to the Bodhisattva Pragñâkûṭa and the senior priest Śâriputra: Has the Lord readily accepted[1] the gem I presented him or has he not? The senior priest answered: As soon as it was presented by thee, so soon it was accepted by the Lord. The daughter of Sâgara, the Nâga-king, replied: If I were endowed with magic power, brother Śâriputra, I should sooner have arrived at supreme, perfect enlightenment, and there would have been none to receive this gem.

At the same instant, before the sight of the whole world and of the senior priest Śâriputra, the female sex of the daughter of Sâgara, the Nâga-king, disappeared; the male sex appeared[2] and she manifested herself as a Bodhisattva, who immediately went to the South to sit down at the foot of a tree made of seven precious substances, in the world Vimala (i. e. spotless), where he showed himself enlightened and preaching the law, while filling all directions of space with the radiance of the thirty-two characteristic signs and all secondary marks. All beings in the Saha-world beheld that Lord while he received the homage of all, gods, Nâgas, goblins, Gandharvas, demons, Garuḍas, Kinnaras, great serpents, men, and beings not human, and was engaged

[1] A marginal reading from a later hand adds: anukampâm upâdâya, by grace, by mercy, graciously.

[2] In ancient times such a change of sex is nothing strange. Sundry words for 'star,' e.g. târâ, târakâ, Latin stella, are feminine, whereas the names of some particular stars are masculine; so Târâ, the daughter of the Sea, Stella Marina, may have been identified with Tishya, or the Iranian Tishtrya, who equally rises from the sea; cf. Tishter Yasht (ed. Westergaard, p. 177). The daughter of the ocean seems to be identical with Ardvî Sûra, celebrated in Abân Yasht.

in preaching the law. And the beings who heard the preaching of that Tathâgata became incapable of sliding back in supreme, perfect enlightenment. And that world Vimala and this Saha-world shook in six different ways. Three thousand living beings from the congregational circle of the Lord Śâkya-muni gained the acquiescence in the eternal law[1], whereas three hundred thousand beings obtained the prediction of their future destiny to supreme, perfect enlightenment.

Then the Bodhisattva Pragñâkûṭa and the senior priest Śâriputra were silent.

[1] Anutpattikadharmakshânti.

CHAPTER XII.

EXERTION.

Thereafter the Bodhisattva Bhaishagyarâga and the Bodhisattva Mahâpratibhâna, with a retinue of twenty hundred thousand Bodhisattvas, spoke before the face of the Lord the following words: Let the Lord be at ease in this respect; we will after the extinction of the Tathâgata expound this Paryâya to (all) creatures[1], though we are aware, O Lord, that at that period there shall be malign beings, having few roots of goodness, conceited, fond of gain and honour, rooted in unholiness, difficult to tame, deprived of good will, and full of unwillingness. Nevertheless, O Lord, we will at that period read, keep, preach, write, honour, respect, venerate, worship this Sûtra; with sacrifice of body and life, O Lord, we will divulge this Sûtra. Let the Lord be at ease.

Thereupon five hundred monks of the assembly, both such as were under training and such as were not, said to the Lord: We also, O Lord, will exert ourselves to divulge this Dharmaparyâya, though in other worlds. Then all the disciples of the Lord, both such as were under training and such as were

[1] One would expect that this speech immediately followed st. 41 in the foregoing chapter, but the rules of composition in Buddhistic writings are so peculiar that it is unsafe to apply criticism.

not, who had received from the Lord the prediction as to their (future) supreme enlightenment, all the eight thousand monks raised their joined hands towards the Lord and said: Let the Lord be at ease. We also will divulge this Dharmaparyâya, after the complete extinction of the Lord, in the last days, the last period, though in other worlds. For in this Saha-world, O Lord, the creatures are conceited, possessed of few roots of goodness, always vicious in their thoughts, wicked, and naturally perverse.

Then the noble matron Gautamî, the sister of the Lord's mother, along with six hundred[1] nuns, some of them being under training, some being not, rose from her seat, raised the joined hands towards the Lord and remained gazing up to him. Then the Lord addressed the noble matron Gautamî: Why dost thou stand so dejected, gazing up to the Tathâgata? (She replied): I have not been mentioned by the Tathâgata, nor have I received from him a prediction of my destiny to supreme, perfect enlightenment. (He said): But, Gautamî, thou hast received a prediction with the prediction regarding the whole assembly. Indeed, Gautamî, thou shalt from henceforward, before the face of thirty-eight

[1] Ciphers do not count, so that only six must be reckoned. These six with Gautamî form the number of seven. The seven Matres or Mother-goddesses are known from Indian mythology. Kumâra, the prince royal (Skanda), is sometimes said to have six mothers, sometimes seven, sometimes one. The six are said to be the six clearly visible Kṛittikâs (Pleiads); the seventh is the less distinct star of the Pleiads. His one mother is Durgâ. It is by mistake that the dictionaries fix the number of Kṛittikâs at six; there are seven, as appears e.g. from Mahâbhârata III, 230, 11.

hundred thousand myriads of koṭis of Buddhas[1], be a Bodhisattva and preacher of the law. These six thousand[2] nuns also, partly perfected in discipline, partly not, shall along with others become Bodhisattvas[3] and preachers of the law before the face of the Tathâgatas. Afterwards, when thou shalt have completed the course of a Bodhisattva, thou shalt become, under the name of Sarvasattvapriyadarśana (i. e. lovely to see for all beings), a Tathâgata, an Arhat, &c., endowed with science and conduct, &c. &c. And that Tathâgata Sarvasattvapriyadarśana, O Gautamî, shall give a prediction by regular succession to those six thousand Bodhisattvas concerning their destiny to supreme, perfect enlightenment.

Then the nun Yaśodharâ, the mother of Râhula, thought thus: The Lord has not mentioned my name. And the Lord comprehending in his own mind what was going on in the mind of the nun Yaśodharâ said to her: I announce to thee, Yaśodharâ, I declare to thee: Thou also shalt before the face of ten thousand koṭis[4] of Buddhas become a Bodhisattva and preacher of the law, and after regularly completing the course of a Bodhisattva thou shalt become a Tathâgata, named Raśmiśatasahasraparipûrṇadhvaga, an Arhat, &c., endowed with science and conduct, &c. &c., in the

[1] In the margin has been added by a later hand: 'after paying honour, respect, reverence, worship, and veneration.' A little further on we find the same marginal addition.

[2] A few lines before the number was six hundred. Both numbers come to the same, for ciphers do not count.

[3] Here it is not added that Gautamî cum suis has to change sex (i.e. gender) in order to be fit for Bodhisattvaship. In fact, the Kṛittikâs are always feminine in Sanskrit.

[4] Burnouf has read, ten hundred thousand myriads of koṭis.

world Bhadra; and the lifetime of that Lord Rasmi-satasahasraparipûrṇadhvaga shall be unlimited.

When the noble matron Gautamî, the nun, with her suite of six thousand nuns, and Yasodharâ, the nun, with her suite of four thousand nuns, heard from the Lord their future destiny to supreme, perfect enlightenment, they uttered, in wonder and amazement, this stanza:

1. O Lord, thou art the trainer, thou art the leader; thou art the master of the world, including the gods; thou art the giver of comfort, thou who art worshipped by men and gods. Now, indeed, we feel satisfied.

After uttering this stanza the nuns said to the Lord: We also, O Lord, will exert ourselves to divulge this Dharmaparyâya in the last days, though in other worlds.

Thereafter the Lord looked towards the eighty hundred thousand Bodhisattvas who were gifted with magical spells and capable of moving forward the wheel that never rolls back. No sooner were those Bodhisattvas regarded by the Lord than they rose from their seats, raised their joined hands towards the Lord and reflected thus: The Lord invites us to make known the Dharmaparyâya. Agitated by that thought they asked one another: What shall we do, young men of good family, in order that this Dharmaparyâya may in future be made known as the Lord invites us to do? Thereupon those young men of good family, in consequence of their reverence for the Lord and their own pious vow in their previous course, raised a lion's roar[1] before the Lord: We, O Lord, will in future, after the

[1] One might say, a cry of martial exultation.

complete extinction of the Lord, go in all directions in order that creatures shall write, keep, meditate, divulge this Dharmaparyâya, by no other's power but the Lord's. And the Lord, staying in another world, shall protect, defend, and guard us.

Then the Bodhisattvas unanimously in a chorus addressed the Lord with the following stanzas:

2. Be at ease, O Lord. After thy complete extinction, in the horrible last period of the world, we will proclaim this sublime Sûtra.

3. We will suffer, patiently endure, O Lord, the injuries, threats, blows and threats with sticks[1] at the hands of foolish men.

4. At that dreadful last epoch men will be malign, crooked, wicked, dull, conceited, fancying to have come to the limit when they have not.

5. 'We do not care but to live in the wilderness and wear a patched cloth; we lead a frugal life;' so will they speak to the ignorant[2].

6. And persons greedily attached to enjoyments will preach the law to laymen and be honoured as if they possessed the six transcendent qualities.

7. Cruel-minded and wicked men, only occupied with household cares, will enter our retreat in the forest and become our calumniators.

8. The Tîrthikas[3], themselves bent on profit and honour, will say of us that we are so, and—shame on such monks!—they will preach their own fictions[4].

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[1] Da*n*da-udgira*n*a, for which I think we have to read da*n*da-udgûra*n*a.

[2] Durmatin.

[3] Dissenters, as the foremost of whom generally appear the Gainas, from the Buddhist point of view.

[4] Tîrthikâ vat' ime bhikshû svâni kâvyâni desayu*h*. Here

9. Prompted by greed of profit and honour they will compose Sûtras of their own invention and then, in the midst of the assembly, accuse us of plagiarism[1].

10. To kings, princes, king's peers, as well as to Brahmans and commoners, and to monks of other confessions,

11. They will speak evil of us and propagate the Tîrtha-doctrine[2]. We will endure all that out of reverence for the great Seers.

12. And those fools who will not listen to us, shall (sooner or later) become enlightened[3], and therefore will we forbear to the last.

13. In that dreadful, most terrible period of frightful general revolution will many fiendish monks stand up as our revilers.

14. Out of respect for the Chief of the world we will bear it, however difficult it be; girded with the girdle of forbearance will I[4] proclaim this Sûtra.

15. I[5] do not care for my body or life, O Lord,

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we have the interjection vata (bata) in the sense of a nindâ, reproach, contempt. The Buddhists are fond of denouncing schismatics or heretics as impostors, and their works as forgeries; a model of such an accusation brought forward by the orthodox against the 'wicked' monks, the Vaggiputtakas, is to be found in Dipavaṁsa V, 30 seqq.

[1] Or, perhaps, speak slander of us. The term used, anuku//anâ, is unknown to me from other passages, so that I have had recourse to etymology: anu, after, ku//anâ, stamping.

[2] These passages are not very explicit, but this much is clear that the Tîrthikas are somehow akin to the Buddhists, and distinguished from monks of other confession, who are wholly out of the pale of Bauddha sects. The whole history of the church in India is one of family quarrels, at least down to the days of Hiouen Thsang.

[3] Or, Buddhas, i.e. will sooner or later die.

[4] Prakâśaye, a singular which I do not feel at liberty to render by a plural.

[5] Again a singular, anarthiko 'smi.

but as keepers of thine entrusted deposit we care for enlightenment.

16. The Lord himself knows that in the last period there are (to be) wicked monks who do not understand mysterious speech[1].

17. One will have to bear frowning looks, repeated disavowal (or concealment), expulsion from the monasteries, many and manifold abuses[2].

18. Yet mindful of the command of the Lord of the world we will in the last period undauntedly proclaim this Sûtra in the midst of the congregation.

19. We will visit towns and villages everywhere, and transmit to those who care for it thine entrusted deposit, O Lord.

20. O Chief of the world, we will deliver thy message; be at ease then, tranquil and quiet, great Seer.

21. Light of the world, thou knowest the disposition of all who have flocked hither from every direction, (and thou knowest that) we speak a word of truth.

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[1] Sandhâbhâshya, here rather 'conciliatory speech;' this is the meaning which san'dhâya sambhâshaṇa has in Sanskrit.

[2] The rendering of the last words bahuku//î bahûvidhâ/ is conjectural. Burnouf has, 'emprisonner et frapper de diverses manieres,' but hereby two meanings are assigned to ku//î.

CHAPTER XIII.

PEACEFUL LIFE.

Mañgusrî, the prince royal, said to the Lord: It is difficult, Lord, most difficult, what these Bodhisattvas Mahâsattvas will attempt out of reverence for the Lord. How are these Bodhisattvas Mahâsattvas to promulgate this Dharmaparyâya at the end of time, at the last period? Whereupon the Lord answered Mañgusrî, the prince royal: A Bodhisattva Mahâsattva, Mañgusrî, he who is to promulgate this Dharmaparyâya at the end of time, at the last period, must be firm in four things. In which things? The Bodhisattva Mahâsattva, Mañgusrî, must be firm in his conduct and proper sphere if he wishes to teach this Dharmaparyâya. And how, Mañgusrî, is a Bodhisattva Mahâsattva firm in his conduct and proper sphere? When the Bodhisattva Mahâsattva, Mañgusrî, is patient, meek, has reached the stage of meekness; when he is not rash, nor envious; when, moreover, Mañgusrî, he clings to no law whatever and sees the real character of the laws (or things); when he is refraining from investigating and discussing these laws, Mañgusrî; that is called the conduct of a Bodhisattva Mahâsattva. And what is the proper sphere of a Bodhisattva Mahâsattva, Mañgusrî? When the Bodhisattva Mahâsattva, Mañgusrî, does not serve, not court, not wait upon kings; does not serve, not court, not wait upon princes; when he does not approach them; when he does not

serve, not court, not wait upon persons of another sect, *K*arakas, Parivrâ*g*akas, Âgîvakas[1], Nirgranthas[2], nor persons passionately fond of fine literature; when he does not serve, not court, not wait upon adepts at worldly spells[3], and votaries of a worldly philosophy[4], nor keep any intercourse with them; when he does not go to see *K*'â*nd*âlas, jugglers, vendors of pork, poulterers, deer-hunters, butchers, actors and dancers, wrestlers, nor resort to places whither others flock for amusement and sport; when he keeps no intercourse with them unless from time to time to preach the law to them when they come to him, and that freely[5]; when he does not serve, not court, not wait upon monks, nuns, lay devotees, male and female, who are adherents of the vehicle of disciples, nor keep intercourse with them; when he does not come in contact with them at the place of promenade or in the monastery, unless from time to time to preach the law to them when they come to him, and even that freely. This, Ma*ñg*usrî, is the proper sphere of a Bodhisattva Mahâsattva.

Again, Ma*ñg*usrî, the Bodhisattva Mahâsattva does not take hold of some favourable opportunity or another to preach the law to females every now and anon, nor is he desirous of repeatedly seeing females; nor does he think it proper to visit families and then too often address a girl, virgin, or young wife, nor does he greet them too fondly in return. He does

[1] Three kinds of mendicant friars not belonging to the Buddhist, nor to the *G*aina persuasion.

[2] *G*aina monks.

[3] Lokâyatamantradhâraka.

[4] Lokâyatikas, the Sadducees or Epicureans of India.

[5] Anirrita; Burnouf renders it, 'sans même s'arrêter.'

not preach the law to a hermaphrodite, keeps no intercourse with such a person, nor greets too friendly in return. He does not enter a house alone in order to receive alms, unless having the Tathâgata in his thoughts. And when he happens to preach the law to females, he does not do so by passionate attachment to the law, far less by passionate attachment to a woman. When he is preaching, he does not display his row of teeth, let alone a quick emotion on his physiognomy. He addresses no novice, male or female, no nun, no monk, no young boy, no young girl, nor enters upon a conversation with them; he shows no great readiness in answering their address[1], nor cares to give too frequent answers. This, Mañgusrî, is called the first proper sphere of a Bodhisattva Mahâsattva.

Further, Mañgusrî, a Bodhisattva Mahâsattva looks upon all laws (and things) as void; he sees them duly established[2], remaining unaltered, as they are in reality, not liable to be disturbed, not to be moved backward, unchangeable, existing in the highest sense of the word (or in an absolute sense), having the nature of space, escaping explanation and expression by means of common speech, not born, composed and simple, aggregated and isolated[3], not expressible in words, independently established, manifesting them-

[1] Pratisa*m*lâpanaguruka, literally 'making much of returning (one's) addressing.'

[2] Yathâvatpratish*th*itân, aviparîtasthâyino yathâbhûtân, &c. Burnouf adds, 'privées de toute essence,' i.e. nirâtmakân.

[3] In the rendering of the last four terms I have followed Burnouf, as the reading in the Camb. MS. is evidently corrupt: asa*m*skri*t*ânasa*m*tânâsa*m*mânâsannâbhilâpena pravyâhri*t*ân. The original reading may have been asa*m*skri*t*ân nâsa*m*skri*t*ân, not composed, not simple; nâsamân na samân, not unlike

selves owing to a perversion of perception. In this way then, Mañgusrî, the Bodhisattva Mahâsattva constantly views all laws, and if he abides in this course, he remains in his own sphere. This, Mañgusrî, is the second proper sphere of a Bodhisattva Mahâsattva.

And in order to expound this matter in greater detail, the Lord uttered the following stanzas :

1. The Bodhisattva who, undaunted and unabashed, wishes to set forth this Sûtra in the dreadful period hereafter,

2. Must keep to his course (of duty) and proper sphere; he must be retired and pure, constantly avoid intercourse with kings and princes.

3. Nor should he keep up intercourse with king's servants, nor with *K'âṇḍâlas*, jugglers, and Tîrthikas in general[1].

4. He ought not to court conceited men, but catechise such as keep to the religion[2]. He must also avoid such monks as follow the precepts of the Arhat[3], and immoral men.

5. He must be constant in avoiding a nun who is fond of banter and chatter; he must also avoid notoriously loose female lay devotees.

6. He should shun any intercourse with such female lay devotees as seek their highest happiness

(i.e. equal to all), nor like; or, nâsa*m*tân (in grammatical Sansk. nâsato) na sa*m*tân, not non-existent, not existent.

[1] Burnouf adds, 'ceux qui vendent des liqueurs fermentées,' which is wanting in my MS.: *kaṇḍ*âlair mushṭikais*k*âpi tîrthikais*k*âpi sarvas*a*h.

[2] According to the reading, vinayed âgamasthitâ(n). A marginal reading has vinayenâ°, a reading followed by Burnouf.

[3] Or, Arhats: Arhantasa*m*matâ(n) bhikshûn. The Gainas are meant.

in this transient world. This is called the proper conduct of a Bodhisattva.

7. But when one comes to him to question him about the law for the sake of superior enlightenment, he should, at any time, speak freely, always firm and undaunted.

8. He should have no intercourse with women and hermaphrodites; he should also shun the young wives and girls in families.

9. He must never address them to ask after their health[1]. He must also avoid intercourse with vendors of pork and mutton.

10. With any persons who slay animals of various kind for the sake of profit, and with such as sell meat he should avoid having any intercourse.

11. He must shun the society of whoremongers, players, musicians, wrestlers, and other people of that sort.

12. He should not frequent whores, nor other sensual persons; he must avoid any exchange of civility with them.

13. And when the sage has to preach for a woman, he should not enter into an apartment with her alone, nor stay to banter.

14. When he has often to enter a village in quest of food, he must have another monk with him or constantly think of the Buddha.

15. Herewith have I shown the first sphere of proper conduct[2]. Wise are they who, keeping this Sûtra in memory, live according to it.

16. And when one observes[3] no law at all, low,

[1] Kau*s*alya*m* hâsa p*rikkh*itu*m*. I take hâsa to stand for âsa (Sansk. âsâm), if it be no error for tâsa (Sansk. tâsâm).

[2] Â*k*âragoḱaro hy esha.

[3] Ḱarate.

superior or mean, composed or uncomposed, real or not real;

17. When the wise man does not remark, 'This is a woman,' nor marks, 'This is a man;' when in searching he finds no laws (or things), because they have never existed;

18. This is called the observance[1] of the Bodhisattvas in general. Now listen to me when I set forth what should be their proper sphere.

19. All laws (i.e. the laws, the things) have been declared to be non-existing, not appearing, not produced, void, immovable, everlasting; this is called the proper sphere of the wise.

20. They have been divided into existing and non-existing, real and unreal, by those who had wrong notions; other laws also, of permanency, of being produced, of birth from something already produced[2], are wrongly assumed.

21. Let (the Bodhisattva) be concentrated in mind, attentive, ever firm as the peak of Mount Sumeru, and in such a state (of mind) look upon all laws (and things) as having the nature of space[3],

22. Permanently equal to space, without essence, immovable, without substantiality[4]. These, indeed, are the laws, all and for ever. This is called the proper sphere of the wise.

23. The monk observing this rule of conduct given by me may, after my extinction, promulgate this Sûtra in the world, and shall feel no depression.

24. Let the sage first, for some time, coerce his

[1] Âkâra.

[2] Gâtâda bhûti (Sansk. gâtâd bhûtiḥ).

[3] I. e. as being void.

[4] Satyena; in the margin âtmanâ.

thoughts, exercise meditation with complete absorption, and correctly perform all that is required for attaining spiritual insight[1], and then, after rising (from his pious meditation), preach with unquailing mind.

25. The kings of this earth and the princes who listen to the law protect him. Others also, both laymen (or burghers) and Brahmans, will be found together in his congregation.

Further, Mañgusrî, the Bodhisattva Mahâsattva who, after the complete extinction of the Tathâgata at the end of time, the last period, the last five hundred years[2], when the true law is in a state of decay, is going to propound this Dharmaparyâya, must be in a peaceful state (of mind) and then preach the law, whether he knows it by heart or has it in a book. In his sermon he will not be too prone to carping at others, not blame other preaching friars, not speak scandal nor propagate scandal. He does not mention by name other monks, adherents of the vehicle of disciples, to propagate scandal. He cherishes even no hostile feelings against them, because he is in a peaceful state. All who come, one after the other, to hear the sermon he receives with benevolence, and preaches the law to them without invidiousness[3]. He refrains from entering upon a

[1] Kâlena ko kittayamâtu (Sansk. °yamât) panditah pravilayanam tatha ghatayitvâ, vipasyidharmam imu sarva yoniso utthâya, &c. I take ghatayitvâ in the sense of ghatayitvâ=yuktvâ.

[2] I.e. in the latter part of the millennium. According to the declaration of the Buddha in Kullavagga X, 1, 6, the true law (Saddhamma) is to stand a millennium, though at the same time, owing to the institution of female monks, the number of 1000 years should be reduced to half.

[3] Anupârigrâhikayâ, ananyusûkanayâ dharmam desayati; °sûkanayâ is certainly wrong; cf. stanza 30 below.

dispute; but if he is asked a question, he does not answer in the way of (those who follow) the vehicle of disciples[1]; on the contrary, he answers as if he had attained Buddha-knowledge.

And on that occasion the Lord uttered the following stanzas:

26. The wise man[2] is always at ease[3], and in that state he preaches the law, seated on an elevated pulpit which has been prepared for him on a clean and pretty spot.

27. He puts on a clean, nice, red robe, dyed with good colours[4], and a black woollen garment and a long undergarment;

28. Having duly washed his feet and rubbed his head and face with smooth ointments[5], he ascends the pulpit, which is provided with a footbank and covered with pieces of fine cloth of various sorts, and sits down.

29. When he is thus seated on the preacher's pulpit and all who have gathered round him are

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[1] Srâvakayânena. It is instructive to see that the Buddha here espouses the party of the great vehicle.

[2] I. e. preacher, minister of religion. The word used, pa*n*dita, has passed into the languages of the Indian Archipelago in the sense of a minister of religion.

[3] Sukhasthita, which in the preceding passage I have rendered by 'being in a peaceful state,' because there the mental state is more prominent.

[4] *K*auksha*m* *k*a so *k*ivara prâvaritvâ suraktara*n*ga*m* suprasastara*n*gai*h*.

[5] According to the ten commandments (Dasasîla) the use of ointments is forbidden to the monks, but the preacher need not be a monastic man. In Nepâl it is the Vagra-Âkârya who devotes himself to the active ministry of religion; see Hodgson's Essays, p. 52.

attentive, he proceeds to deliver many discourses, pleasing by variety, before monks and nuns,

30. Before male and female lay devotees, kings and princes. The wise man always (takes care to) deliver a sermon diversified in its contents and sweet, free from invidiousness[1].

31. If occasionally he is asked some question, even after he has commenced, he will explain the matter anew in regular order, and he will explain it in such a way that his hearers gain enlightenment.

32. The wise man is indefatigable; not even the thought of fatigue will rise in him; he knows no listlessness, and so displays to the assembly the strength of charity.

33. Day and night the wise man preaches this sublime law with myriads of kotis of illustrations; he edifies and satisfies his audience without ever requiring anything.

34. Solid food, soft food, nourishment and drink, cloth, couches, robes, medicaments for the sick, all this does not occupy his thoughts, nor does he want anything from the congregation.

35. On the contrary, the wise man is always thinking: How can I and these beings become Buddhas? I will preach this true law, upon which the happiness of all beings depends[2], for the benefit of the world.

36. The monk who, after my extinction, shall preach in this way, without envy, shall not meet with trouble, impediment, grief or despondency.

37. Nobody shall frighten him, beat or blame

[1] Ananyasûyantu; perhaps we must read anabhyasûyantu.

[2] Etat samasatvasukhopadhânam saddharmam srâvemi hitâya loke.

him; never shall he be driven away, because he is firm in the strength of forbearance.

38. The wise man who is peaceful, so disposed as I have just said, possesses hundreds of koṭis of advantages, so many that one would not be able to enumerate them in hundreds of Æons.

Again, Mañgusrî, the Bodhisattva Mahâsattva who lives after the extinction of the Tathâgata at the end of time when the true law is in decay, the Bodhisattva Mahâsattva who keeps this Sûtra is not envious, not false, not deceitful; he does not speak disparagingly of other adherents of the vehicle of Bodhisattvas, nor defame, nor humble them. He does not bring forward the shortcomings of other monks, nuns, male and female lay devotees, neither of the adherents of the vehicle of disciples nor of those of the vehicle of Pratyekabuddhas. He does not say: You young men of good family, you are far off from supreme, perfect enlightenment; you give proof of not having arrived at it; you are too fickle in your doings and not capable of acquiring true knowledge. He does not in this way bring forward the shortcomings of any adherent of the vehicle of the Bodhisattvas. Nor does he show any delight in disputes about the law, or engage in disputes about the law, and he never abandons the strength of charity towards all beings. In respect to all Tathâgatas he feels as if they were his fathers, and in respect to all Bodhisattvas as if they were his masters. And as to the Bodhisattvas Mahâsattvas in all directions of space, he is assiduous in paying homage to them by good will and respect. When he preaches the law, he preaches no less and no more than the law, without partial predilection for (any part of) the law, and

he does not show greater favour to one than to another, even from love of the law.

Such, Mañgusrî, is the third quality with which a Bodhisattva Mahâsattva is endowed who is to expound this Dharmaparyâya after the extinction of the Tathâgata at the end of time when the true law is in decay; who will live at ease[1] and not be annoyed in the exposition of this Dharmaparyâya. And in the synod[2] he will have allies, and he will find auditors at his sermons who will listen to this Dharmaparyâya, believe, accept, keep, read, penetrate, write it and cause it to be written, and who, after it has been written and a volume made of it, will honour, respect, esteem, and worship it.

This said the Lord, and thereafter he, the Sugata, the Master, added the following:

39. The wise man, the preacher, who wishes to expound this Sûtra must absolutely renounce falsehood, pride, calumny, and envy.

40. He should never speak a disparaging word of anybody; never engage in a dispute on religious belief; never say to such as are guilty of shortcomings, You will not obtain superior knowledge.

41. He is always sincere, mild, forbearing; (as) a (true) son of Sugata he will repeatedly preach the law without any feeling of vexation.

42. 'The Bodhisattvas in all directions of space, who out of compassion for creatures are moving in the world, are my teachers;' (thus thinking) the wise man respects them as his masters.

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[1] Sukhya[*m*] sparśa*m* viharati, which answers to the Pâli phrase phâsu viharati.

[2] Dharmasaṅgityâm.

43. Cherishing the memory of the Buddhas, the supreme amongst men, he will always feel towards them as if they were his fathers, and by forsaking all idea of pride he will escape hindrance.

44. The wise man who has heard this law, should be constant in observing it. If he earnestly strives after a peaceful life, koṭis of beings will surely protect him.

Further, Mañgusrî, the Bodhisattva Mahâsattva, living at the time of destruction of the true law after the extinction of the Tathâgata, who is desirous of keeping this Dharmaparyâya, should live as far as possible away from laymen and friars, and lead a life of charity. He must feel affection for all beings who are striving for enlightenment and therefore make this reflection: To be sure, they are greatly perverted in mind, those beings who do not hear, nor perceive, nor understand the skilfulness and the mystery[1] of the Tathâgata, who do not inquire for it, nor believe in it, nor even are willing to believe in it. Of course, these beings do not penetrate, nor understand this Dharmaparyâya. Nevertheless will I, who have attained[2] this supreme, perfect knowledge, powerfully[3] bend to it the mind of every one, whatever may be the position he occupies, and bring about that he accepts, understands, and arrives at full ripeness.

By possessing also this fourth quality, Mañgusrî, a Bodhisattva Mahâsattva, who is to expound the law after the extinction of the Tathâgata, will be

[1] Sandhâbhâshita.

[2] Abhisambudhya.

[3] Balena; in the margin added by a later hand, *ri*ddhi; this is the reading followed by Burnouf, 'par la force de mes facultés surnaturelles.'

unmolested, honoured, respected, esteemed, venerated by monks, nuns, and lay devotees, male and female, by kings, princes, ministers, king's officers, by citizens and country people, by Brahmans and laymen; the gods of the sky will, full of faith, follow his track to hear the law, and the angels will follow his track to protect him; whether he is in a village or in a monastery, they will approach him day and night to put questions about the law, and they will be satisfied, charmed with his explanation. For this Dharmaparyâya, Mañgusrî, has been blessed by all Buddhas. With the past, future, and present Tathâgata, Mañgusrî, this Dharmaparyâya is for ever blessed. Precious[1] in all worlds, Mañgusrî, is the sound, rumour, or mentioning of this Dharmaparyâya.

It is a case, Mañgusrî, similar to that of a king, a ruler of armies, who by force has conquered his own kingdom, whereupon other kings, his adversaries, wage war against him. That ruler of armies has soldiers of various description to fight with various enemies. As the king sees those soldiers fighting, he is delighted with their gallantry, enraptured, and in his delight and rapture he makes to his soldiers several donations, such as villages and village grounds, towns and grounds of a town; garments and head-gear; hand-ornaments, necklaces, gold threads, earrings, strings of pearls, bullion, gold, gems, pearls, lapis lazuli, conch-shells, stones (?), corals; he, moreover, gives elephants, horses, cars, foot soldiers, male and female slaves, vehicles, and litters. But to none he makes a present

[1] Durlabha, also meaning rare, difficult to be got.

of his crown jewel, because that jewel only fits on the head of a king. Were the king to give away that crown jewel, then that whole royal army, consisting of four divisions, would be astonished and amazed. In the same manner, Mañgusrî, the Tathâgata, the Arhat, &c., exercises the reign of righteousness (and of the law) in the triple world which he has conquered by the power of his arm and the power of his virtue. His triple world is assailed by Mâra, the Evil One. Then the Âryas, the soldiers of the Tathâgata, fight with Mâra. Then, Mañgusrî, the king of the law, the lord of the law, expounds to the Âryas, his soldiers, whom he sees fighting, hundred thousands of Sûtras in order to encourage the four classes. He gives them the city of Nirvâṇa, the great city of the law; he allures them with that city of Nirvâṇa, but he does not preach to them such a Dharmaparyâya as this. Just as in that case, Mañgusrî, that king, ruler of armies, astonished at the great valour of his soldiers in battle gives them all his property, at last even his crown jewel, and just as that crown jewel has been kept by the king on his head to the last, so, Mañgusrî, the Tathâgata, the Arhat, &c., who as the great king of the law in the triple world exercises his sway with justice, when he sees disciples and Bodhisattvas fighting against the Mâra of fancies or the Mâra of sinful inclinations, and when he sees that by fighting they have destroyed affection, hatred, and infatuation, overcome the triple world and conquered all Mâras, is satisfied, and in his satisfaction he expounds to those noble (âryа) soldiers this Dharmaparyâya which meets opposition in all the world, the unbelief of all the world, a Dharmaparyâya never before preached,

never before explained. And the Tathâgata bestows on all disciples the noble crown jewel, that most exalted crown jewel which brings omniscience to all. For this, Mañgusrî, is the supreme preaching of the Tathâgatas; this is the last Dharmaparyâya of the Tathâgatas; this is the most profound discourse on the law, a Dharmaparyâya meeting opposition in all the world. In the same manner, Mañgusrî, as that king of righteousness and ruler of armies took off the crown jewel which he had kept so long a time and gave it (at last) to the soldiers, so, Mañgusrî, the Tathâgata now reveals this long-kept mystery of the law exceeding all others, (the mystery) which must be known by the Tathâgatas.

And in order to elucidate this matter more in detail, the Lord on that occasion uttered the following stanzas:

45. Always displaying the strength of charity, always filled with compassion for all creatures, expounding this law, the Sugatas have approved this exalted Sûtra.

46. The laymen, as well as the mendicant friars, and the Bodhisattvas who shall live at the end of time, must all show the strength of charity, lest those who hear the law reject it.

47. But I, when I shall have reached enlightenment and be established in Tathâgataship, will initiate (others), and after having initiated disciples[1] preach everywhere this superior enlightenment.

48. It is (a case) like that of a king, ruler of armies, who gives to his soldiers various things, gold, elephants, horses, cars, foot soldiers; he also

[1] Tato upaneshyi upâyayitvâ samsrâvayishye imam agrabodhim.

gives towns and villages, in token of his contentment.

49. In his satisfaction he gives to some hand-ornaments, silver and gold thread; pearls, gems, conch-shells, stones(?), coral; he also gives slaves of various description.

50. But when he is struck with the incomparable daring of one amongst the soldiers, he says: Thou hast admirably done this; and, taking off his crown, makes him a present of the jewel.

51. Likewise do I, the Buddha, the king of the law, I who have the force of patience and a large treasure of wisdom, with justice govern the whole world, benign, compassionate, and pitiful.

52. And seeing how the creatures are in trouble, I pronounce thousands of koṭis of Sûtrântas, when I perceive the heroism of those living beings who by pure-mindedness overcome the sinful inclinations of the world.

53. And the king of the law, the great physician, who expounds hundreds of koṭis of Paryâyas, when he recognises that creatures are strong, shows them this Sûtra, comparable to a crown jewel.

54. This is the last Sûtra proclaimed in the world, the most eminent of all my Sûtras, which I have always kept and never divulged. Now I am going to make it known; listen all.

55. There are four qualities to be acquired by those who at the period after my extinction desire supreme enlightenment and perform my charge[1]. The qualities are such as follows.

56. The wise man knows no vexation, trouble,

[1] Vyâparaṇa.

sickness; the colour of his skin is not blackish; nor does he dwell in a miserable town.

57. The great Sage has always a pleasant look, deserves to be honoured, as if he were the Tathâgata himself, and little angels shall constantly be his attendants.

58. His body can never be hurt by weapons, poison, sticks, or clods, and the mouth of the man who utters a word of abuse against him shall be closed.

59. He is a friend to all creatures in the world. He goes all over the earth as a light, dissipating the gloom of many koṭis of creatures, he who keeps this Sûtra after my extinction.

60. In his sleep he sees visions in the shape of Buddha; he sees monks and nuns appearing on thrones and proclaiming the many-sided law.

61. He sees in his dream gods and goblins, (numerous) as the sands of the Ganges, as well as demons and Nâgas of many kinds, who lift their joined hands and to whom he expounds the eminent law.

62. He sees in his dream the Tathâgata preaching the law to many koṭis of beings with lovely voice, the Lord with golden colour.

63. And he stands there with joined hands glorifying the Seer, the highest of men, whilst the Gina, the great physician, is expounding the law to the four classes.

64. And he, glad to have heard the law, joyfully pays his worship, and after having soon reached the knowledge which never slides back, he obtains, in dream, magical spells.

65. And the Lord of the world, perceiving his good

intention, announces to him his destiny of becoming a leader amongst men: Young man of good family (says he), thou shalt here reach in future supreme, holy knowledge.

66. Thou shalt have a large field and four classes (of hearers), even as myself, that respectfully and with joined hands shall hear from thee the vast and faultless law.

67. Again he sees his own person occupied with meditating on the law in mountain caverns; and by meditating he attains the very nature of the law and, on obtaining complete absorption, sees the Gina.

68. And after seeing in his dream the gold-coloured one, him who displays a hundred hallowed signs, he hears the law, whereafter he preaches it in the assembly. Such is his dream.

69. And in his dream he also forsakes his whole realm, harem, and numerous kinsfolk; renouncing all pleasures he leaves home (to become an ascetic), and betakes himself to the place of the terrace of enlightenment.

70. There, seated upon a throne at the foot of a tree to seek enlightenment, he will[1], after the lapse of seven days, arrive at the knowledge of the Tathâgatas.

71. On having reached enlightenment he will rise up from that place to move forward the faultless wheel and preach the law during an inconceivable number of thousands of koṭis of Æons.

72. After having revealed perfect enlightenment and led many koṭis of beings to perfect rest, he

[1] Anuprâpsyate.

himself will be extinguished like a lamp when the oil is exhausted. So is that vision.

73. Endless, Mañgughosha, are the advantages which constantly are his who at the end of time shall expound this Sûtra of superior enlightenment that I have perfectly explained.

CHAPTER XIV.

ISSUING OF BODHISATTVAS FROM THE GAPS OF THE EARTH.

Out of the multitude of Bodhisattvas Mahâsattvas who had flocked from other worlds, Bodhisattvas eight (times) equal to the sands of the river Ganges[1] then rose from the assembled circle. Their joined hands stretched out towards the Lord to pay him homage, they said to him: If the Lord will allow us, we also would, after the extinction of the Lord, reveal this Dharmaparyâya in this Saha-world; we would read, write, worship it, and wholly devote ourselves[2] to that law. Therefore, O Lord, deign to grant to us also this Dharmaparyâya. And the Lord answered: Nay, young men of good family, why should you occupy yourselves with this task? I have here in this Saha-world thousands of Bodhisattvas equal to the sands of sixty Ganges rivers, forming the train of one Bodhisattva; and of such Bodhisattvas there is a number equal to the sands of sixty Ganges rivers, each of these Bodhisattvas having an equal number

[1] The text has ash*t*au Gaṅgânadîvâlikâsamâ Bodhisatvâs. Burnouf renders the passage by 'en nombre égal à celui des sables de huit Ganges.' Perhaps we must understand eight to mean eight thousand, just as e. g. Dipava*m*sa VI, 98 the word eighty-four denotes eighty-four thousand.

[2] Yogam âpadyemahi.

in their train, who at the end of time, at the last period after my extinction, shall keep, read, proclaim this Dharmaparyâya.

No sooner had the Lord uttered these words than the Saha-world burst open on every side, and from within the clefts arose many hundred thousand myriads of koṭis of Bodhisattvas with gold-coloured bodies and the thirty-two characteristic signs of a great man, who had been staying in the element of ether underneath this great earth, close to this Saha-world. These then on hearing the word of the Lord came up from below the earth. Each of these Bodhisattvas had a train of thousands of Bodhisattvas similar to the sands of sixty Ganges[1] rivers; (each had) a troop, a great troop, as teacher of a troop. Of such Bodhisattvas Mahâsattvas having a troop, a great troop, as teachers of a troop, there were hundred thousands of myriads of koṭis equal to the sands of sixty Ganges[2] rivers, who emerged from the gaps of the earth in this Saha-world. Much more there were to be found of Bodhisattvas Mahâsattvas having a train of Bodhisattvas similar to the sands of fifty Ganges rivers; much more there were to be found of Bodhisattvas Mahâsattvas having a train of Bodhisattvas similar to the sands of forty Ganges rivers; of 30[3], 20, 10, 5, 4, 3, 2, 1 Ganges river; of $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{6}$, $\frac{1}{10}$, $\frac{1}{20}$, $\frac{1}{50}$, $\frac{1}{100}$, $\frac{1}{1000}$, $\frac{1}{100,000}$, $\frac{1}{10,000,000}$, $\frac{1}{100 \times 10,000,000}$, $\frac{1}{1000 \times 10,000,000}$

[1] Or, a train of sixty thousand Bodhisattvas similar to the sands of the river Ganges.

[2] Shash*ṭy* eva, which is ungrammatical, for shash*ṭir* eva, or it is a corrupt reading.

[3] The text goes on repeating the same words, save the difference of number; I have given the contents in a shortened form.

$\frac{1}{100 \times 1000 \times 10,000,000}$ $\frac{1}{100 \times 1000 \times 10,000 \times 10,000,000}$ part of the river Ganges. Much more there were to be found of Bodhisattvas Mahâsattvas having a train of many hundred thousand myriads of koṭis of Bodhisattvas; of one koṭi; of one hundred thousand; of one thousand; of 500; of 400; of 300; of 200; of 100; of 50; of 40; of 30; of 20; of 10; of 5, 4, 3, 2. Much more there were to be found of Bodhisattvas Mahâsattvas having one follower. Much more there were to be found of Bodhisattvas Mahâsattvas standing isolated. They cannot be numbered, counted, calculated, compared, known by occult science, the Bodhisattvas Mahâsattvas who emerged from the gaps of the earth to appear in this Saha-world. And after they had successively emerged they went up to the Stûpa of precious substances which stood in the sky, where the Lord Prabhûtaratna, the extinct Tathâgata, was seated along with the Lord *Sâ*kyamuni on the throne. Whereafter they saluted the feet of both Tathâgatas, &c., as well as the images of Tathâgatas produced by the Lord *Sâ*kyamuni from his own body, who all together were seated on thrones at the foot of various jewel trees on every side in all directions, in different worlds. After these Bodhisattvas had many hundred thousand times saluted, and thereon circumambulated the Tathâgatas, &c., from left to right, and celebrated them with various Bodhisattva hymns, they went and kept themselves at a little distance, the joined hands stretched out to honour the Lord *Sâ*kyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c.

And while those Bodhisattvas Mahâsattvas who had emerged from the gaps of the earth were saluting and celebrating the Tathâgatas by various Bodhi-

sattva hymns, fifty intermediate kalpas in full rolled away, during which fifty intermediate kalpas the Lord Śâkyamuni remained silent, and likewise the four classes of the audience. Then the Lord produced such an effect of magical power that the four classes fancied that it had been no more than one afternoon[1], and they saw this Saha-world assume the appearance of hundred thousands of worlds[2] replete with Bodhisattvas[3]. The four Bodhisattvas Mahâsattvas who were the chiefest of that great host of Bodhisattvas, viz. the Bodhisattva Mahâsattva called Viśish*ṭa*-*k*âritra (i. e. of eminent conduct), the Bodhisattva Mahâsattva called Ananta-*k*âritra (i. e. of endless conduct), the Bodhisattva Mahâsattva called Viśuddha-*k*âritra (i. e. of correct conduct), and the Bodhisattva Mahâsattva called Supratish*ṭh*ita-*k*âritra (i. e. of very steady conduct), these four Bodhisattvas Mahâsattvas standing at

[1] If we take kalpa or Æon (i.e. a day of twenty-four hours) to contain eighty intermediate kalpas, it is impossible that either fifty or five intermediate kalpas should be equal to an afternoon. A so-called Asaṅkhyeya kalpa has twenty intermediate kalpas, and is, in reality, equal to six hours, so that five intermediate kalpas will embrace a time of 1½ hour. If we might take an Asaṅkhyeya to be the equivalent of a day of twenty-four hours, the reckoning would be correct, for then five intermediate kalpas would be equal to six hours; we can, however, produce no authority for Asaṅkhyeya kalpa ever being used in the (esoteric) sense of a day and night.

[2] Lokadhâtuśatasahasrâkârâparig*ṛ*hîtâm, which ought to be °kârap°, or °kâra*m* p°. Instances of the peculiar construction of parig*ṛ*hîta after the analogy of prâpta are found, Lalita-vistara, pp. 109, 112, 181, 368. A marginal would-be correction has °kâśa*m* p°.

[3] The afternoon being at an end, the innumerable spheres of the stars become visible.

the head of the great host, the great multitude of Bodhisattvas stretched out the joined hands towards the Lord and addressed him thus: Is the Lord in good health? Does he enjoy well-being and good ease? Are the creatures decorous, docile, obedient, correctly performing their task[1], so that they give no trouble to the Lord?

And those four Bodhisattvas Mahâsattvas addressed the Lord with the two following stanzas:

1. Does the Lord of the world, the illuminator, feel at ease? Dost thou feel free from bodily disease, O Perfect One?

2. The creatures, we hope, will be decorous, docile, performing the orders[2] of the Lord of the world, so as to give no trouble.

And the Lord answered the four Bodhisattvas Mahâsattvas who were at the head of that great host, that great multitude of Bodhisattvas: So it is, young men of good family, I am in good health, well-being, and at ease. And these creatures of mine are decorous, docile, obedient, well performing what is ordered; they give no trouble when I correct them[3]; and that, young men of good family, because these creatures, owing to their being already prepared under the ancient, perfectly enlightened Buddhas, have but to see and hear me to put trust

[1] Suvisodhakâḥ. The rendering doubtful; see next note.

[2] Susodhaka. This, as well as suvisodhaka, properly means 'well cleaning,' and applies, at least originally, to servants or pupils who are charged with sweeping the house or precincts. I have tried to give the expression a spiritual look; Burnouf renders it by 'faciles à purifier,' which is quite plausible, because in a similar compound, subodha, we find bodha used in a passive sense, the word meaning 'easy to be understood.'

[3] Na ka khedam ganayanti visodhyamânâs.

in me, to understand and fathom the Buddha-knowledge. And those who fulfilled their duties in the stage of disciples have now been introduced by me into Buddha-knowledge and well instructed in the highest truth.

And at that time the Bodhisattvas Mahâsattvas uttered the following stanzas:

3. Excellent, excellent, O great Hero! we are happy to hear that those creatures are decorous, docile, well performing their duty[1];

4. And that they listen to thy profound knowledge, O Leader, and that after listening to it they have put trust in it and understand it.

This said, the Lord declared his approval to the four Bodhisattvas Mahâsattvas who were at the head of that great host, that great multitude of Bodhisattvas Mahâsattvas, saying: Well done, young men of good family, well done, that you so congratulate the Tathâgata.

And at that moment the following thought arose in the mind of the Bodhisattva Mahâsattva Maitreya and the eight hundred thousand myriads of koṭis of Bodhisattvas similar to the sands of the river Ganges[2]: We never yet saw so great a host, so great a multitude of Bodhisattvas; we never yet heard of such a multitude, that after issuing from the gaps of the earth has stood in the presence of the Lord to honour, respect, venerate, worship him and greet him with joyful shouts[3]. Whence have these Bodhisattvas Mahâsattvas flocked hither?

[1] Susodhaka; cf. above.

[2] Ashṭânâm Gaṅgânadîvâlikopamânâm Bodhisatvakoṭînayutasatasahasrâṇâm. Burnouf renders, 'à celui des sables de huit Ganges.'

[3] Pratisammodante.

Then the Bodhisattva Mahâsattva Maitreya, feeling within himself doubt and perplexity, and inferring from his own thoughts those of the eight hundred thousand myriads of koṭis of Bodhisattvas similar to the sands of the river Ganges, stretched out his joined hands towards the Lord and questioned him about the matter by uttering the following stanzas:

5. Here are many thousand myriads of koṭis of Bodhisattvas, numberless, whom we never saw before; tell us, O supreme of men!

6. Whence and how do these mighty persons come? Whence have they come here under the form of great bodies[1]?

7. All are great Seers, wise and strong in memory, whose outward appearance is lovely to see; whence have they come?

8. And each of those Bodhisattvas, O Lord of the world, has an immense train, like the sands of the Ganges.

9. The train of (each) glorious Bodhisattva is equal to the sands of sixty Ganges in full[2]. All are striving after enlightenment.

10. Of such heroes and mighty possessors of a troop the followers are equal to the sands of sixty Ganges[3].

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[1] The rendering is doubtful; the text has mahâtmabhâva-rûpeṇa.

[2] Gaṅgâvâlikasamâ shashṭi paripûrṇṇâ yasasvinaḥ, parivâro Bodhisatvasya. It is in the teeth of grammar to render the passage in this way, but from the following we must infer that no other translation will suit the case.

[3] The translation is uncertain; the text has evaṁ rûpâṇa vîrâṇâṁ varshavantâṇa tâyiṇâṁ, shashṭir eva pramâṇena Gaṅgavâlikâ ime. Instead of varshavantâṇa I would read vargavantâṇa, which

11. There are others, still more numerous, with an unlimited train, like the sands of fifty, forty, and thirty Ganges;

12, 13. Who have a train equal to the (sands of) twenty Ganges. Still more numerous are the mighty sons of Buddha, who have each a train (equal to the sands) of ten, of five Ganges. Whence, O Leader, has such an assembly flocked hither?

14. There are others who have each a train of pupils and companions equal to the sands of four, three, or two Ganges.

15. There are others more numerous yet; it would be impossible to calculate their number in thousands of koṭis of Æons.

16. (Equal to) a half Ganges, one third, one tenth, one twentieth, is the train of those heroes, those mighty Bodhisattvas.

17. There are yet others who are incalculable; it would be impossible to count them even in hundreds of koṭis of Æons.

18. Many more yet there are, with endless trains; they have in their attendance koṭis, and koṭis and again koṭis, and also half koṭis.

19. Other great Seers again, beyond computation, very wise Bodhisattvas are seen in a respectful posture.

20. They have a thousand, a hundred, or fifty attendants; in hundreds of koṭis of Æons one would not be able to count them.

21. The suite of (some of these) heroes consists of twenty, of ten, five, four, three, or two; those are countless.

Burnouf seems to have had before him, for his translation has 'suivis chacun de leur assemblée.'

22. As to those who are walking alone and come to their rest alone, they have now flocked hither in such numbers as to be beyond computation.

23. Even if one with a magic wand in his hand would try for a number of Æons equal to the sands of the Ganges to count them, he would not reach the term.

24. Where do all those noble, energetic heroes, those mighty Bodhisattvas, come from?

25. Who has taught them the law (or duty)? and by whom have they been destined to enlightenment? Whose command do they accept? Whose command do they keep?

26. Bursting forth at all points of the horizon through the whole extent of the earth they emerge, those great Sages endowed with magical faculty and wisdom.

27. This world on every side is being perforated, O Seer, by the wise Bodhisattvas, who at this time are emerging.

28. Never before have we seen anything like this. Tell us the name of this world, O Leader.

29. We have repeatedly roamed in all directions of space, but never saw these Bodhisattvas.

30. We never saw a single infant[1] of thine, and now, on a sudden, these appear to us. Tell us their history, O Seer.

31. Hundreds, thousands, ten thousands of Bodhisattvas, all equally filled with curiosity, look up to the highest of men.

32. Explain to us, O incomparable, great hero, who knowest no bounds[2], where do these heroes, these wise Bodhisattvas, come from?

[1] Stanapa.

[2] Nirâvadhe, which I identify with Sansk. niravadhe, the voc.

Meanwhile the Tathâgatas, &c., who had flocked from hundred thousands of myriads of koṭis of worlds, they, the creations of the Lord Śâkyamuni, who were preaching the law to the beings in other worlds; who all around[1] the Lord Śâkyamuni, the Tathâgata, &c., were seated with crossed legs on magnificent jewel thrones[2] at the foot of jewel trees in every direction of space; as well as the satellites of those Tathâgatas were struck with wonder and amazement at the sight of that great host, that great multitude of Bodhisattvas emerging from the gaps of the earth and established in the element of ether, and they (the satellites) asked each their own Tathâgata: Where, O Lord, do so many Bodhisattvas Mahâsattvas, so innumerable, so countless, come from? Whereupon those Tathâgatas, &c., answered severally to their satellites: Wait awhile, young men of good family; this Bodhisattva Mahâsattva here, called Maitreya, has just received from the Lord Śâkyamuni a revelation about his destiny to supreme, perfect enlightenment. He has questioned the Lord Śâkyamuni, the Tathâgata, &c., about the matter, and the Lord Śâkyamuni, the Tathâgata, &c., is going to explain it; then you may hear.

Thereupon the Lord addressed the Bodhisattva Maitreya: Well done, Agita, well done; it is a sublime subject, Agita, about which thou questionest me. Then the Lord addressed the entire host of Bodhisattvas: Be attentive all, young men of good

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case of niravadhi. Burnouf has, 'toi qui es affranchi de l'accumulation [des éléments constitutifs de l'existence].'

[1] Samantâd; Burnouf's 'en présence' is wanting in my MS.

[2] Or, thrones of magnificent jewels.

family; be well prepared and steady on your post, you and the entire host of Bodhisattvas; the Tathâgata, the Arhat, &c., is now going to exhibit the sight of the knowledge of the Tathâgata, young men of good family, the leadership of the Tathâgata, the work of the Tathâgata, the sport[1] of the Tathâgata, the might of the Tathâgata, the energy of the Tathâgata.

And on that occasion the Lord pronounced the following stanzas:

33. Be attentive all, young men of good family; I am to utter an infallible word; refrain from disputing[2] about it, O sages: the science of the Tathâgata is beyond reasoning.

34. Be all steady and thoughtful; continue attentive all. To-day you will hear a law as yet unknown, the wonder of the Tathâgatas.

35. Never have any doubt, ye sages, for I shall strengthen you, I am the Leader who speaketh infallible truth, and my knowledge is unlimited.

36. Profound are the laws known to the Sugata, above reasoning and beyond argumentation. These laws I am going to reveal; ye, hear which and how they are.

After uttering these stanzas the Lord addressed the Bodhisattva Mahâsattva Maitreya: I announce to thee, Agita, I declare to thee: These Bodhisattvas Mahâsattvas, Agita, so innumerable, incalculable, inconceivable, incomparable, uncountable, whom you never saw before, who just now have issued from

[1] I.e. magic display of creative power, lîlâ, synonymous with mâyâ.

[2] Vivâda, the original reading, though afterwards effaced and replaced by vishâda, despondency.

the gaps of the earth, these Bodhisattvas Mahâsattvas, Agita, have I roused, excited, animated, fully developed to supreme, perfect enlightenment after my having arrived at supreme, perfect enlightenment in this world. I have, moreover, fully matured, established, confirmed, instructed, perfected these young men of good family in their Bodhisattvaship. And these Bodhisattvas Mahâsattvas, Agita, occupy in this Saha-world the domain of the ether-element below. Only thinking of the lesson they have to study, and devoted to thoroughly comprehend it, these young men of good family have no liking for social gatherings, nor for bustling crowds; they do not put off their tasks, and are strenuous[1]. These young men of good family, Agita, delight in seclusion[2], are fond of seclusion. These young men of good family do not dwell in the immediate vicinity of gods and men, they not being fond of bustling crowds. These young men of good family find their luxury in the pleasure of the law, and apply themselves to Buddha-knowledge.

And on that occasion the Lord uttered the following stanzas:

37. These Bodhisattvas, immense, inconceivable and beyond measure, endowed with magic power, wisdom, and learning, have progressed in knowledge for many kotis of Æons.

38. It is I who have brought them to maturity for enlightenment, and it is in my field that they

[1] It will be remarked that these Bodhisattvas are represented as pupils or young monks under training, Srâmaneras.

[2] Vivekârâmâḥ; viveka at the same time means 'discrimination.'

have their abode; by me alone have they been brought to maturity; these Bodhisattvas are my sons.

39. All have devoted themselves to a hermit life[1] and are assiduous in shunning places of bustle; they walk detached, these sons of mine, following my precepts in their lofty course.

40. They dwell in the domain of ether, in the lower portion of the field, those heroes who, unwearied, are striving day and night to attain superior knowledge.

41. All strenuous, of good memory, unshaken in the immense strength of their intelligence, those serene sages preach the law, all radiant, as being my sons.

42. Since the time when I reached this superior (or foremost) enlightenment, at the town of Gayâ, at the foot of the tree, and put in motion the all-surpassing wheel of the law, I have brought to maturity all of them for superior enlightenment.

43. These words I here speak are faultless, really true; believe me, all of you who hear me: verily, I have reached superior enlightenment, and it is by me alone that all have been brought to maturity.

The Bodhisattva Mahâsattva Maitreya and those numerous hundred thousands of myriads of koṭis of Bodhisattvas were struck with wonder, amazement, and surprise, (and thought): How is it possible that within so short a moment, within the lapse of so short a time so many Bodhisattvas, so countless, have been roused and made fully ripe to reach supreme, perfect enlightenment? Then the Bodhi-

[1] Âraṇyadhutâbhiyukta; âraṇyadhuta, essentially the same as Pâli âraññakaṅga, is one of the thirteen Dhutâṅgas.

sattva Mahâsattva Maitreya asked the Lord: How then, O Lord, has the Tathâgata, after he left, when a prince royal, Kapilavastu, the town of the Śâkyas, arrived at supreme, perfect enlightenment on the summit of the terrace of enlightenment, not far from the town of Gayâ, somewhat more than forty years since, O Lord? How then has the Lord, the Tathâgata, within so short a lapse of time, been able to perform the endless task of a Tathâgata, to exercise the leadership of a Tathâgata, the energy of a Tathâgata? How has the Tathâgata, within so short a time, been able to rouse and bring to maturity for supreme, perfect enlightenment this host of Bodhisattvas, this multitude of Bodhisattvas, a multitude so great that it would be impossible to count the whole of it, even if one were to continue counting for hundred thousands of myriads of koṭis of Æons? These Bodhisattvas, so innumerable, O Lord, so countless, having long followed a spiritual course of life and planted roots of goodness under many hundred thousands of Buddhas, have in the course of many hundred thousands of Æons become finally ripe.

It is just as if some man, young and youthful, a young man with black hair and in the prime of youth, twenty-five years of age, would represent centenarians as his sons, and say: 'Here, young men of good family, you see my sons;' and if those centenarians would declare: 'This is the father who begot us.' Now, Lord, the speech of that man would be incredible, hard to be believed by the public. It is the same case with the Tathâgata, who but lately has arrived at supreme, perfect enlightenment, and with these Bodhisattvas Mahâ-

sattvas, so immense in number, who for many hundred thousand myriads of koṭis of Æons, having observed a spiritual course of life, have long since come to certainty in regard to Tathâgata-knowledge; who are able to plunge in and again rise from the hundred thousand sorts of meditation[1]; who are adepts at the preparatories to noble transcendent wisdom, have accomplished the preparatories to noble transcendent wisdom[2]; who are clever on the Buddha-ground, able in the (ecclesiastical) Council and in Tathâgata duties; who are the wonder[3] and admiration of the world; who are possessed of great vigour, strength, and power. And the Lord says: From the very beginning have I roused, brought to maturity, fully developed them to be fit for this Bodhisattva position. It is I who have displayed this energy and vigour after arriving at supreme, perfect enlightenment. But, O Lord, how can we have faith in the words of the Tathâgata, when he says: The Tathâgata speaks infallible truth? The Tathâgata must know that the Bodhisattvas who have newly entered the vehicle are apt to fall into doubt on this head; after the extinction of the Tathâgata those who hear this Dharmaparyâya will not accept, not believe, not trust it. Hence, O Lord, they will design acts tending to the ruin of the law. Therefore, O Lord, deign to explain us this matter, that we may be free from perplexity, and that the Bodhisattvas who in future shall hear it, be they young

[1] Samâdhimukhaśatasahasrasamâpadyanavyutthânakuśalâḥ. I suppose that for mukha, point, principal point, side, face, we have to read sukha, ecstasy.

[2] Mahâbhijñâparikarmaniryâtâ mahâbhijñâkṛtaparikarmâṇaḥ.

[3] Paṇḍitâ Buddhabhûmau saṅgitikuśalâḥ, Tathâgatadharmâṇâm.

men of good family or young ladies, may not fall into doubt.

On that occasion the Bodhisattva Mahâsattva Maitreya addressed the Lord with the following stanzas:

44. When thou wert born in Kapilavastu, the home of the *S*âkyas, thou didst leave it and reach enlightenment at the town of Gayâ[1]. That is a short time ago, O Lord of the world.

45. And now thou hast so great a crowd of followers, these sages who for many ko*ṭ*is of Æons have fulfilled their duties, stood firm in magic power, unshaken, well disciplined, accomplished in the might of wisdom;

46. These, who are untainted as the lotus is by water; who to-day have flocked hither after rending the earth, and are standing all with joined hands, respectful and strong in memory, the sons of the Master of the world[2].

47. How will these Bodhisattvas believe this great wonder? Expel (all) doubt, tell the cause, and show how the matter really is.

[1] The succint form in which the events of the legendary life of the *S*âkya prince are told is remarkable, especially if we bear in mind that the first going out (nishkrama*ṇa*) of a young boy (kumâra) usually takes place four months after his birth; the rite of 'giving rice food,' annaprâ*ś*ana, takes place in the sixth month; this rite has its counterpart in Sugâtâ's providing Gautama with milk porridge and honey. Another rite, that of shaving the hair with the exception of a tuft on the crown, the *k*ûḍâkarman, commonly follows the annaprâ*ś*ana; in the case of Gautama, however, it is represented to be subsequent on the kumâra having left his home. In so far as he cut off his hair at the time of his entering a spiritual life, the act agrees with the *k*ûḍâkarman at the upanayana or initiation of boys.

[2] Lokâdhipatisya putrâ*ḥ*.

48. It is as if there were some man, a young man with black hair, twenty years old or somewhat more, who presented as his sons some centenarians,

49. And the latter, covered with wrinkles and grey-haired, declared the (young) man to be their father. But such (a young man) never having sons of such appearance, it would be difficult to believe, O Lord of the world, that they were sons to so young a man.

50. In the same manner, O Lord, we are unable to conceive how these numerous Bodhisattvas of good memory and excelling in wisdom, who have been well instructed during thousands of koṭis of Æons;

51. Who are firm, of keen intelligence, lovely and agreeable to sight, free from hesitation in the decisions on law, praised by the Leaders of the world;

52. Who in freedom live in the wood[1]; who unattached in the element of ether constantly display their energy, who are the sons of Sugata striving after this Buddha-ground;

53. How will this be believed when the Leader of the world shall be completely extinct? After hearing it from the Lord's own mouth we shall never more feel any doubt.

54. May Bodhisattvas never come to grief by having doubt on this head. Grant us, O Lord, a truthful account how these Bodhisattvas have been brought to maturity by thee.

[1] Vane, which, especially in the more ancient language, also means a cloud, the region of clouds.

CHAPTER XV.

DURATION OF LIFE OF THE TATHÂGATA.

Thereupon the Lord addressed the entire host of Bodhisattvas: Trust me, young men of good family, believe in the Tathâgata speaking a veracious word. A second time the Lord addressed the Bodhisattvas: Trust me, young gentlemen of good family, believe in the Tathâgata speaking a veracious word. A third and last time the Lord addressed the Bodhisattvas: Trust me, young men of good family, believe in the Tathâgata speaking a veracious word. Then the entire host of Bodhisattvas with Maitreya, the Bodhisattva Mahâsattva at their head, stretched out the joined hands and said to the Lord: Expound this matter, O Lord; expound it, O Sugata; we will believe in the word of the Tathâgata. A second time the entire host, &c. &c. A third time the entire host, &c. &c.

The Lord, considering that the Bodhisattvas repeated their prayer up to three times, addressed them thus: Listen then, young men of good family. The force of a strong resolve which I assumed[1] is such, young men of good family, that this world, including gods, men, and demons, acknowledges: Now has the Lord Śâkyamuni, after going out from the home of the Śâkyas, arrived at supreme, perfect enlightenment, on the summit of the terrace of

[1] Or, the power of supremacy which forms my attribute, mamâdhishṭhânabalâdhânam.

enlightenment at the town of Gayâ. But, young men of good family, the truth is that many hundred thousand myriads of koṭis of Æons ago I have arrived at supreme, perfect enlightenment. By way of example, young men of good family, let there be the atoms of earth of fifty hundred thousand myriads of koṭis of worlds; let there exist some man who takes one of those atoms of dust and then goes in an eastern direction fifty hundred thousand myriads of koṭis of worlds further on, there to deposit that atom of dust; let in this manner the man carry away from all those worlds the whole mass of earth, and in the same manner, and by the same act as supposed, deposit all those atoms in an eastern direction[1]. Now, would you think, young men of good family, that any one should be able to imagine, weigh, count, or determine (the number of) those worlds? The Lord having thus spoken, the Bodhisattva Mahâsattva Maitreya and the entire host of Bodhisattvas replied: They are incalculable, O Lord, those worlds, countless, beyond the range of thought. Not even all the disciples and Pratyekabuddhas, O Lord, with their Âryа-knowledge, will be able to imagine, weigh, count, or determine them. For us also, O Lord, who are Bodhisattvas standing on the place from whence there is no turning back, this point lies beyond the sphere of our comprehension; so innumerable, O Lord, are those worlds.

This said, the Lord spoke to those Bodhisattvas Mahâsattvas as follows: I announce to you, young men of good family, I declare to you: However numerous

[1] This passage is a repetition, in shorter form, of what is found in chapter VII; see p. 153.

be those worlds where that man deposits those atoms of dust and where he does not, there are not, young men of good family, in all those hundred thousands of myriads of koṭis of worlds so many dust atoms as there are hundred thousands of myriads of koṭis of Æons since I have arrived at supreme, perfect enlightenment[1]. From the moment, young men of good family, when I began preaching the law to creatures in this Saha-world and in hundred thousands of myriads of koṭis of other worlds, and (when) the other Tathâgatas, Arhats, &c., such as the Tathâgata Dîpaṅkara and the rest whom I have mentioned in the lapse of time (preached), (from that moment) have I, young men of good family, for the complete Nirvâṇa of those Tathâgatas, &c., created all that with the express view to skilfully preach the law[2]. Again, young men of good family, the Tathâgata, considering the different degrees of faculty and strength of succeeding generations,

[1] Śâkyamuni here declares, in the most emphatic manner, not only that he has existed from eternity, but that he is the All-wise, the Buddha from the beginning. The world thinks that he has become all-wise at Gayâ, a short time before, but in reality he has been the All-wise from eternity. In other words, the meaning of his being a common man who had reached enlightenment under the Bodhi-tree near Gayâ, is declared by himself to be a delusion. Further, it will be remarked that Śâkyamuni and the Tathâgata Mahâbhijñâjñânâbhibhû in chapter VII are identical, though apparently diversified.

[2] Teshâṁ ka Tathâgatânâm Arhatâṁ samyaksambuddhânâṁ parinirvâṇâya mayaiva tâni, kulaputrâ, upâyakauśalyadharmadeśanâyâ (abhi) nirhâranirmitâni. Burnouf translates as if he read te—°nirmitâḥ, so that 'those Tathâgatas—have been created.' Both readings come essentially to the same; in either case Śâkyamuni is the creator, the really existing being; the other Tathâgatas are emanations from him or apparent beings.

reveals at each (generation) his own name, reveals a state in which Nirvâṇa has not yet been reached[1], and in different ways he satisfies the wants of (different) creatures through various Dharmaparyâyas[2]. This being the case, young men of good family, the Tathâgata declares to the creatures, whose dispositions are so various and who possess so few roots of goodness, so many evil propensities: I am young of age, monks; having left my father's home, monks, I have lately arrived at supreme, perfect enlightenment[3]. When, however, the Tathâgata, who so long ago arrived at perfect enlightenment, declares himself to have but lately arrived at perfect enlightenment, he does so in order to lead creatures to full ripeness and make them go in. Therefore have these Dharmaparyâyas been revealed; and it is for the education of creatures, young men of good family, that the Tathâgata has revealed all Dharmaparyâyas. And, young men of good family, the word that the Tathâgata delivers on behalf of the education of creatures, either under his own appearance or under another's, either on his own authority[4] or under the mask[5] of another, all that the Tathâ-

[1] Instead of the last clause we find in the margin, 'reveals (or declares) at each his own Nirvâṇa.' The material difference is slight, for the temporal appearances of the everlasting being are final and multifarious, but the being itself is one and everlasting. Śâkyamuni is, in reality, the one and everlasting brahma.

[2] The Tathâgata, in his proper being well understood, is not only the Devâtideva, the supreme god of gods, of Buddhism, but of all religions in the world; from him are all scriptures.

[3] In various periods mankind wants renewed revelation; hence Vishṇu, for Dharma's sake, descends on earth.

[4] Âtmârambanena (sic), properly, on his own base.

[5] Aparâvaraṇena. One may also render it by 'under the cloak of another.'

gata declares, all those Dharmaparyâyas spoken by the Tathâgata are true. There can be no question of untruth from the part of the Tathâgata in this respect. For the Tathâgata sees the triple world as it really is: it is not born, it dies not; it is not conceived, it springs not into existence; it moves not in a whirl, it becomes not extinct; it is not real, nor unreal; it is not existing, nor non-existing; it is not such, nor otherwise[1], nor false. The Tathâgata sees the triple world, not as the ignorant, common people, he seeing things always present to him; indeed, to the Tathâgata, in his position, no laws are concealed. In that respect any word that the Tathâgata speaks is true, not false. But in order to produce the roots of goodness in the creatures, who follow different pursuits and behave according to different notions, he reveals various Dharmaparyâyas with various fundamental principles. The Tathâgata then, young men of good family, does what he has to do. The Tathâgata who so long ago was perfectly enlightened is unlimited in the duration of his life, he is everlasting. Without being extinct, the Tathâgata makes a show of extinction, on behalf of those who have to be educated. And even now, young gentlemen of good family, I have not accomplished my ancient Bodhisattva-course, and the measure of my lifetime is not full. Nay, young men of good family, I shall yet have twice as many hundred thousand myriads of koṭis of Æons before the measure of my lifetime be full[2].

[1] Or, it is not as it ought to be, nor wrong.

[2] Virtually he has existed from the very beginning, from an infinite period; infinity multiplied by two remains infinity.

I announce final extinction, young men of good family, though myself I do not become finally extinct[1]. For in this way, young men of good family, I bring (all) creatures to maturity, lest creatures in whom goodness is not firmly rooted, who are unholy, miserable, eager of sensual pleasures, blind and obscured by the film of wrong views, should, by too often seeing me, take to thinking: 'The Tathâgata is staying[2],' and fancy that all is a child's play[3]; (lest they) by thinking 'we are near that Tathâgata' should fail to exert themselves in order to escape the triple world and not conceive how precious[4] the Tathâgata is. Hence, young men of good family, the Tathâgata skilfully utters these words: The apparition of the Tathâgatas, monks, is precious (and rare). For in the course of many hundred thousand myriads of koṭis of Æons creatures may happen to see a Tathâgata or not to see him[5]. Therefore and upon that ground, young men of good family, I say: The apparition of the Tathâgatas, monks, is precious (and rare).

[1] All this is perfectly true in the mouth of a personification of the sun, of time, of eternity, or of λόγος, but quite unintelligible in the mouth of some individual of the human race. Moments of time expire, time never ceases. The termination of every day, month, year, &c. must remind us of our being mortal, and is a call from the Buddha to us, an inducement to lead a virtuous and holy life.

[2] I. e. time stands still; we shall never die.

[3] In the margin added, not realise the idea of his (i. e. time's) preciousness.

[4] Durlabha.

[5] Nobody is certain whether the present day is his last or not; in other words, whether he has seen the Tathâgata for the last time, or shall see him again to-morrow, &c. Therefore the Tathâgata is so precious.

By being more and more convinced of the apparition of the Tathâgatas being precious (or rare) they will feel surprised and sorry, and whilst not seeing the Tathâgata they will get a longing to see him. The good roots developing from their earnest thought relating to the Tathâgata[1] will lastingly tend to their weal, benefit, and happiness; in consideration of which the Tathâgata announces final extinction, though he himself does not become finally extinct, on behalf of the creatures who have to be educated. Such, young men of good family, is the Tathâgata's manner of teaching[2]; when the Tathâgata speaks in this way, there is from his part no falsehood.

Let us suppose an analogous case, young men of good family. There is some physician, learned, intelligent, prudent, clever in allaying all sorts of diseases. That man has many sons, ten, twenty, thirty, forty, fifty, or a hundred[3]. The physician once being abroad, all his children incur a disease from poison or venom. Overcome with the grievous pains[4] caused by that poison or venom which burns them they lie rolling on the ground. Their father, the physician, comes home from his journey at the time when his sons are suffering from that poison or venom. Some of them have perverted notions, others have right notions, but all suffer the same pain. On seeing their father they cheerfully greet

[1] I.e. the good designs germinating in man when he is thinking of the shortness of life, the transitoriness of time.

[2] Deśanâparyâya.

[3] A marginal reading improves upon the more ancient text by adding, or a thousand.

[4] Duḥkhâbhir vedanâbhiḥ.

him and say: Hail, dear father, that thou art come back in safety and welfare! Now deliver us from our evil, be it poison or venom; let us live, dear father. And the physician, seeing his sons befallen with disease, overcome with pain and rolling on the ground, prepares a great remedy, having the required colour, smell, and taste, pounds it on a stone and gives it as a potion to his sons, with these words: Take this great remedy, my sons, which has the required colour, smell, and taste. For by taking this great remedy, my sons, you shall soon be rid of this poison or venom; you shall recover and be healthy. Those amongst the children of the physician that have right notions, after seeing the colour of the remedy, after smelling the smell and tasting the flavour, quickly take it, and in consequence of it are soon totally delivered from their disease. But the sons who have perverted notions cheerfully greet their father and say: Hail, dear father, that thou art come back in safety and welfare; do heal us. So they speak, but they do not take the remedy offered, and that because, owing to the perverseness of their notions, that remedy does not please them, in colour, smell, nor taste. Then the physician reflects thus: These sons of mine must have become perverted in their notions owing to this poison or venom, as they do not take the remedy nor hail me[1]. Therefore will I by some able device induce these sons to take this remedy. Prompted by this desire he speaks to those sons as follows: I am old, young men of good family, decrepit, advanced in years, and my term of life is near at hand; but be not sorry, young men

[1] One would rather have expected, joyfully accept my injunction.

of good family, do not feel dejected; here have I prepared a great remedy for you; if you want it, you may take it. Having thus admonished them, he skilfully betakes himself to another part of the country and lets his sick sons know that he has departed life. They are extremely sorry and bewail him extremely: So then he is dead, our father and protector; he who begat us; he, so full of bounty! now are we left without a protector. Fully aware of their being orphans and of having no refuge, they are continually plunged in sorrow, by which their perverted notions make room for right notions. They acknowledge that remedy possessed of the required colour, smell, and taste to have the required colour, smell, and taste, so that they instantly take it, and by taking it are delivered from their evil. Then, on knowing that these sons are delivered from evil, the physician shows himself again. Now, young men of good family, what is your opinion? Would any one charge[1] that physician with falsehood on account of his using that device? No, certainly not, Lord; certainly not, Sugata. He proceeded: In the same manner, young men of good family, I have arrived at supreme, perfect enlightenment since an immense, incalculable number of hundred thousands of myriads of koṭis of Æons, but from time to time I display such able devices to the creatures, with the view of educating them, without there being in that respect any falsehood on my part.

In order to set forth this subject more extensively the Lord on that occasion uttered the following stanzas:

[1] *K* odayet; a would-be correction by a later hand has sa*m*vadet.

1. An inconceivable number of thousands of ko*ṭ*is of Æons, never to be measured, is it since I reached superior (or first) enlightenment and never ceased to teach the law.

2. I roused many Bodhisattvas and established them in Buddha-knowledge. I brought myriads of ko*ṭ*is of beings, endless, to full ripeness in many ko*ṭ*is of Æons.

3. I show the place of extinction, I reveal to (all) beings a device[1] to educate them, albeit I do not become extinct at the time, and in this very place continue preaching the law.

4. There I rule myself as well as all beings, I[2]. But men of perverted minds, in their delusion, do not see me standing there[3].

5. In the opinion that my body is completely extinct, they pay worship, in many ways, to the relics, but me they see not. They feel (however) a certain aspiration by which their mind becomes right[4].

6. When such upright (or pious), mild, and gentle creatures leave off their bodies, then I assemble the crowd of disciples and show myself here[5] on the *Gri*dhrakû*ṭ*a.

7. And then I speak thus to them, in this very

[1] Upâyam. It has been remarked above that upâya likewise denotes the world, the energy of nature (pra*g*ñâ).

[2] Tatrâham âtmânam adhish*ṭh*ihâmi, sarvâ*n*a satvâna tathaiva *k*âha*m*. Adhish*ṭh*â is constructed both with the accusative case and the genitive.

[3] Tatraiva.

[4] I.e. comes into the right disposition, or becomes pious.

[5] This important word has been omitted by Burnouf. The Tathâgata represents himself to be Dharmarâga, the judge of the departed, the god rewarding the pious and brave after their death.

place: I was not completely extinct at that time; it was but a device of mine, monks; repeatedly am I born in the world of the living.

8. Honoured by other beings, I show them my superior enlightenment, but you would not obey my word, unless the Lord of the world enter Nirvâ*n*a.

9. I see how the creatures are afflicted, but I do not show them my proper being. Let them first have an aspiration to see me; then I will reveal to them the true law.

10. Such has always been my firm resolve during an inconceivable number of thousands of ko*t*is of Æons, and I have not left this G*r*idhrakû*t*a for other abodes[1].

11. And when creatures behold this world and imagine that it is burning, even then my Buddha-field is teeming with gods and men.

12. They dispose of manifold amusements, ko*t*is of pleasure gardens, palaces, and aerial cars; (this field) is embellished by hills of gems and by trees abounding with blossoms and fruits.

13. And aloft gods are striking musical instruments and pouring a rain of Mandâras[2] by which they are covering me, the disciples and other sages who are striving after enlightenment.

14. So is my field here, everlastingly; but others fancy that it is burning; in their view this world is most terrific, wretched, replete with number of woes[3].

[1] *S*ayyâsana.

[2] The form constantly used in Buddhist writings, both in Pâli and Sanskrit, is Mandârava. The whole description of Heaven, or Paradise, bears the stamp of being taken, with more or less modification, from a non-Buddhistic source.

[3] There are different beliefs about the realm of the dead; the

15. Ay, many koṭis of years they may pass without ever having mentioned my name, the law, or my congregation[1]. That is the fruit of sinful deeds.

16. But when mild and gentle beings are born in this world of men, they immediately see me revealing the law, owing to their good works.

17. I never speak to them of the infinitude of my action. Therefore, I am, properly, existing since long[2], and yet declare: The Ginas are rare (or precious).

18. Such is the glorious power of my wisdom that knows no limit, and the duration of my life is as long as an endless period; I have acquired it after previously following a due course.

19. Feel no doubt concerning it, O sages, and leave off all uncertainty: the word I here pronounce is really true; my word is never false.

20. For even as that physician skilled in devices, for the sake of his sons whose notions were perverted, said that he had died although he was still alive, and even as no sensible man would charge that physician with falsehood;

21. So am I the father of the world, the Self-

Brahma-world and Paradise are usually depicted as places of bliss, but Yama's kingdom is often represented as a kind of hell, though at other times the same King of righteousness is said to have gathered round him the blessed company of the pious departed.

[1] Elsewhere we find Viśvanâtha, the Universal Lord, called Saṅgameśvara, the Lord of the gathering. Yama is Vaivasvata Saṅgamana ganânam, he of solar race, the gatherer of men, Rig-veda X, 14, 1.

[2] Tenâha sushṭhû ha śirasya bhomi. The phrase admits of being translated, 'therefore, truly, I am (repeatedly) born after a long time.'

born[1], the Healer[2], the Protector of all creatures. Knowing them to be perverted, infatuated, and ignorant I teach final rest, myself not being at rest.

22. What reason should I have to continually manifest myself? When men become unbelieving, unwise, ignorant, careless, fond of sensual pleasures, and from thoughtlessness run into misfortune,

23. Then I, who know the course of the world, declare: I am so and so[3], (and consider): How can I incline them to enlightenment? how can they become partakers of the Buddha-laws[4]?

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[1] Lokapitâ Svayambhûḥ. The juxtaposition of these two words shows to an evidence that Śâkyamuni is represented as Brahma, the uncreated Being, existing from eternity, the Father of the world, All-father.

[2] In a moral sense the Saviour, mythologically Apollo.

[3] I.e. I am so in reality, tathâtathâham. Burnouf's rendering, 'I am the Tathâgata,' points to a reading tathâgato 'ham, which comes to the same.

[4] Katham nu bodhâya sanâmayeya (Sansk. sannâmayeya) katha buddhadharmâṇa bhaveyu lâbhinaḥ.

CHAPTER XVI.

OF PIETY.

While this exposition of the duration of the Tathâgata's lifetime was being given, innumerable, countless creatures profited by it. Then the Lord addressed the Bodhisattva Mahâsattva Maitreya: While this exposition of the duration of the Tathâgata's lifetime was being given, Agita, sixty-eight hundred thousand myriads of koṭis of Bodhisattvas, comparable to the sands of the Ganges[1], have acquired the faculty to acquiesce in the law that has no origin. A thousand times more Bodhisattvas Mahâsattvas have obtained Dhâraṇi[2]; and other Bodhisattvas Mahâsattvas, equal to the dust atoms of one third of a macrocosm, have by hearing this Dharmaparyâya obtained the faculty of unhampered view. Other Bodhisattvas Mahâsattvas again, equal to the dust atoms of two-third parts of a macrocosm, have by hearing this Dharmaparyâya obtained the Dhâraṇi that makes hundred thousand koṭis of revolutions.

[1] Aṣṭashaṣṭînâm Gaṅgâ° Bodhisatvakoṭînayutaśatasahasrâṇâm. Burnouf connects aṣṭashaṣṭînâm with Gaṅgâ, and translates, 'soixante huit Ganges.' His version is justified by the analogy of other passages.

[2] Dhâraṇî usually denotes a magic spell, a talisman. Here and there it interchanges with dhâraṇâ, support, the bearing in mind, attention. The synonymous rakshâ embraces the meanings of talisman and protection, support. It is not easy to decide what is intended in the text.

Again, other Bodhisattvas Mahâsattvas, equal to the dust atoms of a whole macrocosm, have by hearing this Dharmaparyâya moved forward the wheel that never rolls back. Some Bodhisattvas Mahâsattvas, equal to the dust atoms of a mean universe, have by hearing this Dharmaparyâya moved forward the wheel of spotless radiance. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of a small universe, have by hearing this Dharmaparyâya come so far that they will reach supreme, perfect enlightenment after eight births. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of four worlds of four continents[1], have by hearing this Dharmaparyâya become such as to require four births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of three four-continental worlds, have by hearing this Dharmaparyâya become such as to require three births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of two four-continental worlds, have by hearing this Dharmaparyâya become such as to require two births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of one four-continental world, have by hearing this Dharmaparyâya become such as to require but one birth before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of eight macrocosms consisting of three parts, have by hearing this Dharmaparyâya conceived the idea of supreme, perfect enlightenment[2].

[1] Or, perhaps, of one whole world of four continents.

[2] The number 8 being the half of 16, the number of kalâs of a

No sooner had the Lord given this exposition determining the duration and periods of the law, than there fell from the upper sky a great rain of Mandârava and great Mandârava flowers that covered and overwhelmed all the hundred thousand myriads of koṭis of Buddhas who were seated on their thrones at the foot of the jewel trees in hundred thousands of myriads of koṭis of worlds. It also covered and overwhelmed the Lord Śâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c., the latter sitting fully extinct on his throne, as well as that entire host of Bodhisattvas and the four classes of the audience. A rain of celestial powder of sandal and agallochum trickled down from the sky, whilst higher up in the firmament the great drums resounded, without being struck, with a pleasant, sweet, and deep sound. Double pieces of fine heavenly cloth fell down by hundreds and thousands from the upper sky; necklaces, half-necklaces, pearl necklaces, gems, jewels, noble gems, and noble jewels were seen high in the firmament, hanging down from every side in all directions of space, while all around thousands of jewel censers, containing priceless, exquisite incense, were moving of their own accord. Bodhisattvas Mahâsattvas were seen holding above each Tathâgata, high aloft, a row of jewel umbrellas stretching as high as the Brahma-world. So acted the Bodhisattvas Mahâsattvas in respect to all the innumerable hundred

whole circle, it may be inferred that the description in the text alludes to the stars of that half of the sphere which is at the time below the horizon. Those stars then have reached Nirvâṇa, though not the immortal one.

thousands of myriads of koṭis of Buddhas[1]. Severally they celebrated these Buddhas in appropriate stanzas, sacred hymns in praise of the Buddhas.

And on that occasion the Bodhisattva Mahâsattva Maitreya uttered the following stanzas:

1. Wonderful is the law which the Sugata has expounded, the law we never heard before; how great the majesty of the Leaders is, and how infinite the duration of their life!

2. And on hearing such a law imparted by the Sugata from face to face, thousands of koṭis of creatures, the genuine sons of the Leader of the world, have been pervaded with gladness.

3. Some have reached the point of supreme enlightenment from whence there is no return, others are standing on the lower stage[2]; some have reached the standpoint of having an unhampered view, and others have obtained thousands of koṭis of Dhâraṇîs[3].

4. There are others, (as) atoms[4], who have reached supreme Buddha-knowledge. Some, again, will after eight births become Ginas seeing the infinite[5].

5. Among those who hear this law from the Master, some will obtain enlightenment and see the truth[6] after four births, others after three, others after two.

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[1] The version followed by Burnouf is somewhat longer.

[2] Dhâraṇîye dharâyâm, which is ambiguous, because the latter may stand for adharâyâm. That dhâraṇî can denote bhûmi I infer from the phrase (bhûmi) lokadhâriṇî, Taitt. Âraṇyaka X, 1.

[3] The translation doubtful.

[4] Paramâṇu; the literal rendering is, others, extremely faint (or small).

[5] Cf. the phrase 'to see Nirvâṇa.'

[6] Evidently the same as 'seeing Nirvâṇa,' as appears from what is added and the analogy with the preceding stanza.

6. Some among them will become all-knowing[1] after one birth, in the next following existence[2]. Such will be the perfect result of learning the duration of life of the Chief.

7. Innumerable, countless as the atoms of the eight fields, are the koṭis of beings who by hearing this law have conceived the idea of superior enlightenment.

8. Such is the effect produced by the great Seer, when he reveals this Buddha-state that is endless and has no limit, which is as immense as the element of ether.

9. Many thousand koṭis of angels, Indras, and Brahma-angels, like the sands of the Ganges, have flocked hither from thousands of koṭis of distant fields and have poured a rain of Mandâravas.

10. They move in the sky like birds, and strew fragrant powder of sandal and agallochum, to cover ceremoniously the Chief of *G*inas withal.

11. High aloft tymbals without being struck emit sweet sounds; thousands of koṭis of white cloth whirl down upon the Chiefs.

12. Thousands of koṭis of jewel censers of costly incense move of their own accord on every side to honour the mighty[3] Lord of the world.

13. Innumerable wise Bodhisattvas hold myriads of koṭis of umbrellas, elevated and made of noble jewels, like chaplets[4], up to the Brahma-world.

14. The sons of Sugata, in their great joy, have

[1] Another term for seeing Nirvâṇa.

[2] These four descriptions of Bodhisattvas agree in the main with the four degrees of holiness, of Srotaâpanna, Sakṛdâgâmin, Anâgâmin, and Arhat.

[3] Tâyin.

[4] Utansakân (sic).

attached beautiful triumphal streamers at the top of the banner staffs[1] in honour of the Leaders whom they celebrate in thousands of stanzas.

15. Such a marvellous, extraordinary, prodigious, splendid[2] phenomenon, O Leader, is being displayed by all those beings who are gladdened by the exposition of the duration of life (of the Tathâgata).

16. Grand is the matter now (occurring) in the ten points of space, and (great) the sound raised by the Leaders; thousands of koṭis of living beings are refreshed and gifted with virtue for enlightenment.

Thereupon the Lord addressed the Bodhisattva Mahâsattva Maitreya: Those beings, Agita, who during the exposition of this Dharmaparyâya in which the duration of the Tathâgata's life is revealed have entertained, were it but a single thought of trust, or have put belief in it, how great a merit are they to produce, be they young men and young ladies of good family? Listen then, and mind it well, how great the merit is they shall produce. Let us suppose the case, Agita, that some young man or young lady of good family, desirous of supreme, perfect enlightenment, for eight hundred thousand myriads of koṭis of Æons practises the five perfections of virtue (Pâramitâs), to wit, perfect charity in alms, perfect morality, perfect forbearance, perfect energy, perfect meditation—perfect wisdom being excepted[3];

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[1] Dhvagâgre; a marginal reading has dhvagâm ka (sic).

[2] Etâdṛiśâścarya viśishṭam adbhutâḥ (r. adbhutam), vicitra darsent' ima(m) adya Nâyaka.

[3] Virahitâḥ pragñâpâramitâyâ(ḥ). The five specified virtues are identical with those enumerated in Lalita-vistara, p. 38, and slightly different from those as found in the Pâli scriptures. Out of the five virtues, four, viz. śîla, kshânti, virya, dhyâna, answer to

let us, on the other hand, suppose the case, Agita, that a young man or young lady of good family, on hearing this Dharmaparyâya containing the exposition of the duration of the Tathâgata's life, conceives were it but a single thought of trust or puts belief in it; then that former accumulation of merit[1], that accumulation of good connected with the five perfections of virtue, (that accumulation) which has come to full accomplishment in eight hundred thousand myriads of koṭis of Æons, does not equal one hundredth part of the accumulation of merit in the second case; it does not equal one thousandth part; it admits of no calculation, no counting, no reckoning, no comparison, no approximation, no secret teaching[2]. One who is possessed of such an accumulation of merit, Agita, be he a young man or a young lady of good family, will not miss supreme, perfect enlightenment; no, that is not possible.

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dama, kshamâ, dhṛiti, dhî in Manu VI, 92, where vidyâ is the equivalent to the Pâramitâ of pragñâ.

[1] Punyâbhisaṃskâra, which may be said to be the common Buddhistic equivalent of karmâśaya, explained by Hindu scholastics to be the accumulation of moral merit and demerit. The term properly means 'one's moral disposition (at a given time as a necessary result of one's previous acts).' In a certain sense it may be contended that the sum of one's previous actions determines one's moral state at a given moment. As âśaya means disposition, character, and accumulation, we can understand how the Indian scholastics came to misunderstand the real purport of the word in karmâśaya. As to abhisaṃskâra, it properly means '(mental or moral) disposition, character, impression, conception.'

[2] Upanisâm api, upanishadam api na kshamate. Upanisâ is nothing else but the Prâkrit form of Sansk. upanishad. In Pâli it is explained by raho, mystery, secret lore, and kâraṇa; the latter may mean 'mathematical operation.' See, however, the Editor's note on Sukhâvatî-vyûha, p. 31.

And on that occasion the Lord uttered the following stanzas:

17. Let a man who is seeking after this knowledge, superior Buddha-knowledge, undertake to practise in this world the five perfect virtues;

18. Let him, during eight thousand koṭis of complete Æons, continue giving repeated alms to Buddhas and disciples;

19. Regaling Pratyekabuddhas and koṭis of Bodhisattvas by giving meat, food and drink, clothing and lodging[1];

20. Let him build on earth refuges and monasteries of sandal-wood, and pleasant convent gardens provided with walks;

21. Let him after so bestowing gifts, various and diversified, during thousands of koṭis of Æons, direct his mind to enlightenment[2];

22. Let him then, for the sake of Buddha-knowledge, keep unbroken the pure moral precepts which have been recommended by the perfect Buddhas and acknowledged by the wise;

23. Let him further develop the virtue of forbearance, be steady in the stage of meekness[3], be constant, of good memory, and patiently endure many censures;

24. Let him, moreover, for the sake of Buddha-

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[1] These Pratyekabuddhas can hardly be other persons than hermits, and the Bodhisattvas must be the ministers of religion, who otherwise are called Pa*ṇḍ*itas, and Vandyas, whence our Bonzes.

[2] I. e., if I rightly understand it, let him, after having lived in the world, retire from a busy life to take orders.

[3] I. e. of a monk under training.

knowledge, bear the contemptuous words of unbelievers who are rooted in pride;

25. Let him, always zealous, strenuous, studious, of good memory, without any other pre-occupation in his mind, practise meditation, during ko*t*is of Æons;

26. Let him, whether living in the forest or entering upon a vagrant life[1], go about, avoiding sloth and torpor[2], for ko*t*is of Æons;

27. Let him as a philosopher, a great philosopher[3] who finds his delight in meditation, in concentration of mind, pass eight thousand ko*t*is of Æons;

28. Let him energetically pursue enlightenment with the thought of his reaching all-knowingness, and so arrive at the highest degree of meditation;

29. Then the merit accruing to those who practise the virtues oft described, during thousands of ko*t*is of Æons,

30. (Is less than that of) a man or a woman who, on hearing the duration of my life, for a single moment believes in it; this merit is endless.

31. He who renouncing doubt, vacillation, and misgiving shall believe even for a short moment, shall obtain such a reward.

32. The Bodhisattvas also, who have practised those virtues during ko*t*is of Æons, will not be startled at hearing of this inconceivably long life of mine.

33. They will bow their heads (and think): 'May I also in future become such a one and release ko*t*is of living beings!

[1] *K*ańkramam abhiruhya.

[2] Styânamiddhańka vargitvâ. Middha, well known from Buddhistic writings, is a would-be Sanskrit form; it ought to be m*r*iddha, from Vedic m*r*idhyati.

[3] I. e. a Yogin, a contemplative mystic.

34. 'As the Lord Śâkyamuni, the Lion of the Śâkya race, after he had occupied his seat on the terrace of enlightenment, raised his lion's roar;

35. 'So may I in future be sitting on the terrace of enlightenment, honoured by all mortals, to teach so long a life[1]!'

36. Those who are possessed of firmness of intention[2] and have learnt the principles, will understand the mystery[3] and feel no uncertainty[4].

Again, Agita, he who after hearing this Dharmaparyâya, which contains an exposition of the duration of the Tathâgata's life, apprehends it, penetrates and understands it, will produce a yet more immeasurable accumulation of merit conducive to Buddha-knowledge; unnecessary to add that he who hears such a Dharmaparyâya as this or makes others hear it; who keeps it in memory, reads, comprehends or makes others comprehend it; who writes or has it written, collects or has it collected into a volume, honours, respects, worships it with flowers, incense, perfumed garlands, ointments, powder, cloth, umbrellas, flags, streamers, (lighted) oil lamps, ghee lamps or lamps filled with scented oil, will produce a far greater accumulation of merit conducive to Buddha-knowledge.

And, Agita, as a test whether that young man or young lady of good family who hears this exposition

[1] It is difficult to say what difference there is between becoming Buddha or becoming Brahma, except in sound.

[2] Or strong application, the word used in the text being adhyosâya (Sansk. adhyavasâya).

[3] Sandhâbhâshya.

[4] The tenor of this stanza, and even the words, remind one of the Śândilyavidyâ in Khândogya-upanishad III, 14, 4.

of the duration of the Tathâgata's life most decidedly believes in it may be deemed the following. They will behold me teaching the law[1] here on the Gṛidhrakûṭa[2], surrounded by a host of Bodhisattvas, attended by a host of Bodhisattvas, in the centre of the congregation of disciples. They will behold here my Buddha-field in the Saha-world, consisting of lapis lazuli and forming a level plain; forming a chequered board of eight compartments with gold threads; set off with jewel trees. They will behold the towers that the Bodhisattvas use as their abodes[3]. By this test, Agita, one may know if a young man or young lady of good family has a most decided belief. Moreover, Agita, I declare that a young man of good family who, after the complete extinction of the Tathâgata, shall not reject, but joyfully accept this Dharmaparyâya when hearing it, that such a young man of good family also is earnest in his belief; far more one who keeps it in memory or reads it. He who after collecting this Dharmaparyâya into a volume carries it on his shoulder[4] carries the Tathâgata on his shoulder. Such a young man or young lady of good family, Agita, need make no Stûpas for me, nor monasteries; need not give to the congregation of monks medicaments for the

[1] And, pronouncing judgment.

[2] We have seen above that this is the true abode of the Dharmarâga.

[3] Kûṭâgâraparibhogeshu Bodhisatvavâsam vâ drakshyanti, properly, they will behold the dwelling of the Bodhisattvas in the towers which those Bodhisattvas have received for their use. About the technical meaning of kûṭâgâra in Nepâl, see B. H. Hodgson, Essays, p. 49.

[4] I. e. holds it in high esteem and treats it with care.

sick or (other) requisites[1]. For, Agita, such a young man or young lady of good family has (spiritually) built for the worship of my relics Stûpas of seven precious substances reaching up to the Brahma-world in height, and with a circumference in proportion, with the umbrellas thereto belonging, with triumphal streamers, with tinkling bells and baskets; has shown manifold marks of respect to those Stûpas of relics with diverse celestial and earthly flowers, incense, perfumed garlands, ointments, powder, cloth, umbrellas, banners, flags, triumphal streamers, by various sweet, pleasant, clear-sounding tymbals and drums, by the tune, noise, sounds of musical instruments and castanets, by songs, nautch and dancing of different kinds, of many, innumerable kinds; has done those acts of worship during many, innumerable thousands of koṭis of Æons. One who keeps in memory this Dharmaparyâya after my complete extinction, who reads, writes, promulgates it, Agita, shall also have built monasteries, large, spacious, extensive, made of red sandal-wood, with thirty-two pinnacles, eight stories, fit for a thousand monks, adorned with gardens and flowers, having walks furnished with lodgings, completely provided with meat, food and drink and medicaments for the sick, well equipped with all comforts. And those numerous, innumerable beings, say a hundred or a thousand or ten thousand or a koṭi or hundred koṭis or thousand koṭis or hundred thousand koṭis or ten thousand times hundred thousand koṭis, they

[1] This agrees with the teaching of the Vedânta that Brahma-knowledge is independent of good works; see e. g. Brahma-sûtra III, 4, 25.

must be considered to form the congregation of disciples seeing me from face to face, and must be considered as those whom I have fully blessed[1]. He who, after my complete extinction, shall keep this Dharmaparyâya, read, promulgate, or write it, he, I repeat, Agita, need not build Stûpas of relics, nor worship the congregation; not necessary to tell, Agita, that the young man or young lady of good family who, keeping this Dharmaparyâya, shall crown it by charity in alms, morality, forbearance, energy, meditation, or wisdom, will produce a much greater accumulation of merit; it is, in fact, immense, incalculable, infinite[2]. Just as the element of ether, Agita, is boundless, to the east, south, west, north, beneath, above, and in the intermediate quarters, so immense and incalculable an accumulation of merit, conducive to Buddha-knowledge, will be produced by a young man or young lady of good family who shall keep, read, write, or cause to be written, this Dharmaparyâya. He will be zealous in worshipping the Tathâgata shrines; he will laud the disciples of the Tathâgata, praise the hundred thousands of myriads of koṭis of virtues of the Bodhisattvas Mahâsattvas, and expound them to others; he will be accomplished in forbearance, be moral, of good character[3], agreeable to live with, and tolerant, modest, not jealous of others, not wrathful, not vicious in mind, of good memory, strenuous and always busy, devoted to meditation in striving after the state of a Buddha, attaching great value to

[1] Paribhukta.

[2] The Vedântin does not deny the relative value of good works; see e. g. Brahma-sûtra III, 4, 26–27.

[3] Kalyâṇadharman.

abstract meditation, frequently engaging in abstract meditation, able in solving questions and in avoiding hundred thousands of myriads of koṭis of questions. Any Bodhisattva Mahâsattva, Agita, who, after the Tathâgata's complete extinction, shall keep this Dharmaparyâya, will have the good qualities I have described. Such a young man or young lady of good family, Agita, must be considered to make for the terrace of enlightenment; that young man or young lady of good family steps towards the foot of the tree of enlightenment in order to reach enlightenment. And where that young man or young lady of good family, Agita, stands, sits, or walks, there one should make a shrine[1], dedicated to the Tathâgata, and the world, including the gods, should say: This is a Stûpa of relics of the Tathâgata.

And on that occasion the Lord uttered the following stanzas:

37. An immense mass of merit, as I have repeatedly mentioned, shall be his who, after the complete extinction of the Leader of men, shall keep this Sûtra.

38. He will have paid worship to me, and built Stûpas of relics, made of precious substances, variegated, beautiful, and splendid;

39. In height coming up to the Brahma-world, with rows of umbrellas, great in circumference[2], gorgeous, and decorated with triumphal streamers;

40. Resounding with the clear ring of bells, and decorated with silk bands, while jingles moved by

[1] One would rather expect, that place one should consider to be a shrine.

[2] Pari*n*âhavantaḥ. There is no word for Burnouf's 'proportionné' (anupûrva) in the text.

the wind form another ornament at (the shrines of) *Gina* relics[1].

41. He will have shown great honour to them by flowers, perfumes, and ointments; by music, clothes, and the repeated (sound of) tymbals.

42. He will have sweet musical instruments struck at those relics, and lamps with scented oil kept burning all around.

43. He who at the period of depravation shall keep and teach this Sûtra, he will have paid me such an infinitely varied worship.

44. He has built many koṭis of excellent monasteries of sandal-wood, with thirty-two pinnacles, and eight terraces high;

45. Provided with couches, with food hard and soft; furnished with excellent curtains, and having cells by thousands.

46. He has given hermitages and walks embellished by flower-gardens; many elegant objects[2] of various forms and variegated.

47. He has shown manifold worship to the host of disciples in my presence, he who, after my extinction, shall keep this Sûtra.

48. Let one be ever so good in disposition, much greater merit will he obtain who shall keep or write this Sûtra.

49. Let a man cause this to be written and

[1] *Sobhante Ginadhâtushu.* Burnouf gives a different translation of this passage: 'ces Stûpas, enfin, reçoivent leur éclat des reliques du Djina.'

[2] I am quite uncertain about the word in the text, u*kkh*adaka. It seems to be connected with the Pâli ussada, about which Childers, s. v., remarks that it probably means 'a protuberance.' Burnouf renders the word in our text by 'coussin.'

have it well put together in a volume; let him always worship the volume with flowers, garlands, ointments.

50. Let him constantly place near it a lamp filled with scented oil, along with full-blown lotuses and suitable[1] oblations of Michelia Champaka.

51. The man who pays such worship to the books will produce a mass of merit which is not to be measured.

52. Even as there is no measure of the element of ether, in none of the ten directions, so there is no measure of this mass of merit.

53. How much more will this be the case with one who is patient, meek, devoted, moral, studious, and addicted to meditation;

54. Who is not irascible, not treacherous, reverential towards the sanctuary, always humble towards monks, not conceited, nor neglectful;

55. Sensible and wise, not angry when he is asked a question; who, full of compassion for living beings, gives such instruction as suits them.

56. If there be such a man who (at the same time) keeps this Sûtra, he will possess a mass of merit that cannot be measured.

57. If one meets such a man as here described, a keeper of this Sûtra, one should do homage to him.

58. One should present him with divine flowers, cover him with divine clothes, and bow the head to salute his feet, in the conviction of his being a Tathâgata.

59. And at the sight of such a man one may

[1] Yuktaiḥ. Burnouf must have read muktaiḥ, for his translation has 'pearls.'

directly make the reflection that he is going towards the foot of the tree to arrive at superior, blessed enlightenment for the weal of all the world, including the gods.

60. And wherever such a sage is walking, standing, sitting, or lying down; wherever the hero pronounces were it but a single stanza from this Sûtra;

61. There one should build a Stûpa for the most high of men, a splendid, beautiful (Stûpa), dedicated to the Lord Buddha, the Chief, and then worship it in manifold ways.

62. That spot of the earth has been enjoyed by myself; there have I walked myself, and there have I been sitting; where that son of Buddha has stayed, there I am.

CHAPTER XVII.

INDICATION OF THE MERITORIOUSNESS OF JOYFUL ACCEPTANCE.

Thereupon the Bodhisattva Mahâsattva Maitreya said to the Lord: O Lord, one who, after hearing this Dharmaparyâya being preached, joyfully[1] accepts it, be that person a young man of good family or a young lady, how much merit, O Lord, will be produced by such a young man or young lady of good family?

And on that occasion the Bodhisattva Mahâsattva Maitreya uttered this stanza:

1. How great will be the merit of him who, after the extinction of the great Hero, shall hear this exalted Sûtra and joyfully accept it?

And the Lord said to the Bodhisattva Mahâsattva Maitreya: If any one, Agita, either a young man of good family or a young lady, after the complete extinction of the Tathâgata, hears the preaching of this Dharmaparyâya, let it be a monk or nun, a male or female lay devotee, a man of ripe understanding or a boy or girl; if the hearer joyfully accepts it, and then after the sermon rises up to go elsewhere, to a monastery, house, forest, street, village, town, or province, with the motive and express aim to expound the law such as he has understood, such as he has heard it, and according to the measure of his power,

[1] Or, gratefully.

to another person, his mother, father, kinsman, friend, acquaintance, or any other person; if the latter, after hearing, joyfully accepts, and, in consequence, communicates it to another; if the latter, after hearing, joyfully accepts, and communicates it to another; if this other, again, after hearing, joyfully accepts it, and so on in succession until a number of fifty is reached; then, Agita, the fiftieth person to hear and joyfully accept the law so heard, let it be a young man of good family or a young lady, will have acquired an accumulation of merit connected with the joyful acceptance, Agita, which I am going to indicate to thee. Listen, and take it well to heart; I will tell thee.

It is, Agita, as if the creatures existing in the four hundred thousand Asaṅkhyeyas[1] of worlds, in any of the six states of existence, born from an egg, from a womb, from warm humidity, or from metamorphosis, whether they have a shape or have not, be they conscious or unconscious, neither conscious nor unconscious, footless, two-footed, four-footed, or many-footed, as many beings as are contained in the world of creatures,—(as if) all those had flocked together to one place. Further, suppose some man appears, a lover of virtue, a lover of good, who gives to that whole body the pleasures, sports, amusements, and enjoyments they desire, like, and relish. He gives to each of them all Gambudvîpa for his pleasures, sports, amusements, and enjoyments; gives bullion, gold, silver, gems, pearls, lapis lazuli, conches, stones (?), coral, carriages yoked with horses, with bullocks, with elephants; gives palaces and

[1] An incalculable great number.

towers. In this way, Agita, that master of munificence, that great master of munificence continues spending his gifts for fully eighty years. Then, Agita, that master of munificence, that great master of munificence reflects thus: All these beings have I allowed to sport and enjoy themselves, but now they are covered with wrinkles and grey-haired, old, decrepit, eighty years of age, and near the term of their life. Let me therefore initiate them in the discipline of the law revealed by the Tathâgata, and instruct them. Thereupon, Agita, the man exhorts all those beings, thereafter initiates them in the discipline of the law revealed by the Tathâgata, and makes them adopt it. Those beings learn the law from him, and in one moment, one instant, one bit of time, all become Srotaâpannas, obtain the fruit of the rank of Sakridâgâmin and of Anâgâmin, until they become Arhats, free from all imperfections, adepts in meditation, adepts in great meditation and in the meditation with eight emancipations. Now, what is thine opinion, Agita, will that master of munificence, that great master of munificence, on account of his doings, produce great merit, immense, incalculable merit? Whereupon the Bodhisattva Mahâsattva Maitreya said in reply to the Lord: Certainly, Lord; certainly, Sugata; that person, Lord, will already produce much merit on that account, because he gives to the beings all that is necessary for happiness; how much more then if he establishes them in Arhatship!

This said, the Lord spoke to the Bodhisattva Mahâsattva Maitreya as follows: I announce to thee, Agita, I declare to thee; (take) on one side the master of munificence, the great master of munificence,

who produces merit by supplying all beings in the four hundred thousand Asaṅkhyeyas of worlds with all the necessaries for happiness and by establishing them in Arhatship; (take) on the other side the person who, ranking the fiftieth in the series of the oral tradition of the law, hears, were it but a single stanza, a single word, from this Dharmaparyâya and joyfully accepts it; if (we compare) the mass of merit connected with the joyful acceptance and the mass of merit connected with the charity of the master of munificence, the great master of munificence, then the greater merit will be his who, ranking the fiftieth in the series of the oral tradition of the law, after hearing were it but a single stanza, a single word, from this Dharmaparyâya, joyfully accepts it. Against this accumulation of merit, Agita, this accumulation of roots of goodness connected with that joyful acceptance, the former accumulation of merit connected with the charity of that master of munificence, that great master of munificence, and connected with the confirmation in Arhatship, does not fetch the $\frac{1}{100}$ part, not the $\frac{1}{100,000}$, not the $\frac{1}{10,000,000}$, not the $\frac{1}{1000,000,000}$, not the $\frac{1}{1000 \times 10,000,000}$, not the $\frac{1}{100,000 \times 10,000,000}$, not the $\frac{1}{100,000 \times 10,000 \times 10,000,000}$ part; it admits of no calculation, no counting, no reckoning, no comparison, no approximation, no secret teaching. So immense, incalculable, Agita, is the merit which a person, ranking the fiftieth in the series of the tradition of the law, produces by joyfully accepting, were it but a single stanza, a single word, from this Dharmaparyâya; how much more then (will) he (produce), Agita, who hears this Dharmaparyâya in my presence and then joyfully accepts it? I declare, Agita, that his

accumulation of merit shall be even more immense, more incalculable.

And further, Agita, if a young man of good family or a young lady, with the design to hear this discourse on the law, goes from home to a monastery, and there hears this Dharmaparyâya for a single moment, either standing or sitting, then that person, merely by the mass of merit resulting from that action, will after the termination of his (present) life, and at the time of his second existence when he receives (another) body, become a possessor of carriages yoked with bullocks, horses, or elephants, of litters, vehicles yoked with bulls[1], and of celestial aerial cars. If further that same person at that preaching sits down, were it but a single moment, to hear this Dharmaparyâya, or persuades another to sit down or shares with him his seat, he will by the store of merit resulting from that action gain seats of Indra, seats of Brahma, thrones of a Ćakravartin. And, Agita, if some one, a young man of good family or a young lady, says to another person: Come, friend, and hear the Dharmaparyâya of the Lotus of the True Law, and if that other person owing to that exhortation is persuaded to listen, were it but a single moment, then the former will by virtue of that root of goodness, consisting in that exhortation, obtain the advantage of a connection with Bodhisattvas who have acquired Dhâraṇî. He will become the reverse of dull, will get keen faculties, and have wisdom; in the course of a hundred thousand existences he will never have a fetid mouth, nor an offensive one; he will have no

[1] *Ri*shabhayânâ*n*âm.

diseases of the tongue, nor of the mouth; he will have no black teeth, no unequal, no yellow, no ill-ranged, no broken teeth, no teeth fallen out; his lips will not be pendulous, not turned inward, not gaping, not mutilated, not loathsome[1]; his nose will not be flat, nor wry; his face will not be long, nor wry, nor unpleasant. On the contrary, Agita, his tongue, teeth, and lips will be delicate and well-shaped; his nose long; his face perfectly round[2]; the eyebrows well-shaped; the forehead well-formed. He will receive a very complete organ of manhood. He will have the advantage that the Tathâgata renders sermons intelligible[3] to him and soon come in connection with Lords, Buddhas. Mark, Agita, how much good is produced by one's inciting were it but a single creature; how much more then by him who reverentially hears, reverentially reads, reverentially preaches, reverentially promulgates the law!

And on that occasion the Lord uttered the following stanzas:

2. Listen how great the merit is of one who, the fiftieth in the series (of tradition), hears a single stanza from this Sûtra and with placid mind joyfully adopts it.

3. Suppose there is a man in the habit of giving

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[1] Burnouf has some terms wanting in my text; they have been added by a later hand in the margin, but the characters are indistinct.

[2] Pra*ṇ*itamukhama*ṇḍ*ala; a marginal reading has pri*ṇ*amukha°.

[3] Tathâgata*ñ* *k*âvavâdânubhâsaka*m* pratilabhate. I am not sure of the real meaning of anubhâsaka; it may as well be 'suggesting.' Burnouf has, 'c'est de la bouche du Tathâgata qu'il recevra les avis et l'enseignement.'

alms to myriads of koṭis of beings, whom I have herebefore indicated by way of comparison[1]; all of them he satisfies during eighty years.

4. Then seeing that old age has approached for them, that their brow is wrinkled and their head grey (he thinks): Alas, how all beings come to decay! Let me therefore admonish them by (speaking of) the law.

5. He teaches them the law here on earth and points to the state of Nirvâṇa hereafter. 'All existences' (he says) 'are like a mirage; hasten to become disgusted with all existence.'

6. All creatures, by hearing the law from that charitable person, become at once Arhats, free from imperfections, and living their last life.

7. Much more merit than by that person will be acquired by him who through unbroken tradition shall hear were it but a single stanza and joyfully receive it. The mass of merit of the former is not even so much as a small particle of the latter's.

8. So great will be one's merit, endless, immeasurable, owing to one's hearing merely a single stanza, in regular tradition; how much more then if one hears from face to face!

9. And if somebody exhorts were it but a single creature and says: Go, hear the law, for this Sûtra is rare in many myriads of koṭis of Æons;

10. And if the creature so exhorted should hear the Sûtra even for a moment, hark what fruit is to result from that action. He shall never have a mouth disease;

[1] From this reference to the preceding prose we must gather that these stanzas are posterior to or coeval with the prose version.

11. His tongue is never sore; his teeth shall never fall out, never be black, yellow, unequal; his lips never become loathsome;

12. His face is not wry, nor lean, nor long; his nose not flat; it is well-shaped, as well as his forehead, teeth, lips, and round face.

13. His aspect is ever pleasant to men; his mouth is never fetid, it constantly emits a smell sweet as the lotus.

14. If some wise man, to hear this Sûtra, goes from his home to a monastery and there listen, were it but for a single moment, with a placid mind, hear what results from it.

15. His body is very fair; he drives with horse-carriages, that wise man, and is mounted on elevated carriages drawn by elephants and variegated with gems.

16. He possesses litters covered with ornaments and carried by numerous men. Such is the blessed fruit of his going to hear preaching.

17. Owing to the performance of that pious work he shall, when sitting in the assembly there, obtain seats of Indra, seats of Brahma, seats of kings[1].

[1] The purport of this passage seems to be that lay devotees who are regular in attending the sermon, besides receiving terrestrial blessings, will rank high as churchwardens and be entitled to conspicuous places apart in the chapel. The gist of the whole chapter, at any rate, is that it is highly meritorious to come to church.

CHAPTER XVIII.

THE ADVANTAGES OF A RELIGIOUS PREACHER[1].

The Lord then addressed the Bodhisattva Mahâsattva Satatasamitâbhiyukta (i.e. ever and constantly strenuous). Any one, young man of good family, who shall keep, read, teach, write this Dharmaparyâya or have it written, let that person be a young man of good family or a young lady[2], shall obtain eight hundred good qualities of the eye, twelve hundred of the ear, eight hundred of the nose, twelve hundred of the tongue, eight hundred of the body, twelve hundred of the mind[3]. By these many hundred good qualities the whole of the six organs shall be perfect, thoroughly perfect. By means of the natural, carnal eye derived from his parents being perfect, he shall see the whole triple universe,

[1] Dharmabhânakân*ri*sa*m*sâ*h*. The use of ân*ri*sa*m*sa, as a synonym to gu*n*a, is not limited to Buddhist writings, as we see from the inscription at Bassac in Camboja, st. 18. It is, of course, the Pâli ânisa*m*sa.

[2] The words 'or a young lady' are wanting in my MS., but Burnouf's text had them, and from the sequel it would seem that they have to be added. It is certainly remarkable that we find mention being made of female preachers, who may be compared with the brahmavâdinîs of ancient times, and, further up, with the wise women of the Teutons, the Velledas and Völvas, the Pythonissas of the Greeks, and the Valians of the Indian Archipelago.

[3] We may also render, of sight, hearing, smell, taste, touch, and thought.

outwardly and inwardly, with its mountains and woody thickets, down to the great hell Avîki and up to the extremity of existence. All that he shall see with his natural eye, as well as the creatures to be found in it, and he shall know the fruit of their works.

And on that occasion the Lord uttered the following stanzas:

1. Hear from me what good qualities shall belong to him who unhesitatingly and undismayed shall preach this Sûtra to the congregated assembly.

2. First, then, his eye (or, organ of vision) shall possess eight hundred good qualities by which it shall be correct, clear, and untroubled.

3. With the carnal eye derived from his parents he shall see the whole world from within and without.

4. He shall see the Meru and Sumeru, all the horizon and other mountains, as well as the seas.

5. He, the hero, sees all, downward to the Avîki and upward to the extremity of existence. Such is his carnal eye.

6. But he has not yet got the divine eye, it having not yet been produced[1] in him; such as here described is the range of his carnal eye.

Further, Satatasamitâbhiyukta, the young man of good family or the young lady[2] who proclaims this Dharmaparyâya and preaches it to others, is possessed of the twelve hundred good qualities of the ear. The various sounds that are uttered in the triple universe, downward to the great hell Avîki

[1] No *âpi gâyate*. Burnouf's translation, 'il n'aura pas encore la science,' points to a reading, *gñâyate*.

[2] This time the word is also found in my MS.

and upward to the extremity of existence, within and without, such as the sounds of horses[1], elephants, cows, peasants[2], goats, cars; the sounds of weeping and wailing; of horror, of conch-trumpets, bells, tymbals; of playing and singing; of camels, of tigers[3]; of women, men, boys, girls; of righteousness (piety) and unrighteousness (impiety); of pleasure and pain; of ignorant men and âryas; pleasant and unpleasant sounds; sounds of gods, Nâgas, goblins, Gandharvas, demons, Garuḍas, Kinnaras, great serpents, men, and beings not human; of monks, disciples, Pratyekabuddhas, Bodhisattvas, and Tathâgatas; as many sounds as are uttered in the triple world, within and without, all those he hears with his natural organ of hearing when perfect. Still he does not enjoy the divine ear, although he apprehends the sounds of those different creatures, understands, discerns the sounds of those different creatures, and when with his natural organ of hearing he hears the sounds of those creatures, his ear is not overpowered by any of those sounds. Such, Satatasamitâbhiyukta, is the organ of hearing that the Bodhisattva Mahâsattva[4] acquires; yet he does not possess the divine ear.

[1] Burnouf's version shows a few unimportant various readings.

[2] *G*anapadasabdâḥ, rather strange between the others. I suppose that *g*anapada is corrupted from some word meaning a sheep, but I find no nearer approach to it than *g*âlakini, a ewe; cf. st. 8 below.

[3] I follow Burnouf, who must have read vyâghra; my MS. has vâdya.

[4] This term, as it is here used, refers, so far as I can see, to the ministers of religion, the preachers. It is, however, just possible that we have to take it in the more general and original sense of any 'rational being,' for all the advantages enumerated belong to everybody who is not blind, not deaf, &c.

Thus spoke the Lord; thereafter he, the Sugata, the Master, added:

7. The organ of hearing of such a person becomes (or, is) cleared and perfect, though as yet it be natural; by it he perceives the various sounds, without any exception, in this world.

8. He perceives the sounds of elephants, horses, cars, cows, goats, and sheep; of noisy kettle-drums, tabours, lutes, flutes, Vallakî-lutes.

9. He can hear singing, lovely and sweet, and, at the same time, is constant enough not to allow himself to be beguiled by it; he perceives the sounds of kotis of men, whatever and wherever they are speaking.

10. He, moreover, always hears the voice of gods and Nâgas; he hears the tunes, sweet and affecting, of song, as well as the voices of men and women, boys and girls.

11. He hears the cries of the denizens of mountains and glens; the tender notes[1] of Kalaviṅkas, cuckoos[2], peafowls[3], pheasants, and other birds.

12. He also (hears) the heart-rending cries of those who are suffering pains in the hells, and the yells uttered by the Spirits, vexed as they are by the difficulty to get food;

13. Likewise the different cries produced by the demons and the inhabitants of the ocean. All these

[1] Valgusabda.

[2] Here we see that kalaviṅkas are distinguished from kokilas, cuckoos.

[3] The voice of the peafowl is proverbially unharmonious, but that is no reason why the poet should have omitted this item from his enumeration; such peculiarities give a relish to this kind of spiritual poetry.

sounds the preacher is able to hear from his place on earth, without being overpowered by them.

14. From where he is stationed here on the earth he also hears the different and multifarious sounds through which the inhabitants of the realm of brutes are conversing with each other.

15. He apprehends all the sounds, without any exception, whereby the numerous angels living in the Brahma-world, the Akanishṭhas and Âbhâsvaras[1], call one another.

16. He likewise always hears the sound which the monks on earth are raising when engaged in reading, and when preaching the law to congregations, after having taken orders under the command of the Sugatas.

17. And when the Bodhisattvas here on earth have a reading together and raise their voices in the general synods, he hears them severally.

18. The Bodhisattva who preaches this Sûtra shall, at one time, also hear the perfect law[2] that the Lord Buddha, the tamer of men[3], announces to the assemblies.

19. The numerous sounds produced by all beings in the triple world, in this field, within and without, (downward) to the Avîṭi and upward to the extremity of existence, are heard by him.

20. (In short), he perceives the voices of all beings, his ear being open. Being in the possession of his six senses[4], he will discern the different sources (of sound), and that while his organ of hearing is the natural one;

[1] Two classes of angels of the Brahma-heaven.
[2] I. e. judgment. [3] I. e. in his quality of Dharmarâga.
[4] I. e. not being out of his wits.

21. The divine ear is not yet operating in him; his ear continues in its natural state. Such as here told are the good qualities belonging to the wise man who shall be a keeper of this Sûtra.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who keeps, proclaims, studies, writes this Dharmaparyâya becomes possessed of a perfect organ of smell with eight hundred good qualities. By means of that organ he smells the different smells that are found in the triple world, within and without, such as fetid smells, pleasant and unpleasant smells, the fragrance of diverse flowers, as the great-flowered jasmine, Arabian jasmine, Michelia Champaka, trumpet-flower; likewise the different scents of aquatic flowers, as the blue lotus, red lotus, white esculent water-lily and white lotus. He smells the odour of fruits and blossoms of various trees bearing fruits and blossoms, such as sandal, Xanthochymus, Tabernæmontana, agallochum [1]. The manifold hundred-thousand mixtures of perfumes he smells and discerns, without moving from his standing-place. He smells the diverse smells of creatures, as elephants, horses, cows, goats, beasts, as well as the smell issuing from the body of various living beings in the condition of brutes. He perceives the smells exhaled by the body of women and men, of boys and girls. He smells, even from a distance, the odour of grass, bushes, herbs, trees. He perceives those smells such as they really are, and is not surprised nor stunned by them. Staying on this very earth he smells the odour of gods and the

[1] There is something strange in enumerating these plants, after speaking of fruits.

fragrance of celestial flowers, such as Erythrina, Bauhinia, Mandârava and great Mandârava, Mañgûsha and great Mañgûsha. He smells the perfume of the divine powders of sandal and agallochum, as well as that of the hundred-thousands of mixtures of different divine flowers. He smells the odour exhaled by the body of the gods, such as Indra, the chief of the gods, and thereby knows whether (the god) is sporting, playing, and enjoying himself in his palace Vaigayanta or is speaking the law to the gods of paradise in the assembly-hall of the gods, Sudharmâ, or is resorting to the pleasure-park for sport[1]. He smells the odour proceeding from the body of the sundry other gods, as well as that proceeding from the girls and wives of the gods, from the youths and maidens amongst the gods, without being surprised or stunned by those smells. He likewise smells the odour exhaled by the bodies of all Devanikâyas, Brahmakâyikas, and Mahâbrahmas[2]. In the same manner he perceives the smells coming from disciples, Pratyekabuddhas, Bodhisattvas, and Tathâgatas. He smells the odour arising from the seats of the Tathâgatas and so discovers where those Tathâgatas, Arhats, &c. abide. And by none of all those different smells is his organ of smell hindered, impaired, or vexed; and, if required, he may give an account of those smells to others without his memory being impaired by it.

And on that occasion the Lord uttered the following stanzas:

22. His organ of smell is quite correct, and he

[1] The parallel passage in the poetical version, st. 41, is much less confused, and for that reason probably more original.

[2] Three classes of aerial beings, archangels.

perceives the manifold and various smells, good or bad, which exist in this world;

23. The fragrance of the great-flowered jasmine, Arabian jasmine, Xanthochymus, sandal, agallochum, of several blossoms and fruits.

24. He likewise perceives the smells exhaled by men, women, boys, and girls, at a considerable distance, and by the smell he knows where they are.

25. He recognises emperors, rulers of armies, governors of provinces, as well as royal princes and ministers, and all the ladies of the harem by their (peculiar) scent.

26. It is by the odour that the Bodhisattva discovers sundry jewels of things, such as are found on the earth and such as serve as jewels for women.

27. That Bodhisattva likewise knows by the odour the various kinds of ornament that women use for their body, robes, wreaths, and ointments.

28. The wise man who keeps this exalted Sûtra recognises, by the power of a good-smelling organ, a woman[1] standing, sitting, or lying; he discovers wanton sport and magic power[2].

29. He perceives at once where he stands, the fragrance of scented oils, and the different odours of flowers and fruits, and thereby knows from what source the odour proceeds.

30. The discriminating man recognises by the odour the numerous sandal-trees in full blossom in the glens of the mountains, as well as all creatures dwelling there.

31. All the beings living within the compass of

[1] Sthitâm nishannâm sayitâm tathaiva.

[2] Kridâratim riddhibalam ka.

the horizon or dwelling in the depth of the sea or in the bosom of the earth the discriminating man knows how to distinguish from the (peculiar) smell.

32. He discerns the gods and demons, and the daughters of demons; he discovers the sports of demons and their luxury. Such, indeed, is the power of his organ of smell.

33. By the smell he tracks the abodes of the quadrupeds in the woods, lions, tigers, elephants, snakes, buffaloes, cows, gayals.

34. He infers from the odour, whether the child that women, languid from pregnancy, bear in the womb be a boy or a girl.

35. He can discern if a woman is big with a dead child [1]; he discerns if she is subject to throes [2], and, further, if a woman, the pains being removed, shall be delivered of a healthy boy.

36. He guesses the various designs of men, he smells (so to say) an air of design [3]; he finds out the odour of passionate, wicked, hypocritical, or quiet persons.

37. That Bodhisattva by the scent smells treasures hidden in the ground, money, gold, bullion, silver, chests, and metal pots [4].

38. Necklaces of two sorts, gems, pearls, nice priceless jewels he knows by the scent [5], as well as things priceless and brilliant in general.

39. That great man from his very place on earth

[1] Âpannasatvâ. [2] Vinâmadharmâ.

[3] Abhiprâyagandha.

[4] It need hardly be remarked that 'to smell' is here used in the same sense as in the English saying 'to smell a rat.'

[5] The word gandha also means 'some resemblance, faint likeness, an air.'

smells the flowers here above (in the sky) with the gods, such as Mandâravas, Ma*ñg*ûshakas, and those growing on the coral tree.

40. By the power of his organ of smell he, without leaving his stand on earth, perceives how and whose are the aerial cars, of lofty, low, and middling size, and other brilliant forms shooting[1] (through the firmament).

41. He likewise finds out the paradise, the gods (in the hall) of Sudharmâ and in the most glorious palace of Vai*g*ayanta[2], and the angels who there are diverting themselves.

42. He perceives, here on earth, an air of them; by the scent he knows the angels, and where each of them is acting, standing, listening, or walking.

43. That Bodhisattva tracks by the scent the houris who are decorated with many flowers, decked with wreaths and ornaments and in full attire; he knows wherever they are dallying or staying at the time.

44. By smell he apprehends the gods, Brahmas, and Brahmakâyas moving on aerial cars aloft, upwards to the extremity of existence; he knows whether they are absorbed in meditation[3] or have risen from it.

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[1] *K*avanti, Sansk. *ś*yavanti, altered by a later hand into bhavanti.

[2] A sculptured representation of Indra's palace of Vaigayanta and the hall Sudharmâ is found on the bas reliefs of the Stûpa of Bharhut; see plate xvi in General Cunningham's splendid work on that Stûpa.

[3] The real meaning is, perhaps, to say that he knows whether those inhabitants of the empyreum are plunged in glimmer or disengaged from mist, &c.

45. He perceives the Âbhâsvara angels falling (and shooting) and appearing, even those that he never saw before. Such is the organ of smell of the Bodhisattva who keeps this Sûtra.

46. The Bodhisattva also recognises all monks under the rule of the Sugata, who are strenuously engaged in their walks and find their delight in their lessons and reading.

47. Intelligent as he is, he discerns those among the sons of Gina who are disciples and those who used to live at the foot of trees, and he knows that the monk so and so is staying in such and such a place.

48. The Bodhisattva knows by the odour whether other Bodhisattvas are of good memory, meditative, delighting in their lessons and reading, and assiduous in preaching to congregations [1].

49. In whatever point of space the Sugata, the great Seer, so benign and bounteous, reveals the law in the midst of the crowd of attending disciples, the Bodhisattva by the odour recognises him as the Lord of the universe.

50. Staying on earth, the Bodhisattva also perceives those beings who hear the law and rejoice at it, and the whole assembly of the Gina.

51. Such is the power of his organ of smell. Yet it is not the divine organ he possesses, but (the natural one) prior to the perfect, divine faculty of smell.

Further, Satatasamitâbhiyukta, the young man of good family or the young lady who keeps, teaches,

[1] Such Bodhisattvas may be said to stand in the odour of sanctity.

proclaims, writes this Dharmaparyâya shall have an organ of taste possessed of twelve hundred good faculties of the tongue. All flavours he takes on his tongue will yield a divine, exquisite relish. And he tastes in such a way that he is not to relish anything unpleasant; and even the unpleasant flavours that are taken on his tongue will yield[1] a divine relish. And whatever he shall preach in the assembly, the creatures will be satisfied by it; they will be content, thoroughly content, filled with delight. A sweet, tender, agreeable, deep voice goes out from him, an amiable voice which goes to the heart, at which those creatures will be ravished and charmed; and those to whom he preaches, after having heard his sweet voice, so tender and melodious, will, even (if they are) gods, be of opinion that they ought to go and see, venerate, and serve him[2]. And the angels and houris will be of opinion, &c. The Indras, Brahmas, and Brahmakâyikas will be of opinion, &c. The Nâgas and Nâga girls will be of opinion, &c. The demons and their girls will be of opinion, &c. The Garudas and their girls will be of opinion, &c. The Kinnaras and their girls, the great serpents and their girls, the goblins and their girls, the imps and their girls will be of opinion that they ought to go and see, venerate, serve him, and hear his sermon, and all will show him honour, respect, esteem, worship, reverence, and veneration. Monks and nuns, male and female lay devotees will likewise be desirous of seeing him. Kings, royal princes, and grandees (or ministers) will also be

[1] Mokshyante, properly, 'will emit.'

[2] In the margin added śravaṇâya, 'to hear.'

desirous of seeing him. Kings ruling armies and emperors possessed of the seven treasures[1], along with the princes royal, ministers, ladies of the harem, and their retinue will be desirous of seeing him and paying him their homage. So sweet will be the speech delivered by that preacher, so truthful and according to the teaching of the Tathâgata will be his words. Others also, Brahmans and laymen, citizens and peasants, will always and ever follow that preacher till the end of life. Even the disciples of the Tathâgata will be desirous of seeing him; likewise the Pratyekabuddhas and the Lords Buddhas. And wherever that young man of good family or young lady shall stay, there he (or she) will preach, the face turned to the Tathâgata, and he (or she) will be a worthy vessel of the Buddha-qualities. Such, so pleasant, so deep will be the voice of the law going out from him.

And on that occasion the Lord uttered the following stanzas:

52. His organ of taste is most excellent, and he will never relish anything of inferior flavour; the flavours are no sooner put on his tongue than they become divine and possessed of a divine taste[2].

53. He has a tender voice and delivers sweet words, pleasant to hear, agreeable, charming; in the

[1] The seven treasures or jewels of an emperor are the wheel, the elephant, the horse, the gem, the empress, the major domo (according to others, the retinue of householders), and the viceroy or marshal. See Spence Hardy, Manual of Buddhism, p. 127; Burnouf, Lotus, p. 580; Senart, Légende du Buddha, pp. 22–60; Lalita-vistara, pp. 15-19.

[2] Nikshiptamâtrâs ka bhavanti divyâ rasena divyena samarpitâs ka.

midst of the assembly he is used to speak with a melodious and deep voice.

54. And whosoever hears him when he is delivering a sermon with myriads of koṭis of examples, feels a great joy and shows him an immense veneration.

55. The gods, Nâgas, demons, and goblins always long to see him, and respectfully listen to his preaching. All those good qualities are his.

56. If he would, he might make his voice heard by the whole of this world; his voice is (so) fine, sweet, deep, tender, and winning.

57. The emperors on earth, along with their children and wives, go to him with the purpose of honouring him, and listen all the time to his sermon with joined hands.

58. He is constantly followed by goblins, crowds of Nâgas, Gandharvas, imps, male and female, who honour, respect, and worship him.

59. Brahma himself becomes his obedient servant; the gods Îśvara and Maheśvara, as well as Indra and the numerous heavenly nymphs, approach him.

60. And the Buddhas, benign and merciful for the world, along with their disciples, hearing his voice, protect him by showing their face, and feel satisfaction in hearing him preaching.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who keeps, reads, promulgates, teaches, writes this Dharmaparyâya shall have the eight hundred good qualities of the body. It will be pure, and show a hue clear as the lapis lazuli; it will be pleasant to see for the creatures. On that perfect body he will see the whole triple universe; the beings who in the triple world disappear and appear, who are low or lofty, of good or of bad colour, in

fortunate or in unfortunate condition, as well as the beings dwelling within the circular plane of the horizon and of the great horizon, on the chief mountains Meru and Sumeru, and the beings dwelling below in the Avîtśi and upwards to the extremity of existence; all of them he will see on his own body. The disciples, Pratyekabuddhas, Bodhisattvas, and Tathâgatas dwelling in the triple universe, and the law taught by those Tathâgatas and the beings serving the Tathâgatas, he will see all of them on his own body, because he receives the proper body of all those beings, and that on account of the perfectness of his body.

And on that occasion the Lord uttered the following stanzas:

61. His body becomes thoroughly pure, clear as if consisting of lapis lazuli; he who keeps this sublime Sûtra is always a pleasant sight for (all) creatures.

62. As on the surface of a mirror an image is seen, so on his body this world. Being self-born, he sees no other beings[1]. Such is the perfectness of his body.

63. Indeed, all beings who are in this world, men, gods, demons, goblins, the inhabitants of hell, the spirits, and the brute creation are seen reflected on that body.

64. The aerial cars of the gods up to the extremity of existence, the rocks, the ridge of the

[1] This seems to mean that the thinking subject or thinking power only (svayambhû or brahma) has real existence, the objects being products from one's own mind. In so far it may be said that the thinking subject sees no other real beings.

horizon, the Himâlaya, Sumeru, and great Meru, all are seen on that body.

65. He also sees the Buddhas on his body, along with the disciples and other sons of Buddha; likewise the Bodhisattvas who lead a solitary life, and those who preach the law to congregations.

66. Such is the perfectness of his body, though he has not yet obtained a divine body; the natural property of his body is such.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who after the complete extinction of the Tathâgata keeps, teaches, writes, reads this Dharmaparyâya shall have a mental organ possessed of twelve hundred good qualities of intellect. By this perfect mental organ he will, even if he hears a single stanza, recognise its various meanings. By fully comprehending the stanza he will find in it the text to preach upon for a month, for four months, nay, for a whole year. And the sermon he preaches will not fade from his memory. The popular maxims of common life, whether sayings or counsels, he will know how to reconcile with the rules of the law. Whatever creatures of this triple universe are subject to the mundane whirl, in any of the six conditions of existence, he will know their thoughts, doings, and movements. He will know and discern their motions, purposes, and aims. Though he has not yet attained the state of an Ârya, his intellectual organ will be thoroughly perfect. And all he shall preach after having pondered on the interpretation of the law will be really true; he speaks what all Tathâgatas have spoken, all that has been declared in the Sûtras of former Ginas.

And on that occasion the Lord uttered the following stanzas:

67. His mental organ is perfect, lucid, right, and untroubled. By it he finds out the various laws, low, high, and mean.

68. On hearing the contents of a single stanza, the wise man catches the manifold significations (hidden) in it, and he is able for a month, four months, or even a year to go on expounding both its conventional and its true sense.

69. And the beings living in this world, within or without, gods, men, demons, goblins, Nâgas, brutes,

70. The beings stationed in any of the six conditions of existence, all their thoughts the sage knows instantaneously. These are the advantages of keeping this Sûtra.

71. He also hears the holy sound of the law which the Buddha, marked with a hundred blessed signs, preaches all over the world, and he catches what the Buddha speaks.

72. He reflects much on the supreme law, and is in the wont of constantly dilating upon it; he is never hesitating. These are the advantages of keeping this Sûtra.

73. He knows the connections and knots[1]; he discerns in all laws contrarieties[2]; he knows the meaning and the interpretations, and expounds them according to his knowledge.

74. The Sûtra which since so long a time has been

[1] Sandhivisandhi, I am not sure of the real purport of these terms; Burnouf renders 'concordances et combinaisons.'

[2] Sarveshu dharmeshu vilakshanâni; the rendering is uncertain; Burnouf has, 'ne voit entre toutes les lois aucune différence.'

expounded by the ancient Masters of the world is the law which he, never flinching, is always preaching in the assembly.

75. Such is the mental organ of him who keeps or reads this Sûtra; he has not yet the knowledge of emancipation, but one that precedes it.

76. He who keeps this Sûtra of the Sugata stands on the stage of a master; he may preach to all creatures and is skilful in koṭis of interpretations.

CHAPTER XIX.

SADÂPARIBHÛTA.

The Lord then addressed the Bodhisattva Mahâsattva Mahâsthâmaprâpta. In a similar way, Mahâsthâmaprâpta, one may infer from what has been said that he who rejects such a Dharmaparyâya as this, who abuses monks, nuns, lay devotees male or female, keeping this Sûtra, insults them, treats them with false and harsh words, shall experience dire results, to such an extent as is impossible to express in words. But those that keep, read, comprehend, teach, amply expound it to others, shall experience happy results, such as I have already mentioned: they shall attain such a perfection of the eye, ear, nose, tongue, body, and mind as just described.

In the days of yore, Mahâsthâmaprâpta, at a past period, before incalculable Æons, nay, more than incalculable, immense, inconceivable, and even long before, there appeared in the world a Tathâgata, &c., named Bhishmagargitasvararâga, endowed with science and conduct, a Sugata, &c. &c., in the Æon Vinirbhoga, in the world Mahâsambhava. Now, Mahâsthâmaprâpta, that Lord Bhishmagargitasvararâga, the Tathâgata, &c., in that world Vinirbhoga, showed the law in the presence of the world, including gods, men, and demons; the law containing the four noble truths and starting from the chain of causes and effects, tending to overcome birth, decrepitude, sickness, death, sorrow, lamentation,

woe, grief, despondency, and finally leading to Nirvâṇa, he showed to the disciples; the law connected with the six Perfections of virtue and terminating in the knowledge of the Omniscient, after the attainment of supreme, perfect enlightenment, he showed to the Bodhisattvas. The lifetime of that Lord Bhîshmagargitasvararâga, the Tathâgata, &c., lasted forty hundred thousand myriads of koṭis of Æons equal to the sands of the river Ganges[1]. After his complete extinction his true law remained hundred thousands of myriads of koṭis of Æons equal to the atoms (contained) in Gambudvîpa, and the counterfeit of the true law continued hundred thousands of myriads of koṭis of Æons equal to the dust-atoms in the four continents. When the counterfeit of the true law of the Lord Bhîshmagargitasvararâga, the Tathâgata, &c., after his complete extinction, had disappeared in the world Mahâsambhava, Mahâsthâmaprâpta, another Tathâgata Bhîshmagargitasvararâga, Arhat, &c., appeared, endowed with science and conduct. So in succession, Mahâsthâmaprâpta, there arose in that world Mahâsambhava twenty hundred thousand myriads of koṭis of Tathâgatas, &c., called Bhîshmagargitasvararâga. At the time, Mahâsthâmaprâpta, after the complete extinction of the first Tathâgata amongst all those of the name of Bhîshmagargitasvararâga, Tathâgata, &c., endowed with science and conduct, &c. &c., when his true law had disappeared and the counterfeit of the true law was

[1] According to Burnouf: 'autant de centaines de mille de myriades de koṭis de Kalpas qu'il y a de grains de sable dans quarante Ganges.'

fading; when the reign (of the law) was being oppressed by proud monks, there was a monk, a Bodhisattva Mahâsattva, called Sadâparibhûta. For what reason, Mahâsthâmaprâpta, was that Bodhisattva Mahâsattva called Sadâparibhûta? It was, Mahâsthâmaprâpta, because that Bodhisattva Mahâsattva was in the habit of exclaiming to every monk or nun, male or female lay devotee, while approaching them: I do not contemn you, worthies. You deserve no contempt, for you all observe the course of duty of Bodhisattvas and are to become Tathâgatas, &c. In this way, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva, when a monk, did not teach nor study; the only thing he did was, whenever he descried from afar a monk or nun, a male or female lay devotee, to approach them and exclaim: I do not contemn you, sisters [1]. You deserve no contempt, for you all observe the course of duty of Bodhisattvas and are to become Tathâgatas, &c. So, Mahâsthâmaprâpta, the Bodhisattva Mahâsattva at that time used to address every monk or nun, male or female devotee. But all were extremely irritated and angry at it, showed him their displeasure, abused and insulted him: Why does he, unasked, declare that he feels no contempt for us? Just by so doing he shows a contempt for us. He renders himself contemptible [2] by predicting our future destiny to supreme, perfect enlightenment; we do not care for what is not true. Many years, Mahâsthâmaprâpta, went on during which that

[1] It may seem strange that we find no other word than this, but the reading of the text cannot be challenged.

[2] Paribhûtam âtmânam karoti, yad, &c. Burnouf must have followed a different reading.

Bodhisattva Mahâsattva was being abused, but he was not angry at anybody, nor felt malignity, and to those who, when he addressed them in the said manner, cast a clod or stick at him, he loudly exclaimed from afar: I do not contemn you. Those monks and nuns, male and female lay devotees, being always and ever addressed by him in that phrase gave him the (nick)name of Sadâparibhûta[1].

Under those circumstances, Mahâsthâmaprâpta, the Bodhisattva Mahâsattva Sadâparibhûta happened to hear this Dharmaparyâya of the Lotus of the True Law when the end of his life was impending, and the moment of dying drawing near. It was the Lord Bhishmagargitasvararâga, the Tathâgata, &c., who expounded this Dharmaparyâya in twenty times twenty hundred thousand myriads of koṭis of stanzas, which the Bodhisattva Mahâsattva Sadâparibhûta heard from a voice in the sky, when the time of his death was near at hand. On hearing that voice from the sky, without there appearing a person speaking, he grasped this Dharmaparyâya and obtained the perfections already mentioned: the perfection of sight, hearing, smell, taste, body, and mind. With the attainment of these perfections he at the same time made a vow to prolong his life for twenty hundred thousand myriads of koṭis of years, and promulgated this Dharmaparyâya of the Lotus of the True Law. And all those proud beings, monks, nuns, male and female lay devotees to whom he had said: I do not contemn you, and who had given him the name of Sadâparibhûta, became all his fol-

[1] I.e. both 'always contemned' (sadâ and paribhûta) and 'always not-contemned, never contemned' (sadâ and aparibhûta).

lowers to hear the law, after they had seen the power and strength of his sublime magic faculties, of his vow, of his readiness of wit, of his wisdom. All those and many hundred thousand myriads of koṭis of other beings were by him roused to supreme, perfect enlightenment.

Afterwards, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva disappeared from that place and propitiated twenty hundred koṭis[1] of Tathâgatas, &c., all bearing the same name of Kandraprabhâsvararâga, under all of whom he promulgated this Dharmaparyâya. By virtue of his previous root of goodness he, in course of time, propitiated twenty hundred thousand myriads of koṭis of Tathâgatas, &c., all bearing the name of Dundubhisvararâga, and under all he obtained this very Dharmaparyâya of the Lotus of the True Law and promulgated it to the four classes. By virtue of his previous root of goodness he again, in course of time, propitiated twenty hundred thousand myriads of koṭis of Tathâgatas, &c., all bearing the name of Meghasvararâga, and under all he obtained this very Dharmaparyâya of the Lotus of the True Law and promulgated it to the four classes. And under all of them he was possessed of the afore-mentioned perfectness of sight, hearing, smell, taste, body, and mind.

Now, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva Sadâparibhûta, after having honoured, respected, esteemed, worshipped, venerated, revered so many hundred thousand myriads of koṭis of Tathâgatas, and after having acted in the same way towards

[1] From the sequel it appears that the text ought to have 'twenty hundred thousand myriads of koṭis.'

many hundred thousand myriads of koṭis of other Buddhas, obtained under all of them this very Dharmaparyâya of the Lotus of the True Law, and owing to his former root of goodness having come to full development, gained supreme, perfect enlightenment. Perhaps, Mahâsthâmaprâpta, thou wilt have some doubt, uncertainty, or misgiving, and think that he who at that time, at that juncture was the Bodhisattva Mahâsattva called Sadâparibhûta was one, and he who under the rule of that Lord Bhishmagargitasvararâga, the Tathâgata, &c., was generally called Sadâparibhûta by the four classes, by whom so many Tathâgatas were propitiated, was another. But thou shouldst not think so. For it is myself who at that time, at that juncture was the Bodhisattva Mahâsattva Sadâparibhûta. Had I not formerly grasped and kept this Dharmaparyâya, Mahâsthâmaprâpta, I should not so soon have arrived at supreme, perfect enlightenment. It is because I have kept, read, preached this Dharmaparyâya (derived) from the teaching of the ancient Tathâgatas, &c., Mahâsthâmaprâpta, that I have so soon arrived at supreme, perfect enlightenment. As to the hundreds of monks, nuns, male and female lay devotees, Mahâsthâmaprâpta, to whom under that Lord the Bodhisattva Mahâsattva Sadâparibhûta promulgated this Dharmaparyâya by saying: I do not contemn you; you all observe the course of duty of Bodhisattvas; you are to become Tathâgatas, &c., and in whom awoke a feeling of malignity towards that Bodhisattva, they in twenty hundred thousand myriads of koṭis of Æons never saw a Tathâgata, nor heard the call of the law, nor the call of the assembly, and for ten thousand Æons they suffered terrible pain in the

great hell Avîtchi. Thereafter released from the ban, they by the instrumentality of that Bodhisattva Mahâsattva were all brought to full ripeness for supreme, perfect enlightenment. Perhaps, Mahâsthâmaprâpta, thou wilt have some doubt, uncertainty, or misgiving as to who at that time, at that juncture were the persons hooting and laughing at the Bodhisattva Mahâsattva. They are, in this very assembly, the five hundred Bodhisattvas headed by Bhadrapâla, the five hundred nuns following Siṁhachandrâ, the five hundred lay devotees[1] following Sugatachetanâ, who all of them have been rendered inflexible in supreme, perfect enlightenment. So greatly useful it is to keep and preach this Dharmaparyâya, as it tends to result for Bodhisattvas Mahâsattvas in supreme, perfect enlightenment. Hence, Mahâsthâmaprâpta, the Bodhisattvas Mahâsattvas should, after the complete extinction of the Tathâgata, constantly keep, read, and promulgate this Dharmaparyâya.

And on that occasion the Lord uttered the following stanzas:

1. I remember a past period, when king Bhîshmasvara[2], the *G*ina, lived, very mighty, and revered by gods and men, the leader of men, gods, goblins, and giants.

2. At the time succeeding the complete extinction of that *G*ina, when the decay of the true law

[1] Upâsaka, the masculine; this does not suit, but on the other hand it must be admitted that the omission of male devotees is not to be accounted for. Not unlikely some words have been left out by inadvertence, not only in the Cambridge MS., but also in the MSS. known to Burnouf. Cf., however, st. 9.

[2] Bhîshmasvaro râga *g*ino yadâsi.

was far advanced, there was a monk, a Bodhisattva, called by the name of Sadâparibhûta.

3. Other monks and nuns who did not believe but in what they saw[1], he would approach (and say): I never am to contemn you, for you observe the course leading to supreme enlightenment.

4. It was his wont always to utter those words, which brought him but abuse and taunts from their part. At the time when his death was impending he heard this Sûtra.

5. The sage, then, did not expire; he resolved upon[2] a very long life, and promulgated this Sûtra under the rule of that leader.

6. And those many (persons) who only acknowledged the evidence of sensual perception[3] were by him brought to full ripeness for enlightenment. Then, disappearing from that place, he propitiated thousands of ko*ṭ*is of Buddhas.

7. Owing to the successive good actions performed by him, and to his constantly promulgating this Sûtra, that son of *G*ina reached enlightenment. That Bodhisattva then is myself, *S*âkyamuni.

8. And those persons who only believed in perception by the senses[4], those monks, nuns, male and female lay devotees who by the sage were admonished of enlightenment,

9. And who have seen many ko*ṭ*is of Buddhas,

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[1] Upalambhad*r*ish*ṭ*ina; I am not sure of the correctness of this translation; Burnouf renders it by 'qui ne voyaient que les objets extérieurs,' which comes pretty much to the same.

[2] Pratish*ṭh*ihitvâ (Sansk. pratish*ṭh*âya) *k*a sudîrgham âyu*ḥ*, properly 'having stood still for a very long time of life.'

[3] Upalambhika.

[4] Aupalambhika.

are the monks here before me,—no less than five hundred,—nuns, and female lay devotees[1].

10. All of them have been by me brought to complete ripeness, and after my extinction they will all, full of wisdom, keep this Sûtra.

11. Not once in many, inconceivably many koṭis of Æons has such a Sûtra as this been heard. There are, indeed, hundreds of koṭis of Buddhas, but they do not elucidate this Sûtra.

12. Therefore let one who has heard this law exposed by the Self-born himself, and who has repeatedly propitiated him, promulgate this Sûtra after my extinction in this world.

[1] The text has upâsikâḥ.

CHAPTER XX.

CONCEPTION OF THE TRANSCENDENT POWER OF THE TATHÂGATAS.

Thereupon those hundred thousands of myriads of ko*ṭ*is of Bodhisattvas equal to the dust-atoms of a macrocosm, who had issued from the gaps of the earth, all stretched their joined hands towards the Lord, and said unto him: We, O Lord, will, after the complete extinction of the Tathâgata, promulgate this Dharmaparyâya everywhere (or on every occasion) in all Buddha-fields of the Lord, wherever (or whenever) the Lord shall be completely extinct[1]. We are anxious to obtain this sublime Dharmaparyâya, O Lord, in order to keep, read, publish, and write it.

Thereupon the hundred thousands of myriads of ko*ṭ*is of Bodhisattvas, headed by Ma*ñ*gusri; the monks, nuns, male and female lay devotees living in this world; the gods, Nâgas, goblins, Gandharvas, demons, Garu*d*as, Kinnaras, great serpents, men, and beings not human, and the many Bodhisattvas Mahâsattvas equal to the sands of the river Ganges, said unto the Lord: We also, O Lord, will promulgate this Dharmaparyâya after the complete extinction of the Tathâgata. While standing with an invisible body in the sky, O Lord, we will send

[1] Hence follows that Nirvâ*n*a is repeatedly entered into by the Lord.

forth a voice[1], and plant the roots of goodness of such creatures as have not (yet) planted roots of goodness.

Then the Lord addressed the Bodhisattva Mahâsattva Visish*t*a*k*âritra, followed by a troop, a great troop, the master of a troop, who was the very first of those afore-mentioned Bodhisattvas Mahâsattvas followed by a troop, a great troop, masters of a troop: Very well, Visish*t*a*k*âritra, very well; so you should do; it is for the sake of this Dharmaparyâya that the Tathâgata has brought you to ripeness.

Thereupon the Lord *S*âkyamuni, the Tathâgata, &c., and the wholly extinct Lord Prabhûtaratna, the Tathâgata, &c., both seated on the throne in the centre of the Stûpa[2], commenced smiling to one another, and from their opened mouths stretched out their tongues, so that with their tongues they reached the Brahma-world, and from those two tongues issued many hundred thousand myriads of ko*t*is of rays[3]. From each of those rays issued many hundred thousand myriads of ko*t*is of Bodhisattvas, with gold-coloured bodies and possessed of the thirty-two characteristic signs of a great man, and seated on thrones consisting of the interior of lotuses. Those

[1] From this it appears that the abode of the monks &c. in the assembly of the Lord *S*âkyamuni is in the sky, at least occasionally. Their attribute of 'an invisible body' shows them to be identical with the videhas, the incorporeal ones, i. e. the spirits of the blessed departed, Arhats, Muktas, Pitaras. The Pitaras form the assembly of Dharmarâga.

[2] Cf. Chapter XI.

[3] It is quite true that the moon as well as the sun is sahasrarasmi, possessed of thousand rays, but it is difficult to understand how the Bhagavat Prabhûtaratna can show his magic power in his state of extinction.

Bodhisattvas spread in all directions in hundred thousands of worlds, and while on every side stationed in the sky preached the law. Just as the Lord *Sâ*kyamuni, the Tathâgata, &c., produced a miracle of magic by his tongue, so, too, Prabhûtaratna, the Tathâgata, &c., and the other Tathâgatas, &c., who, having flocked from hundred thousands of myriads of ko*ṭ*is of other worlds, were seated on thrones at the foot of jewel trees, by their tongues produced a miracle of magic.

The Lord *Sâ*kyamuni, the Tathâgata, &c., and all those Tathâgatas, &c., produced that magical effect during fully a thousand[1] years. After the lapse of that millennium those Tathâgatas, &c., pulled back their tongue, and all simultaneously, at the same moment, the same instant, made a great noise as of expectoration[2] and of snapping the fingers, by which sounds all the hundred thousands of myriads of ko*ṭ*is of Buddha-fields in every direction of space were moved, removed, stirred, wholly stirred, tossed, tossed forward, tossed along, and all beings in all those Buddha-fields, gods, Nâgas, goblins, Gandharvas, demons, Garu*ḍ*as, Kinnaras, great serpents, men, and beings not human beheld, by the power of the Buddha, from the place where they stood, this Saha-world. They beheld the hundred thousands of myriads of ko*ṭ*is of Tathâgatas seated severally on their throne at the foot of a jewel tree, and the Lord *Sâ*kyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c., wholly extinct, sitting on the throne in the centre of the

[1] Burnouf has 'a hundred thousand.'

[2] Utkâ*ś*ana, better °sana.

Stûpa of magnificent precious substances, along with the Lord Śâkyamuni, the Tathâgata, &c.; they beheld, finally, those four classes of the audience. At this sight they felt struck with wonder, amazement, and rapture. And they heard a voice from the sky calling: Worthies, beyond a distance of an immense, incalculable number of hundred thousands of myriads of koṭis of worlds there is the world named Saha; there the Tathâgata called Śâkyamuni, the Arhat, &c., is just now revealing to the Bodhisattvas Mahâsattvas the Dharmaparyâya of the Lotus of the True Law, a Sûtrânta of great extent, serving to instruct Bodhisattvas, and belonging in proper to all Buddhas. Ye accept it joyfully with all your heart, and do homage to the Lord Śâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c.

On hearing such a voice from the sky all those beings exclaimed from the place where they stood, with joined hands: Homage to the Lord Śâkyamuni, the Tathâgata. Then they threw towards the Saha-world various flowers, incense, fragrant wreaths, ointment, gold, cloth, umbrellas, flags, banners, and triumphal streamers, as well as ornaments, parures, necklaces, gems and jewels of all sorts, in order to worship the Lord Śâkyamuni, the Tathâgata[1], and this Dharmaparyâya of the Lotus of the True Law. Those flowers, incense, &c., and those necklaces, &c., came down upon this Saha-world, where they formed a great canopy of flowers hanging in the sky above the Tathâgatas there sitting, as well as those in the hundred thousands of myriads of koṭis of other worlds.

[1] In Burnouf's translation we find added: and the Tathâgata Prabhûtaratna.

Thereupon the Lord addressed the Bodhisattvas Mahâsattvas headed by Visishṭa-kâritra: Inconceivable, young men of good family, is the power of the Tathâgatas, &c. In order to transmit this Dharmaparyâya, young men of good family, I might go on for hundred thousands of myriads of koṭis of Æons explaining the manifold virtues of this Dharmaparyâya through the different principles of the law, without reaching the end of those virtues. In this Dharmaparyâya I have succinctly taught all Buddha-laws (or Buddha-qualities), all the superiority, all the mystery, all the profound conditions of the Buddhas. Therefore, young men of good family, you should, after the complete extinction of the Tathâgata, with reverence keep, read, promulgate, cherish [1], worship it. And wherever on earth, young men of good family, this Dharmaparyâya shall be made known, read, written, meditated, expounded, studied or collected into a volume, be it in a monastery or at home, in the wilderness or in a town, at the foot of a tree or in a palace, in a building or in a cavern, on that spot one should erect a shrine in dedication to the Tathâgata. For such a spot must be regarded as a terrace of enlightenment; such a spot must be regarded as one where all Tathâgatas &c. have arrived at supreme, perfect enlightenment; on that spot have all Tathâgatas moved forward the wheel of the law; on that spot one may hold that all Tathâgatas have reached complete extinction.

And on that occasion the Lord uttered the following stanzas:

[1] Or develop; or meditate, bhâvayitavya. Burnouf seems to have read bhâshayitavya, for he translates it by 'expliquer.'

1. Inconceivable is the power to promote the weal of the world[1] possessed by those who, firmly established in transcendent knowledge, by means of their unlimited sight display their magic faculty in order to gladden all living beings on earth.

2. They extend their tongue over the whole world[2], darting thousands of beams to the astonishment of those to whom this effect of magic is displayed and who are making for supreme enlightenment.

3. The Buddhas made a noise of expectoration and of snapping the fingers, (and by it) called the attention of the whole world, of all parts of the world in the ten directions of space.

4. Those and other miraculous qualities they display in their benevolence and compassion (with the view) that the creatures, gladly excited at the time, may (also) keep the Sûtra after the complete extinction of the Sugata.

5. Even if I continued for thousands of koṭis of Æons speaking the praise of those sons of Sugata who shall keep this eminent Sûtra after the extinction of the Leader of the world,

6. I should not have terminated the enumeration of their qualities; inconceivable as the qualities of infinite space are the merits of those who constantly keep this holy Sûtra.

7. They behold me as well as these chiefs, and the Leader of the world now extinct; (they behold) all these numerous Bodhisattvas and the four classes.

8. Such a one now here[3] propitiates me and all

[1] Lokahitânudharmatâ. [2] Sarvalokam.

[3] Ten' ihâdya. The connection between this stanza and the next would have been clearer if the two stanzas had been transposed.

these leaders, as well as the extinct chief of Ginas and the others in every quarter.

9. The future and past Buddhas stationed in the ten points of space will all be seen and worshipped by him who keeps this Sûtra.

10. He who keeps this Sûtra, the veritable law, will fathom the mystery of the highest man; will soon comprehend what truth it was that was arrived at on the terrace of enlightenment.

11. The quickness of his apprehension will be unlimited; like the wind he will nowhere meet impediments; he knows the purport and interpretation of the law, he who keeps this exalted Sûtra.

12. He will, after some reflection, always find out the connection of the Sûtras spoken by the leaders; even after the complete extinction of the leader he will grasp the real meaning of the Sûtras.

13. He resembles the moon and the sun; he illuminates all around him, and while roaming the earth in different directions he rouses many Bodhisattvas.

14. The wise Bodhisattvas who, after hearing the enumeration of such advantages, shall keep this Sûtra after my complete extinction will doubtless reach enlightenment.

CHAPTER XXI.

SPELLS.

Thereupon the Bodhisattva Mahâsattva Bhaishagyarâga rose from his seat, and having put his upper robe upon one shoulder and fixed the right knee upon the ground lifted his joined hands up to the Lord and said: How great, O Lord, is the pious merit which will be produced by a young man of good family or a young lady who keeps this Dharmaparyâya of the Lotus of the True Law, either in memory or in a book? Whereupon the Lord said to the Bodhisattva Mahâsattva Bhaishagyarâga: Suppose, Bhaishagyarâga, that some man of good family or a young lady honours, respects, reveres, worships hundred thousands of myriads of kotis of Tathâgatas equal to the sands of eighty Ganges rivers; dost thou think, Bhaishagyarâga, that such a young man or young lady of good family will on that account produce much pious merit? The Bodhisattva Bhaishagyarâga replied: Yes, Lord; yes, Sugata. The Lord said: I announce to thee, Bhaishagyarâga, I declare to thee: any young man or young lady of good family, Bhaishagyarâga, who shall keep, read, comprehend, and in practice follow, were it but a single stanza from this Dharmaparyâya of the Lotus of the True Law, that young man or young lady of good family, Bhaishagyarâga, will on that account produce far more pious merit.

Then the Bodhisattva Mahâsattva Bhaishagyarâga immediately said to the Lord: To those young men or young ladies of good family, O Lord, who keep this Dharmaparyâya of the Lotus of the True Law in their memory or in a book, we will give talismanic words [1] for guard, defence, and protection; such as, anye [2] manye mane mamane *k*itte *k*arite same, samitâvi, sânte, mukte, muktatame, same avishame, samasame, *g*aye, kshaye, akshi*n*e, sânte sant, dhâra*n*i âlokabhâshe, pratyavekshan*i*, nidhini, abhyantaravisish*t*e, utkule mutkule, asa*d*e, para*d*e, sukâṅkshî, asamasame, buddhavilokite, dharmaparikshite, saṅghanirghosha*n*i, nirghosha*n*i bhayâbhayasodhanî, mantre mantrâkshayate, rutakausalye, akshaye, akshavanatâya, vakule valo*d*a, amanyatâya [3]. These words of charms and spells, O Lord, have been pronounced by reverend Buddhas (in number)

[1] Dhâra*n*îpadâni.

[2] In giving these words I have followed the Camb. MS., even where the readings would seem to be incorrect.

[3] The list in Burnouf's translation seems in many respects more correct; it is as follows: anye manye, arau parau amane mamane *k*itte *k*arite; same samitâ visânte, mukte muktatame same avisamasame, *g*aye kshaye akshaye akshi*n*e sânte samite dhâra*n*i âlokabhâse pratyavekshi*n*i dhiru viviru abhyantaranivish*t*e abhyantarapârisuddhi, utkule mukule ara*d*e para*d*e sukânkshi asamasame buddhivilokite dharmaparikshite pratyavekshan*i* saṅghanirghosha*n*i nirghosha*n*i bhayavisodhani mantre mantrakshayate rutakausalya akshayavanatâ vakkulavaloka amanyatâye. All these words are, or ought to be, feminine words in the vocative. I take them to be epithets of the Great Mother, Nature or Earth, differently called Aditi, Pragñâ, Mâyâ, Bhavâni, Durgâ. Anyâ may be identified with the Vedic anyâ, inexhaustible, and synonymous with aditi. Most of the other terms may be explained as synonymous with pragñâ (e.g. pratyavekshan*i*), with nature (kshaye akshaye), with the earth (dhâra*n*i).

equal to the sands of sixty-two Ganges rivers. All these Buddhas would be offended by any one who would attack such preachers, such keepers of the Sûtrânta.

The Lord expressed his approval to the Bodhisattva Mahâsattva Bhaishagyarâga by saying: Very well, Bhaishagyarâga, by those talismanic words being pronounced out of compassion for creatures, the common weal of creatures is promoted; their guard, defence, and protection is secured.

Thereupon the Bodhisattva Mahâsattva Pradânasûra said unto the Lord: I also, O Lord, will, for the benefit of such preachers, give them talismanic words, that no one seeking for an occasion to surprise such preachers may find the occasion, be it a demon, giant, goblin, sorcerer, imp or ghost; that none of these when seeking and spying for an occasion to surprise may find the occasion. And then the Bodhisattva Mahâsattva Pradânasûra instantly pronounced the following words of a spell: gvale mahâgvale, ukke mukke, ade adâvati, trityе trityâvati, itini vitini kitini, tritti trityâvati svâhâ[1]. These talismanic words, O Lord, have been pronounced and approved by Tathâgatas, &c. (in number) equal to the sands of the river Ganges. All those Tathâgatas would be offended by any one who would attack such preachers.

[1] With Burnouf: gvale mahâgvale ukke mukke ate atâvati nrityе nrityâvati; itini vitini kitini nrityâvati svâhâ. These terms are obviously names of the flame, mythologically called Agni's wife, the daughter of Daksha. As Siva may be identified with Agni, the feminine words again are epithets of Durgâ. Gvalâ and Mahâgvalâ are perfectly clear; ukkâ is the Prâkrit form of Sanskrit ulkâ.

Thereupon Vaiśravaṇa, one of the four rulers of the cardinal points, said unto the Lord: I also, O Lord, will pronounce talismanic words for the benefit and weal of those preachers, out of compassion to them, for their guard, defence, and protection: aṭṭe naṭṭe vanaṭṭe anaḍe, nâḍî kunaḍi svâhâ[1]. With these spells, O Lord, I shall guard those preachers over an extent of a hundred yoǵanas. Thus will those young men or young ladies of good family, who keep this Sûtrânta, be guarded, be safe.

At that meeting was present Virûḍhaka, another of the four rulers of the cardinal points, sitting surrounded and attended by hundred thousands of myriads of koṭis of Kumbhâṇḍas. He rose from his seat, put his upper robe upon one shoulder, lifted his joined hands up to the Lord, and spoke to him as follows: I also, O Lord, will pronounce talismanic words for the benefit of people at large, and to guard, defend, protect such preachers as are qualified, who keep the Sûtrânta as mentioned; viz. agaṇe gaṇe gauri gandhâri ḳaṇḍâli mâtaṅgi pukkaśi saṅkule vrûsali svâhâ[2]. These talismanic words, O Lord, have been pronounced by forty-two hundred thousand myriads of koṭis of Buddhas. All those Buddhas would be offended by any one who would attack such preachers as are qualified.

Thereupon the giantesses called Lambâ, Vilam' â[3],

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[1] Burnouf has aṭṭe haṭṭe naṭṭe, &c.

[2] The list in Burnouf differs but slightly; a. g. g. gandhâri ḳâṇḍâli m. pukkasi s. vrûlasisi s. Vrûsalî or rather vrusali must be the Sanskrit vṛishalî. Gaurî, Ḳaṇḍâlikâ, Mâtaṅgi are known from elsewhere as epithets of Durgâ; Pukkasî and Vṛishalî denote nearly the same as Ḳaṇḍâlî and Mâtaṅgî.

[3] With Burnouf, Pralambâ.

Kûṭadantî, Pushpadantî, Makuṭadantî[1], Kesinî, Aṭalâ, Mâlâdhârî, Kuntî, Sarvasattvogahârî[2], and Hârîtî, all with their children and suite went up to the place where the Lord was, and with one voice said unto him: We also, O Lord, will afford guard, defence, and protection to such preachers as keep this Sûtrânta; we will afford them safety, that no one seeking for an occasion to surprise those preachers may find the occasion. And the giantesses all simultaneously and in a chorus gave to the Lord the following words of spells: iti me, iti me, iti me, iti me, iti me; nime nime nime nime nime; ruhe ruhe ruhe ruhe ruhe; stuhe stuhe stuhe stuhe stuhe, svâhâ. No one shall overpower and hurt such preachers; no goblin, giant, ghost, devil, imp, sorcerer, spectre, gnome; no spirit causing epilepsy, no sorcerer of goblin race, no sorcerer of not-human race, no sorcerer of human race; no sorcerer producing tertian ague, quartian ague, quotidian ague. Even if in his dreams he has visions of women, men, boys or girls, it shall be impossible that they hurt him.

And the giantesses simultaneously and in a chorus addressed the Lord with the following stanzas:

1. His head shall be split into seven pieces, like a sprout of Symplocos Racemosa, who after hearing this spell would attack a preacher.

2. He shall go the way of parricides and matricides, who would attack a preacher.

3. He shall go the way of oil-millers and sesamum-pounders, who would attack a preacher.

[1] Burnouf has Maṭuṭaṭandî.

[2] Burnouf better, Sarvasattvaugohârî.

4. He shall go the way of those who use false weights and measures, who would attack a preacher.

Thereafter the giantesses headed by Kuntî said unto the Lord: We also, O Lord, will afford protection to such preachers; we will procure them safety; we will protect them against assault and poison. Whereupon the Lord said to those giantesses: Very well, sisters, very well; you do well in affording guard, defence, and protection to those preachers, even to such who shall keep no more than the name of this Dharmaparyâya; how much more then to those who shall keep this Dharmaparyâya wholly and entirely, or who, possessing the text of it in a volume, honour it with flowers, incense, fragrant garlands, ointment, powder, cloth, flags, banners, lamps with sesamum oil, lamps with scented oil, lamps with *K*ampaka-scented oil, with Vârshika-scented oil, with lotus-scented oil, with jasmine-scented oil; who by such-like manifold hundred thousand manners of worshipping shall honour, respect, revere, venerate (this Sûtra), deserve to be guarded by thee and thy suite, Kuntî!

And while this chapter on spells was being expounded[1], sixty-eight thousand living beings received the faculty of acquiescence in the law that has no origin.

[1] The chapter was, properly speaking, not expounded at all; it simply contains a narrative with the speeches of different interlocutors. It may be observed that a poetical version is wanting.

CHAPTER XXII.

ANCIENT DEVOTION[1] OF BHAISHAGYARÂGA.

Thereupon the Bodhisattva Mahâsattva Nakshatrarâgasaṅkusumitâbhigñña spoke to the Lord as follows: Wherefore, O Lord, does the Bodhisattva Bhaishagyarâga pursue his course[2] in this Saha-world, while he is fully aware of the many hundred thousands of myriads of koṭis of difficulties he has to meet? Let the Lord, the Tathâgata, &c., deign to tell us any part of the course of duty of the Bodhisattva Mahâsattva Bhaishagyarâga, that by hearing it the gods, Nâgas, goblins, Gandharvas, demons, Garuḍas, Kinnaras, great serpents, men, and beings not human, as well as the Bodhisattvas Mahâsattvas from other worlds here present, and these great disciples here may be content, delighted, overjoyed.

And the Lord, out of regard to that request of the Bodhisattva Mahâsattva Nakshatrarâgasaṅkusumitâbhigñña, told him the following: Of yore, young man of good family, at a past epoch, at a time (as many) Æons ago as there are grains of sand in the river Ganges, there appeared in the world a Tathâgata, &c., by the name of Kandravimalasûryaprabhâsasrî[3], endowed with science and conduct, a

[1] Pûrvayoga; cf. foot-note, p. 153.

[2] Praviśarati.

[3] I. e. moon-bright and illustrious by (or like) the radiance of the sun.

Sugata, &c. &c. Now that Tathâgata, &c., *K*andravimalasûryaprabhâsa*s*rî had a great assembly of eighty ko*ṭ*is[1] of Bodhisattvas Mahâsattvas and an assembly of disciples equal to the sands of seventy-two Ganges rivers. His spiritual rule was exempt from the female sex, and his Buddha-field had no hell, no brute creation, no ghosts, no demons; it was level, neat, smooth as the palm of the hand. Its floor consisted of heavenly lapis lazuli, and it was adorned with trees of jewel and sandal-wood; inlaid with a multitude of jewels, and hung with long bands of silk, and scented by censors made of jewels. Under each jewel tree, at a distance not farther than a bow-shot, was made a small jewel-house[2], and on the top of those small jewel-houses stood a hundred ko*ṭ*is of angels performing a concert of musical instruments and castanets, in order to honour the Lord *K*andravimalasûryaprabhâsa*s*rî, the Tathâgata, &c., while that Lord was extensively expounding this Dharmaparyâya of the Lotus of the True Law to the great disciples and Bodhisattvas, directing himself[3] to the Bodhisattva Mahâsattva Sarvasattvapriyadar*s*ana. Now, Nakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the lifetime of that Lord *K*andravimalasûryaprabhâsa*s*rî, the Tathâgata, &c., lasted forty-two thousand Æons, and likewise that of the Bodhisattvas Mahâsattvas and great disciples. It was under the spiritual rule of that Lord that the Bodhisattva Mahâsattva Sarva-

[1] Thus Camb. MS.; Burnouf has eighty hundred thousand myriads of ko*ṭ*is.

[2] Ratnadhâmaka. I am not certain of the correctness of my translation; Burnouf renders it by 'char fait de pierreries.'

[3] Sarvasatvapriyadar*s*ana*m*—adhish*th*âna*m* kr*i*tvâ; Burnouf has 'en commençant par le B. M. S.'

sattvapriyadarśana applied himself to his difficult course. He wandered twelve thousand years strenuously engaged in contemplation. After the expiration of those twelve thousand years he acquired the Samâdhi termed Sarvarûpasandarśana (i. e. the sight or display of all forms). No sooner had he acquired that Samâdhi than satisfied, glad, joyful, rejoicing, and delighted he made the following reflection: It is owing to this Dharmaparyâya of the Lotus of the True Law that I have acquired the Samâdhi of Sarvarûpasandarśana. Then he made another reflection: Let me do homage to the Lord Ḳandravimalasûryaprabhâsaśrî and this Dharmaparyâya of the Lotus of the True Law. No sooner had he entered upon such a meditation than a great rain of Mandârava and great Mandârava flowers fell from the upper sky. A cloud of Kâlânusârin sandal was formed, and a rain of Uragasâra sandal poured down. And the nature of those essences was so noble that one karsha of it was worth the whole Saha-world.

After a while, Nakshatrarâgasaṅkusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana rose from that meditation with memory and full consciousness, and reflected thus: This display of magic power is not likely to honour the Lord and Tathâgata so much as the sacrifice of my own body will do[1]. Then the Bodhisattva Mahâsattva Sarvasattvapriyadarśana instantly began to eat Agallochum, Olibanum, and the resin of Boswellia Thurifera, and to drink oil of Ḳampaka[2]. So, Nakshatrarâgasaṅkusumitâbhigña,

[1] In the story of Sarvasattvapriyadarśana it is easy to recognise a Buddhist version of the myth of the Phœnix.

[2] In the Old English poem of the Phœnix, verse 192, we read that

the Bodhisattva Mahâsattva Sarvasattvapriyadarsana passed twelve years in always and constantly eating those fragrant substances and drinking oil of Âmpaka. After the expiration of those twelve years the Bodhisattva Mahâsattva Sarvasattvapriyadarsana wrapped his body in divine garments, bathed[1] it in oil, made his (last) vow, and thereafter burnt his own body with the object to pay worship to the Tathâgata and this Dharmaparyâya of the Lotus of the True Law. Then, Nakshatrarâgasaṅkusumitâbhigñâ, eighty worlds[2] equal to the sands of the river Ganges were brightened by the glare of the flames from the blazing body of the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, and the eighty[3] Lords Buddhas[4] equal to the sands of the Ganges in those worlds all shouted their applause, (and exclaimed): Well done, well done, young man of good family, that is the real heroism which the Boddhisattvas Mahâsattvas should develop; that is the real worship of the Tathâgata, the real worship of the law. No worshipping with flowers, incense, fragrant wreaths, ointment, powder, cloth, umbrellas, flags, banners; no worshipping with material gifts or with Uragasâra sandal equals it. This, young man of good family,

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the noble bird collects the sweetest herbs, blossoms, and perfumes; similarly verse 652. He feeds upon mildew, verse 260.

[1] The Phœnix bathes twelve times in the well before the sun's arrival, and as many times sips the cool water.

[2] According to the reading of the Camb. MS., asîtir Gaṅgâ°; Burnouf has 'sables de 80 Ganges,' which seems preferable.

[3] Here the same remark as in the preceding note.

[4] In the Old English poem, verse 355 seq., we read that hosts of birds flock together from all points of space 'to celebrate in song the hero and saint.' Further on, verse 590, the birds are identified with the released souls accompanying Christ.

is the sublimest gift, higher than the abandoning of royalty, the abandoning of beloved children and wife. Sacrificing one's own body, young man of good family, is the most distinguished, the chiefest, the best, the very best, the most sublime worship of the law. After pronouncing this speech, Nakshatrarâǵasaṅkusumitâbhiǵña, those Lords Buddhas were silent.

The body of Sarvasattvapriyadarśana continued blazing for twelve thousand years without ceasing to burn. After the expiration of those twelve thousand years the fire was extinguished. Then, Nakshatrarâǵasaṅkusumitâbhiǵña, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana, having paid such worship to the Tathâgata, disappeared from that place, and (re)appeared under the (spiritual) reign of that very Lord Ḱandravimalasûryaprabhâsaśrî, the Tathagata, &c., in the house of king Vimaladatta, by apparitional birth, and sitting cross-legged. Immediately after his appearance the Bodhisattva Mahâsattva Sarvasattvapriyadarśana addressed his father and mother in the following stanza:

1. This, O exalted king, is the walk in which I have acquired meditation; I have achieved a heroical feat, fulfilled a great vote by sacrificing my own dear body.

After uttering this stanza, Nakshatrarâǵasaṅkusumitâbhiǵña, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana said to his father and mother: Even now, father and mother, the Lord Ḱandravimalasûryaprabhâsaśrî, the Tathâgata, &c., is still living, existing, staying in the world, the Lord by worshipping whom I have obtained the spell of

knowing all sounds[1] and this Dharmaparyâya of the Lotus of the True Law, consisting of eighty hundred thousand myriads of *k*otis of stanzas, of a hundred Niyutas[2], of Vivaras[3], of a hundred Vivaras, which I have heard from that Lord. Therefore, father and mother, I should like to go to that Lord and worship him again. Instantaneously, Nakshatrarâgasaṅkusumitâbhi*gñ*a, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana rose seven tâlas[4] high into the sky and sat cross-legged on the top of a tower of seven precious substances. So he went up to the presence of that Lord, and having approached him humbly saluted him, circumambulated him seven times from left to right, stretched the joined hands towards the Lord, and after thus paying his homage addressed him with the following stanza:

2. O thou whose face is so spotless and bright; thou, king and sage! How thy lustre sparkles in all quarters! After having anciently paid thee homage, O Sugata, I now come again to behold thee, O Lord.

Having pronounced this stanza, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana said to the

[1] This comes rather unexpected; of the Phœnix in the Old English poem, verse 131, we read that 'the sound of the bird's song is sweeter and more beautiful than all other singer-craft, and more delicious than any other tune.'

[2] Equal to a thousand billions. The cyphers being noughts, the whole number = 1. Eighty is the number of intermediate kalpas in one Mahâkalpa or Great Æon, i. e. one day and night. The turn (paryâya) of the True Law is the regular revolution of the sun.

[3] Equal to a hundred thousand billions. As cyphers must be left out of account, all the numbers specified come to one.

[4] The height of a palm-tree, or a span.

Lord Kâṇḍravimalasûryaprabhâsaśrî, the Tathâgata, &c.: Thou art then still alive, Lord? Whereon the Lord Kâṇḍravimalasûryaprabhâsaśrî, the Tathâgata, &c., replied: The time of my final extinction, young man of good family, has arrived; the time of my death has arrived. Therefore, young man of good family, prepare my couch; I am going to enter complete extinction. Then, Nakshatrarâgasaṅkusumitâbhigña, the Lord Kâṇḍravimalasûryaprabhâsaśrî said to the Bodhisattva Mahâsattva Sarvasattvapriyadarśana: I entrust to thee, young man of good family, my commandment (or mastership, rule); I entrust to thee these Bodhisattvas Mahâsattvas, these great disciples, this Buddha-enlightenment, this world, these jewel cars, these jewel trees, and these angels, my servitors. I entrust to thee also, young man of good family, my relics after my complete extinction. Thou shouldst pay a great worship to my relics, young man of good family, and also distribute them and build many thousands of Stûpas. And, Nakshatrarâgasaṅkusumitâbhigña, after the Lord Kâṇḍravimalasûryaprabhâsaśrî, the Tathâgata, &c., had given these instructions to the Bodhisattva Mahâsattva Sarvasattvapriyadarśana he in the last watch of the night entered absolute final extinction[1].

Thereupon, Nakshatrarâgasaṅkusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana, perceiving that the Lord Kâṇḍravimalasûryaprabhâsaśrî, the Tathâgata, &c., had expired, made a pyre of Uragasâra sandal-wood and burnt the

[1] It is sufficiently clear that the Nirvâṇa of this Tathâgata is the end of a day of twenty-four hours, and that Sarvasattvapriyadarśana is the new day.

body of the Tathâgata. When he saw that the body was burnt to ashes and the fire extinct, he took the bones[1] and wept, cried and lamented. After having wept, cried and lamented, Nakshatrarâgasaṅkusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana caused to be made eighty-four thousand urns of seven precious substances, deposed in them the bones of the Tathâgata, founded eighty-four thousand Stûpas[2], reaching in height to the Brahma-world, adorned with a row of umbrellas, and equipped with silk bands and bells. After founding those Stûpas he made the following reflection: I have paid honour to the Tathâgata-relics of the Lord Candravimalasûryaprabhâsaśrî, but I will pay to those relics a yet loftier and most distinguished honour. Then, Nakshatrarâgasaṅkusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana addressed that entire assembly of Bodhisattvas, those great disciples, those gods, Nâgas, goblins, Gandharvas, demons, Garuḍas, Kinnaras, great serpents, men, and beings not human: Ye all, young men of good family, unani-

[1] In the Phœnix myth it is the bird himself that, after his resurrection, collects the relics; verses 269–272. Both versions come to the same, for the sun of to-day is essentially the same as yesterday's.

[2] Exactly the same number of monasteries was erected by Asoka, according to the Dîpavaṃsa VI, 96. The king was induced to build so many monasteries because there were eighty-four or, optionally, eighty-four thousand towns in India, a number precisely coinciding with that of the sections of the Law. Notwithstanding the difference in details, it may be assumed that there is some connection between the two tales, especially because Asoka was a namesake of Sarvasattvapriyadarśana, one of his epithets being Priyadarśana.

mously vow to pay worship to the relics of the Lord. Immediately after, Nakshatrarâgasaṅkusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana, in presence of those eighty-four thousand Stûpas, burnt his own arm which was marked by the one hundred auspicious signs, and so paid worship to those Stûpas containing the relics of the Tathâgata, during seventy-two thousand years. And while paying worship, he educated countless hundred thousands of myriads of koṭis of disciples from that assembly, in consequence whereof all those Bodhisattvas acquired the Samâdhi termed Sarvarûpasandarśana.

Then, Nakshatrarâgasaṅkusumitâbhigña, the entire assembly of Bodhisattvas and all great disciples, seeing the Bodhisattva Mahâsattva Sarvasattvapriyadarśana deprived of a limb, said, with tears in their eyes, weeping, crying, lamenting: The Bodhisattva Mahâsattva Sarvasattvapriyadarśana, our master and instructor, is now deprived of a limb, deprived of one arm. But the Bodhisattva Mahâsattva Sarvasattvapriyadarśana addressed those Bodhisattvas, great disciples, and angels in the following terms: Do not, young men of good family, weep, cry, lament at the sight of my being deprived of one arm. All the Lords Buddhas who be, exist, live in the endless, limitless worlds in every direction of space, have I taken to witness. Before their face have I pronounced a vow of truth, and by that truth, by that word of truth shall I, after the sacrifice of my own arm in honour of the Tathâgata, have a body of gold colour. By this truth, by this word of truth let this arm of mine become such as it was before, and let the great earth shake in six

different ways, and let the angels in the sky pour down a rain of flowers. No sooner, Nakshatrarâgasaṅkusumitâbhigña, had the Bodhisattva Mahâsattva Sarvasattvapriyadarśana made that vow of truth, than the whole triple macrocosm was shaken in six different ways, and from the sky aloft fell a great rain of flowers. The arm of the Bodhisattva Mahâsattva Sarvasattvapriyadarśana became again as it was before, and that by the power of knowledge and by the power of pious merit belonging to that Bodhisattva Mahâsattva. Perhaps, Nakshatrarâgasaṅkusumitâbhigña, thou wilt have some doubt, uncertainty or misgiving, (and think) that the Bodhisattva Mahâsattva Sarvasattvapriyadarśana at that time, and that epoch, was another. But do not think so; for the Bodhisattva Mahâsattva Bhaishagyarâga here was at that time, and that epoch, the Bodhisattva Mahâsattva Sarvasattvapriyadarśana. So many hundred thousand myriads of koṭis of difficult things, Nakshatrarâgasaṅkusumitâbhigña, and sacrifices[1] of his body does this Bodhisattva Mahâsattva Sarvasattvapriyadarśana accomplish. Now, Nakshatrarâgasaṅkusumitâbhigña, the young man or young lady of good family striving in the Bodhisattva vehicle towards the goal and longing for supreme, perfect enlightenment, who at the Tathâgata-shrines shall burn a great toe, a finger, a toe, or a whole limb, such a young man or young lady of good family, I assure thee, shall produce far more[2] pious merit, far more than results from giving up a king-

[1] Âtmabhâvaparityâgâṁś ca. The Phœnix in the poem, verse 364 seq., repeatedly, every thousand years, dies in the flames to arise anew from his ashes, and to be reborn.

[2] Bahutaraṁ khalv api.

dom, sons, daughters, and wives, the whole triple world with its woods, oceans, mountains, springs, streams, tanks, wells, and gardens. And, Nakshatrarâgasaṅkusumitâbhigñña, the young man or young lady of good family, striving in the Bodhisattva-vehicle for the goal, who after filling with the seven precious substances this whole triple world should give it in alms to all Buddhas, Bodhisattvas, disciples, Pratyekabuddhas, that young man or young lady of good family, Nakshatrarâgasaṅkusumitâbhigñña, does not produce so much pious merit as a young man or young lady of good family who shall keep, were it but a single verse from this Dharmaparyâya of the Lotus of the True Law. I positively declare that the accumulation of merit of the latter is greater than if a person, after filling the whole triple world with the seven precious substances, bestows it in alms on all Buddhas, Bodhisattvas, disciples, or Pratyekabuddhas.

Just as the great ocean, Nakshatrarâgasaṅkusumitâbhigñña, surpasses all springs, streams, and tanks, so, Nakshatrarâgasaṅkusumitâbhigñña, this Dharmaparyâya of the Lotus of the True Law surpasses all Sûtras spoken by the Tathâgata[1]. Just as the Sumeru, the king of mountains, Nakshatrarâgasaṅkusumitâbhigñña, all elevations at the cardinal points[2], horizon circles and great horizons[3], so,

[1] Or, the Tathâgatas. The same alternative in the sequel. All Sûtras in the world have their source in the Tathâgata, of course; just as all Vedas, Itihâsas, &c. are the breathing out, the uttering of the sentient principle, the âtman; Satapatha-Brâhmaṇa XIV, 5, 4, 10.

[2] Kâlaparvata, literally, 'time mountain,' because the points of rising and setting are called parvata, giri, &c., mountain in Sanskrit.

[3] The whole horizon is also an apparent elevation and therefore likewise called parvata, &c.

Nakshatrarâgasaṅkusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law surpasses as a king all the Sûtrântas spoken by the Tathagâta. As the moon, Nakshatrarâgasaṅkusumitâbhigña, as a luminary, takes the first rank amongst the whole of the asterisms, so, Nakshatrarâgasaṅkusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law ranks first amongst all Sûtrântas spoken by the Tathâgata, though it surpasses hundred thousands of myriads of koṭis of moons. As the orb of the sun, Nakshatrarâgasaṅkusumitâbhigña, dispels gloomy darkness, so, Nakshatrarâgasaṅkusumitâbhigña, this Dharmapayâya of the Lotus of the True Law dispels all the gloomy darkness of unholy works. As Indra, Nakshatrarâgasaṅkusumitâbhigña, is the chief of the gods of paradise, so, Nakshatrarâgasaṅkusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law is the chief of Sûtrântas spoken by the Tathâgata. As Brahma Sahâmpati, Nakshatrarâgasaṅkusumitâbhigña, is the king of all Brahmakâyika gods and exercises the function of a father in the Brahma world, so, Nakshatrarâgasaṅkusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law exercises the function of a father to all beings, whether under training or past it, to all disciples, Pratyekabuddhas, and those who in the Bodhisattva-vehicle are striving for the goal. As the Srotaâpanna, Nakshatrarâgasaṅkusumitâbhigña, as well as the Sakṛidâgâmin, Anâgâmin, Arhat [1], and Pratyekabuddha, excels the ignorant people and the profanum vulgus, so, Nakshatrarâgasaṅkusumitâ-

[1] Terms denoting the four degrees of sanctification, answering to the Prathamakalpika, Madhubhûmika, Pragñâgyotis, and Atikrântabhâvanîya in the Yoga system; Yogasâstra III, 50, commentary.

bhigñña, the Dharmaparyâya of the Lotus of the True Law must be held to excel and surpass all Sûtrântas spoken by the Tathâgata; and such as shall keep this king of Sûtras, Nakshatrarâgasaṅkusumitâbhigñña, must be held to surpass others (who do not). As a Bodhisattva is accounted superior to all disciples and Pratyekabuddhas, so, Nakshatrarâgasaṅkusumitâbhigñña, this Dharmaparyâya of the Lotus of the True Law is accounted superior to all Sûtrântas spoken by the Tathâgata. Even as the Tathâgata is the crowned king of the law[1] of all disciples, Pratyekabuddhas, and Bodhisattvas, so, Nakshatrarâgasaṅkusumitâbhigñña, this Dharmaparyâya is a Tathâgata in respect to those who in the vehicle of Bodhisattvas are striving to reach the goal. This Dharmaparyâya of the Lotus of the True Law, Nakshatrarâgasaṅkusumitâbhigñña, saves all beings from all fear, delivers them from all pains. It is like a tank for the thirsty, like a fire for those who suffer from cold, like a garment for the naked, like the caravan leader for the merchants, like a mother for her children, like a boat for those who ferry over, like a leech for the sick, like a lamp for those who are wrapt in darkness, like a jewel for those who want wealth, like the ocean for the rivers, like a torch for the dispelling of darkness. So, Nakshatrarâgasaṅkusumitâbhigñña, this Dharmaparyâya of the Lotus of the True Law delivers from all evils, extirpates all diseases, releases from the narrow bonds of the mundane whirl[2]. And he who shall hear this Dharmaparyâya of the Lotus of the True

[1] Dharmarâgaḥ paṭṭabaddhaḥ, i. e. properly the legitimate crowned king.

[2] In other words, this Dharmaparyâya is Death or Nirvâṇa.

Law, who shall write it and cause it to be written, will produce an accumulation of pious merit the term of which is not to be arrived at even by Buddha-knowledge; so great is the accumulation of pious merit that will be produced by a young man of good family or a young lady who after teaching or learning it, writing it or having it collected into a volume, shall honour, respect, venerate, worship it with flowers, incense, fragrant garlands, ointment, powder, umbrellas, flags, banners, triumphal streamers, with music, with joining of hands, with lamps burning with ghee, scented oil, *K*ampaka oil, jasmine oil, trumpet-flower oil, Vârshikâ oil or double jasmine oil.

Great will be the pious merit, Nakshatrarâga-sańkusumitâbhi*gñ*a, to be produced by a young man of good family or a young lady striving to reach the goal in the Bodhisattva-vehicle, who shall keep this chapter of the Ancient Devotion of Bhaishagyarâga, who shall read and learn it. And, Nakshatrarâga, should a female, after hearing this Dharmaparyâya, grasp and keep it, then this existence will be her last existence as a woman. Any female, Nakshatrarâgasańkusumitâbhi*gñ*a, who in the last five hundred years of the millennium shall hear and penetrate this chapter of the Ancient Devotion of Bhaisha*g*yarâga, will after disappearing from earth be (re)born in the world Sukhâvatî, where the Lord Amitâyus [1], the Tathâgata, &c., dwells, exists, lives surrounded by a host of Bodhisattvas. There will he (who formerly was a female) appear seated on a throne consisting of the interior of a lotus; no affection, no hatred, no infatuation, no pride, no

[1] Another name of Amitâbha.

envy, no wrath, no malignity will vex him. With his birth he will also receive the five transcendent faculties, as well as the acquiescence in the eternal law, and, once in possession thereof, Nakshatrarâga-saṅkusumitâbhigña, he as a Bodhisattva Mahâsattva will see Tathâgatas equal to the sands of seventy-two rivers Ganges[1]. So perfect will be his organ of sight that by means thereof he shall see those Lords Buddhas, which Lords Buddhas will applaud him (and say): Well done, well done, young man of good family, that after hearing this Dharma-paryâya of the Lotus of the True Law which has been promulgated by the spiritual proclamation of the Lord Śâkyamuni, the Tathâgata, &c., thou hast studied, meditated, examined, minded it, and expounded it to other beings, other persons. This accumulation of thy pious merit, young man of good family, cannot be burnt by fire, nor swept away by water. Even a thousand Buddhas would not be able to determine this accumulation of thy pious merit, young man of good family. Thou hast subdued the opposition of the Evil One, young man of good family. Thou, young man of good family, hast victoriously emerged[2] from the battle of mundane existence, hast crushed the enemies annoying thee[3]. Thou, young man of good family, hast been superintended by thousands of Buddhas; thine equal, young man of good family, is not to be found in the world, including the gods[4], with the only exception of the

[1] Or, to seventy-two times the sands of the river Ganges.

[2] Uttîrṇabhavasaṅgrâma.

[3] Mardita-śatrukaṇṭhaka (sic; cf. Pâli kaṇṭhaka).

[4] In the margin are added the words, also found in Burnouf's translation, 'including Mâras, Brahmans, and ascetics.'

Tathâgata; there is no other, be he disciple, Pratyekabuddha, or Bodhisattva, able to surpass thee in pious merit, knowledge, wisdom or meditation. Such a power of knowledge, Nakshatrarâgasaṅkusumitâbhigñâ, will be acquired by that Bodhisattva.

Any one, Nakshatrarâgasaṅkusumitâbhigñâ, who on hearing this chapter of the ancient devotion of Bhaishagyarâga approves it, will emit from his mouth a breath sweet as of the lotus, and from his limbs a fragrance as of sandal-wood. Such temporal advantages as I have just now indicated will belong to him who approves this Dharmaparyâya. On that account then, Nakshatrarâgasaṅkusumitâbhigñâ, I transmit to thee this chapter of the Ancient Devotion of the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, that at the end of time, the last period, in the latter half of the millennium it may have course here in Gambudvîpa and not be lost; that neither Mâra the Fiend, nor the celestial beings called Mârakâyikas, Nâgas, goblins, imps may find the opportunity of hurting it. Therefore, Nakshatrarâgasaṅkusumitâbhigñâ, I bequeath this Dharmaparyâya; it is to be like a medicament for sick and suffering creatures in Gambudvîpa. No sickness shall overpower him who has heard this Dharmaparyâya, no decrepitude, no untimely death. Whenever a person striving to reach the goal in the vehicle of Bodhisattvas happens to see such a monk as keeps this Sûtrânta, then he should strew him with sandal-powder and blue lotuses, and reflect thus: This young man of good family is going to reach the terrace of enlightenment; he will spread the bundle

of grass[1] on the terrace of enlightenment; he will put to flight the party of Mâra, blow the conch trumpet of the law, beat the drum of the law, cross the ocean of existence. Thus, Nakshatrarâgasaṅkusumitâbhigñâ, should a young man of good family, striving to reach the goal in the vehicle of Bodhisattva, reflect when seeing a monk who keeps this Sûtra, and he will acquire such advantages as have been indicated by the Tathâgata.

While this chapter of the Ancient Devotion of Bhaishagyarâga was being expounded, eighty-four thousand Bodhisattvas attained the spell connected with skill in all sounds. And the Lord Prabhûtaratna, the Tathâgata, &c., intimated his approval (by saying): Well done, well done, Nakshatrarâgasaṅkusumitâbhigñâ; thou hast done well in thus questioning the Tathâgata, who is endowed with such inconceivable qualities and properties.

[1] This is an allusion to the bundles of grass the Bodhisattva received from Svastika, the grass-cutter, when he was on his way to occupy his seat at the foot of the Bo tree; see Lalita-vistara, p. 357; Gâtaka I, p. 70 (English translation by Professor Rhys Davids, p. 95).

CHAPTER XXIII.

GADGADASVARA.

At that moment the Lord Śâkyamuni, the Tathâgata, &c., darted a flash of light from the circle of hair between his eyebrows, one of the characteristic signs of a great man, by which flash of light hundred thousands of myriads of koṭis of Buddha-fields, equal to the sands of eighteen rivers Ganges, became illuminated. Beyond those Buddha-fields, equal, &c., is the world called Vairokanarasmipratimaṇḍita (i.e. embellished by the rays of the sun). There dwells, lives, exists the Tathâgata named Kamaladalavimalanakshatrarâgasaṅkusumitâbhigña, who, surrounded and attended by a large and immense assembly of Bodhisattvas, preached the law. Immediately the ray of light flashing from the circle of hair between the eyebrows of the Lord Śâkyamuni, the Tathâgata, &c., filled the world Vairokanarasmipratimaṇḍita with a great lustre. In that world Vairokanarasmipratimaṇḍita there was a Bodhisattva Mahâsattva called Gadgadasvara, who had planted roots of goodness, who had before seen similar luminous flashes emitted by many Tathâgatas, &c., and who had acquired many Samâdhis, such as the Samâdhi Dhvagâgrakeyûra (i. e. bracelet at the upper end of the banner staff), Saddharma-puṇḍarîka (i.e. the Lotus of the True Law), Vimaladatta (i.e. given by Vimala), Nakshatrarâgavikriḍita (i.e. sport of the

king of asterisms, the moon god), Anilambha[1], *Gñ*ânamudrâ (i.e. the seal of science), *K*'andrapradîpa (i.e. moon-light[2]), Sarvarutakausalya (i.e. skill in all sounds), Sarvapu*ṇ*yasamu*kk*aya (i.e. compendium or collection of all piety), Prasâdavatî (i.e. the favourably-disposed lady), *Ri*ddhivikri*ḍ*ita (i.e. sport of magic), *Gñ*ânolkâ (i.e. torch of knowledge), Vyûharâ*g*a (i.e. king of expansions or speculations), Vimalaprabhâ (i.e. spotless lustre), Vimalagarbha (i.e. of spotless interior part), Apk*ri*tsna[3], Sûryâvarta (i.e. sun-turn); in short, he had acquired many hundred thousand myriads of ko*ṭ*is of Samâdhis equal to the sands of the river Ganges. Now, the flash of light came down upon that Bodhisattva Mahâsattva Gadgadasvara. Then the Bodhisattva Mahâsattva Gadgadasvara rose from his seat, put his upper robe upon one shoulder, fixed his right knee on the ground, stretched his joined hands towards the Lord Buddha, and said to the Tathâgata Kamaladalavimalanakshatrarâ*g*asaṅkusumitâbhi*gñ*a: O Lord, I would resort to the Saha-world to see, salute, wait upon the Lord *S*âkyamuni, the Tathâgata, &c.; to see and salute Ma*ñg*usrî, the prince royal; to see the Bodhisattvas Bhaishaǧyarâ*g*a, Pradânasûra, Nakshatrarâ*g*asaṅkusumitâbhi*gñ*a, Visish*ṭ*a*k*âritra, Vyûharâ*g*a, Bhaishaǧyarâ*g*asamudgata.

Then the Lord Kamaladalavimalanakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c., said to the Bodhisattva Mahâsattva Gadgadasvara: On coming to the Saha-world, young man of good family, thou

[1] Of uncertain meaning.

[2] Burnouf has read *K*'andraprabha, moon-bright.

[3] I.e. belonging to the mystic rite, called Âpokasi*ṇ*a in Pâli; for which I refer to Spence Hardy, Eastern Monachism, p. 252 seq.

must not conceive a low opinion of it. That world, young man of good family, has ups and downs, consists of earth, is replete with mountains of Kâla, filled with gutters[1]. The Lord Śâkyamuni, the Tathâgata, &c., is short of stature[2], and so are the Bodhisattvas Mahâsattvas, whereas thou, young man of good family, hast got a body forty-two hundred thousand yoganas[3] high, and myself have got a body sixty-eight hundred thousand yoganas high. And, young man of good family, thou art lovely, handsome, of pleasant appearance, endowed with a full bloom of extremely fine colour, and abundantly blest with hundred thousands of holy signs. Therefore then, young man of good family, when you have come to the Saha-world, do not conceive a low opinion of the Tathâgata, nor of the Bodhisattvas, nor of that Buddha-field.

Thus addressed, the Bodhisattva Mahâsattva Gadgadasvara said to the Lord Kamaladalavimalanakshatrarâgasaṅkusumitâbhijña, the Tathâgata, &c.: I shall do, Lord, as the Lord commands; I shall go to that Saha-world by virtue of the Lord's resolution, of the Lord's power, of the Lord's might, of the Lord's disposal, of the Lord's foresight. Whereon the Bodhisattva Mahâsattva Gadgadasvara, without leaving that Buddha-field and without leaving his

[1] Gûthoḍilla or gûthoḍigalla; according to Burnouf the word means 'ordures;' cf. above, p. 142, and Pâli oligalla.

[2] Spence Hardy, Manual of Buddhism, p. 364: 'Buddha is sometimes said to be twelve cubits in height, and sometimes eighteen cubits.'

[3] That is considerably more than Râhu, the eclipse, was possessed of, his body being no more than forty-eight hundred yoganas high; Spence Hardy, l.c.

seat, plunged into so deep a meditation that immediately after, on a sudden, there appeared before the Tathâgata on the Gridhrakûta-mountains in the Saha-world eighty-four hundred thousand myriads of kotis of lotuses on gold stalks with silver leaves and with cups of the hue of rosy lotuses and Butea Frondosa.

On seeing the appearance of this mass of lotuses the Bodhisattva Mahâsattva Mañgusrî, the prince royal, asked the Lord Sâkyamuni, the Tathâgata, &c.: By what cause and by whom, O Lord, have been produced these eighty-four hundred thousand myriads of kotis of lotuses on gold stalks with silver leaves and with cups of the hue of rosy lotuses and Butea Frondosa? Whereon the Lord replied to Mañgusrî, the prince royal: It is, Mañgusrî, the Bodhisattva Mahâsattva Gadgadasvara, who accompanied and attended by eighty-four hundred thousand myriads of kotis of Bodhisattvas arrives from the east, from the world Vairokanarasmipratimandita, the Buddha-field of the Lord Kamaladalavimalanakshatrarâgasañkusumitâbhiñña, the Tathâgata, &c., at this Saha-world to see, salute, wait upon me, and to hear this Dharmaparyâya of the Lotus of the True Law. Then Mañgusrî, the prince royal, said to the Lord: What mass of roots of goodness, O Lord, has that young man of good family collected, that he has deserved to obtain such a distinction? And what meditation is it, O Lord, that the Bodhisattva practises? Let us also learn that meditation, O Lord, and practise that meditation. And let us see that Bodhisattva, Lord; see how the colour, outward shape, character, figure, and behaviour of that Bodhisattva is. May the Lord deign to produce such a

token that the Bodhisattva Mahâsattva be admonished by it to come to this Saha-world.

Then the Lord Śâkyamuni, the Tathâgata, &c., said to the Lord Prabhûtaratna, the Tathâgata, &c., who was completely extinct: Produce such a token, Lord, that the Bodhisattva Mahâsattva Gadgadasvara be admonished by it to come to this Saha-world. And the Lord Prabhûtaratna, the Tathâgata, &c., who was completely extinct, instantly produced a token in order to admonish the Bodhisattva Mahâsattva Gadgadasvara (and said): Come, young man of good family, to this Saha-world; Mañgusrî, the prince royal, will hail thy coming. And the Bodhisattva Mahâsattva Gadgadasvara, after humbly saluting the feet of the Lord Kamaladalavimalanakshatrarâgasaṅkusumitâbhigña, the Tathâgata, &c., and after three times circumambulating him from left to right, vanished from the world Vairokanarasmipratimaṇḍita, along with eighty-four hundred thousand myriads of kotis of Bodhisattvas who surrounded and followed him, and arrived at this Saha-world, among a stir of Buddha-fields, a rain of lotuses, a noise of hundred thousands of myriads of kotis of musical instruments. His face showed eyes resembling blue lotuses, his body was gold-coloured, his person marked by a hundred thousand of holy signs; he sparkled with lustre, glowed with radiance, had limbs marked by the characteristic signs, and a body compact as Nârâyaṇa's. Mounted on a tower made of seven precious substances, he moved through the sky to a height of seven Tâlas[1], surrounded by a host of Bodhi-

[1] Or spans. There are seven regions of winds. Vâyu, the god of wind or air, is nearly akin to Indra and Vishṇu.

sattvas, in the direction of this Saha-world, and approached the Gridhrakûṭa, the king of mountains. At his arrival, he alighted from the tower, and went, with a necklace of pearls worth a hundred thousands, to the place where the Lord was sitting. After humbly saluting the feet of the Lord, and circumambulating him seven times from left to right, he offered him the necklace of pearls in token of homage, whereafter he said to the Lord: The Lord Kamaladalavimalanakshatrarâgasaṅkusumitâbhigña, the Tathâgata, &c., inquires after the Lord's health, welfare, and sprightliness; whether he feels free from affliction and at ease. That Lord has also charged me to ask: Is there something thou hast to suffer or allow[1]? the humours of the body are not in an unfavourable state? thy creatures are decent in manners, tractable, and easy to be healed? their bodies are clean? They are not too passionate, I hope, not too irascible, not too unwise in their doings? They are not jealous, Lord, not envious, not ungrateful to their father and mother, not impious, not heterodox, not unsubdued in mind, not unrestrained in sexual desires? Are the creatures able to resist the Evil One? Has the Lord Prabhûtaratna, the Tathâgata, &c., who is completely extinct, come to the Saha-world in order to hear the law, sitting in the centre of a Stûpa made of seven precious substances? And as to that, Lord Prabhûtaratna, the Tathâgata, &c., the Lord Kamaladalavimalanakshatrarâgasaṅkusumitâbhigña, inquires: Is there some-

[1] Yâpanîya; it is a usual medical term applied to diseases which can be alleviated to a certain extent by means of palliatives, but can no longer be cured. It is manifest from the sequel that here also the term is derived from medical practice.

thing that the Lord Prabhûtaratna, &c., has to suffer or allow? Is the Lord Prabhûtaratna, &c., to stay long? We also, O Lord, are desirous of seeing the rudimentary frame[1] of that Lord Prabhûtaratna, the Tathâgata, &c. May the Lord therefore please to show us the rudimentary frame of the Lord Prabhûtaratna, the Tathâgata, &c.

Then the Lord *Sâ*kyamuni, the Tathâgata, &c., said to the Lord Prabhûtaratna, the Tathâgata, &c., who was completely extinct: Lord, the Bodhisattva Mahâsattva Gadgadasvara here wishes to see the Lord Prabhûtaratna, the Tathâgata, &c., who is completely extinct. Whereon the Lord Prabhûtaratna, the Tathâgata, &c., spoke to the Bodhisattva Mahâsattva Gadgadasvara in this strain: Well done, well done, young gentleman, that thou hast come hither in the desire to see the Lord *Sâ*kyamuni, the Tathâgata, &c.; to hear this Dharmaparyâya of the Lotus of the True Law, and see Ma*ñ*ju*s*ri, the prince royal.

Subsequently the Bodhisattva Mahâsattva Padma*s*ri said to the Lord: What root of goodness has the Bodhisattva Mahâsattva Gadgadasvara formerly planted? And in presence of which Tathâgata? And the Lord *Sâ*kyamuni, the Tathâgata, &c., said to the Bodhisattva Mahâsattva Padma*s*ri: In the days of yore, young man of good family, at a past period[2] there appeared in the world a Tathâgata called Meghadundubhisvararâ*g*a (i.e. the king of the drum-sound of the clouds), perfectly enlightened, endowed with science and conduct, a Sugata, &c., in

[1] Dhâtuvigraha, the frame of the elementary parts, of the bone relics.

[2] In the margin is added the common phrase, 'at a time more incalculable than incalculable Æons.'

the world Sarvabuddhasandarśana (i. e. sight or display of all Buddhas), in the Æon Priyadarśana. To that Lord Meghadundubhisvararâǵa the Bodhisattva Mahâsattva Gadgadasvara paid homage by making resound hundred thousands of musical instruments during twelve thousand years. He presented to him also eighty-four thousand vessels of seven precious substances. Under the preaching[1] of the Tathâgata Meghadundubhisvararâǵa, young man of good family, has the Bodhisattva Mahâsattva Gadgadasvara obtained such a beauty as he now displays. Perhaps, young man of good family, thou hast some doubt, uncertainty or misgiving, (and thinkest) that at that time, that epoch, there was another Bodhisattva Mahâsattva called Gadgadasvara, who paid that homage to the Lord Meghadundubhisvararâǵa, the Tathâgata, and presented him the eighty-four thousand vessels. But, young man of good family, do not think so. For it was the very same Bodhisattva Mahâsattva Gadgadasvara, young man of good family, who paid that homage to the Lord Meghadundubhisvararâǵa, the Tathâgata, and presented to him the eighty-four thousand vessels. So, young man of good family, the Bodhisattva Mahâsattva Gadgadasvara has waited upon many Buddhas, has planted good roots under many Buddhas, and prepared the soil under each of them. And this Bodhisattva Mahâsattva Gadgadasvara had previously seen Lords Buddhas similar to the sands of the river Ganges. Dost thou see, Padmaśrî, how the Bodhisattva Mahâsattva Gadgadasvara now looks? Padmaśrî replied: I do, Lord; I do, Sugata. The Lord said: Now, Padmaśrî, this Bodhisattva

[1] Pravaćane.

Mahâsattva Gadgadasvara preaches this Dharmaparyâya of the Lotus of the True Law under many shapes he assumes; sometimes[1] under the shape of Brahma, sometimes under that of Indra, sometimes under that of Śiva, sometimes under that of Kubera, sometimes under that of a sovereign, sometimes under that of a duke, sometimes under that of a chief merchant, sometimes under that of a citizen, sometimes under that of a villager, sometimes under that of a Brâhman[2]. Sometimes again the Bodhisattva Mahâsattva Gadgadasvara preaches this Dharmaparyâya of the Lotus of the True Law under a monk's shape, sometimes under a nun's, sometimes under a male lay devotee's, sometimes under a female lay devotee's, sometimes under that of a chief merchant's wife, sometimes under that of a citizen's wife, sometimes under a boy's, sometimes under a girl's shape. With so many variations in the manner to show himself[3], the Bodhisattva Mahâsattva Gadgadasvara preaches this Dharmaparyâya of the Lotus of the True Law to creatures. He has even assumed the shape of a goblin to preach this Dharmaparyâya to such as were to be converted by a goblin. To some he has preached this Dharmaparyâya of the Lotus of the True Law under the shape of a demon, to some under a Garuḍa's, to some under a Kinnara's, to some under a great serpent's shape. Even to the beings in any of the wretched

[1] Or somewhere.

[2] From this one may infer that Gadgadasvara, i.e. he who has an interrupted sound, is Vâyu, πνεῦμα, inspiration personified. Materially, though not mythologically, Wind is identical with Rudra, Storm.

[3] Iyadbhi rûpasandarśaneryâpathaiḥ.

states, in the hells, the brute creation, Yama's realm, the Bodhisattva Mahâsattva Gadgadasvara is a supporter. Even to the creatures in the gynæceums of this Saha-world has the Bodhisattva Mahâsattva Gadgadasvara, after metamorphosing himself into a woman, preached this Dharmaparyâya of the Lotus of the True Law. Verily, Padmasrî, the Bodhisattva Mahâsattva Gadgadasvara is the supporter of the creatures living in this Saha-world [1]. Under so many shapes, assumed at will, has the Bodhisattva Mahâsattva Gadgadasvara preached this Dharmaparyâya of the Lotus of the True Law to creatures. Yet, there is no diminution of wisdom, nor diminution of magic power in that good man [2]. So many, young man of good family, are the manifestations of knowledge by which this Bodhisattva Mahâsattva Gadgadasvara has made himself known in this Saha-world. In other worlds also, similar to the sands of the river Ganges, he preaches the law, under the shape of a Bodhisattva to such as must be converted by a Bodhisattva; under the shape of a disciple to such as must be converted by a disciple; under the shape of a Pratyekabuddha to such as must be con-

[1] Vâyu, prâṇa, breath of life, is the supporter of creatures.

[2] Satpurusha; the real meaning is 'the existing spirit;' air, breath, life, which shows itself in a diversity of forms. That living breath is not only the supporter of creatures, but also a constant admonisher of the transitoriness of life, who addresses his call to young and old, sages and fools, &c. The important mystic rite of inspiration and expiration is described by Spence Hardy, Eastern Monachism, p. 267; no less value is attached to prâṇâyâma in the Yoga system and in Indian mysticism in general; see e.g. Yoga-śâstra II, 49–51; Sarvadarśana-Saṅgraha, p. 175; the term prâṇâyâma not only denotes stopping of the breath, as the Dictionaries explain it, but also the regulation and measuring of the breath.

verted by a Pratyekabuddha; under the shape of a Tathâgata to such as must be converted by a Tathâgata. Nay, he will show to those who must be converted by a relic of the Tathâgata himself such a relic, and to those who must be converted by complete extinction he will show himself completely extinct[1]. Such is the powerful knowledge, Padmaśrî, the Bodhisattva Mahâsattva is possessed of.

Thereafter the Bodhisattva Mahâsattva Padmaśrî said to the Lord: The Bodhisattva Mahâsattva Gadgadasvara then has planted good roots, Lord. What meditation is it, Lord, whereby the Bodhisattva Mahâsattva Gadgadasvara, with unshaken firmness, has converted (or educated) so many creatures? Whereupon the Lord Śâkyamuni, the Tathâgata, &c., replied to the Bodhisattva Mahâsattva Padmaśrî: It is, young man of good family, the meditation termed Sarvarûpasandarśana. By steadiness in it has the Bodhisattva Mahâsattva Gadgadasvara so immensely promoted the weal of creatures.

While this chapter of Gadgadasvara was being expounded[2], all the eighty-four hundred thousand myriads of koṭis of Bodhisattvas Mahâsattvas who, along with the Bodhisattva Mahâsattva Gadgadasvara, had come to the Saha-world, obtained the

[1] Gadgadasvara, being both inspiration and expiration, appears under the form of a dead corpse, and thereby converts fickle and thoughtless men.

[2] It need not be observed that the chapter was not expounded, the Buddha being one of the dramatis personæ, one of the interlocutors, but not the narrator. This confusion between epical and dramatical exposition is one of the most striking features of the Lotus. The Saddharma, the law of nature, may be said to have been expounded by the Tathâgata, not, however, the composition which bears that title.

meditation Sarvarûpasandarśana, and as to the number of Bodhisattvas Mahâsattvas of this Saha-world obtaining the meditation Sarvarûpasandarśana, it was beyond calculation.

Then the Bodhisattva Mahâsattva Gadgadasvara, after having paid great and ample worship to the Lord Śâkyamuni, the Tathâgata, &c., and at the Stûpa of relics of the Lord Prabhûtaratna, the Tathâgata, &c., again mounted the tower made of seven precious substances, among the stir of the fields, the rain of lotuses, the noise of hundred thousands of myriads of koṭis of musical instruments[1], and with the eighty-four hundred thousand myriads of koṭis of Bodhisattvas surrounding and following him, returned to his own Buddha-field. At his arrival there he said to the Lord Kamaladalavimalanakshatrarâgasaṅkusumitâbhigña, the Tathâgata, &c.: O Lord, I have in the Saha-world promoted the weal of creatures; I have seen and saluted the Stûpa of relics of the Lord Prabhûtaratna, the Tathâgata, &c.; I have seen and saluted the Lord Śâkyamuni, the Tathâgata, &c.; I have seen Mañgusrî, the prince royal, as well as the Bodhisattva Bhaishagyarâga, who is possessed of mighty knowledge and impetuosity[2], and the Bodhisattva Mahâsattva Pradânasûra; and these eighty-four hundred thousand myriads of koṭis of Bodhi-

[1] After a last effort the storm subsides.

[2] This quality stamps Bhaishagyarâga as Rudra; cf. Rig-veda II, 33, 7. He is essentially the same with Dhanvantari the physician, Arcitenens Apollo. He is, moreover, the same with Gadgadasvara, who is represented as breath of life. About the system of splitting up one natural phenomenon or abstraction into more beings, see p. 4, note.

sattvas Mahâsattvas have all obtained the meditation termed Sarvarûpasandarśana.

And while this relation of the going and coming of the Bodhisattva Mahâsattva Gadgadasvara was being delivered, forty-two thousand Bodhisattvas acquired the faculty of acquiescence in future things, and the Bodhisattva Mahâsattva Padmaśrî acquired the meditation called the Lotus of the True Law.

CHAPTER XXIV.

CHAPTER CALLED THAT OF THE ALL-SIDED ONE, CONTAINING A DESCRIPTION OF THE TRANSFORMATIONS OF AVALOKITEṢVARA[1].

Thereafter the Bodhisattva Mahâsattva Akshayamati rose from his seat, put his upper robe upon one shoulder, stretched his joined hands towards the Lord, and said: For what reason, O Lord, is the Bodhisattva Mahâsattva Avalokiteṣvara called Avalokiteṣvara? So he asked, and the Lord answered to the Bodhisattva Mahâsattva Akshayamati: All the hundred thousands of myriads of koṭis of creatures, young man of good family, who in this world are suffering troubles will, if they hear the name of the Bodhisattva Mahâsattva Avalokiteṣvara, be released from that mass of troubles. Those who shall keep the name of this Bodhisattva Mahâsattva Avalokiteṣvara, young man of good family, will, if they fall into a great mass of fire, be delivered therefrom by virtue of the lustre of the Bodhisattva Mahâsattva. In case, young man of good family, creatures, carried off by the current of rivers, should implore the Bodhisattva Mahâsattva Avalokiteṣvara, all rivers will afford them a ford. In case, young man of good family, many hundred thousand myriads of koṭis of creatures, sailing in a ship on the ocean,

[1] A translation of this chapter from the Chinese has been published by Rev. S. Beal in his Catena, pp. 389–396.

should see their bullion, gold, gems, pearls, lapis lazuli, conch shells, stones (?), corals, emeralds, Musâragalvas, read pearls (?), and other goods lost, and the ship by a vehement, untimely gale cast on the island of Giantesses[1], and if in that ship a single being implores Avalokitesvara, all will be saved from that island of Giantesses. For that reason, young man of good family, the Bodhisattva Mahâsattva Avalokitesvara is named Avalokitesvara[2].

If a man given up to capital punishment[3] implores Avalokitesvara, young man of good family, the swords of the executioners shall snap asunder[4]. Further, young man of good family, if the whole triple chiliocosm were teeming with goblins and giants, they would by virtue of the name of the Bodhisattva Mahâsattva Avalokitesvara being pronounced lose the faculty of sight in their wicked designs[5]. If some creature, young man of good

[1] In the Kâraṇḍa-vyûha, a work entirely devoted to the glorification of Avalokitesvara and his sublime achievements, the isle of the Giantesses is identified with Ceylon; see pp. 45 and 53 of that work (Calcutta edition), and the extract given by Burnouf, Introduction, pp. 221–227.

[2] Avalokita means 'beheld;' it is as such synonymous with dṛishṭa, seen, visible, and pratyaksha, visible, manifest, present. The Bodhisattva is everywhere present, and therefore implored in need and danger. If we take avalokita as a substantive in the neuter gender, the compound will mean 'the Lord of view, of regard,' with which one may compare Śiva's epithet Dṛishṭiguru, the Master of view.

[3] Vadhyotsishṭa; I do not feel certain of the rendering of ukkhishṭa; perhaps we should translate it by 'a reprobate condemned to capital punishment.'

[4] Vadhyaghâtakânâṁ tâni sastrâni (sic) viśiryeyuḥ.

[5] It is well known that those children of darkness are unable to stand the sun's light.

family, shall be bound in wooden or iron manacles, chains or fetters, be he guilty or innocent, then those manacles, chains or fetters shall give way as soon as the name of the Bodhisattva Mahâsattva Avalokitesvara is pronounced. Such, young man of good family, is the power of the Bodhisattva Mahâsattva Avalokitesvara. If this whole triple chiliocosm, young man of good family, were teeming with knaves, enemies, and robbers armed with swords, and if a merchant leader of a caravan marched with a caravan rich in jewels; if then they perceived those robbers, knaves, and enemies armed with swords, and in their anxiety and fright thought themselves helpless; if, further, that leading merchant spoke to the caravan in this strain: Be not afraid, young gentlemen, be not frightened; invoke, all of you, with one voice the Bodhisattva Mahâsattva Avalokitesvara, the giver of safety; then you shall be delivered from this danger by which you are threatened at the hands of robbers and enemies; if then the whole caravan with one voice invoked Avalokitesvara with the words: Adoration, adoration be to the giver of safety, to Avalokitesvara Bodhisattva Mahâsattva! then, by the mere act of pronouncing that name, the caravan would be released from all danger. Such, young man of good family, is the power of the Bodhisattva Mahâsattva Avalokitesvara. In case creatures act under the impulse of impure passion, young man of good family, they will, after adoring the Bodhisattva Mahâsattva Avalokitesvara, be freed from passion. Those who act under the impulse of hatred will, after adoring the Bodhisattva Mahâsattva Avalokitesvara, be freed from hatred. Those who act under the impulse of

infatuation will, after adoring the Bodhisattva Mahâsattva Avalokitesvara, be freed from infatuation. So mighty, young man of good family, is the Bodhisattva Mahâsattva Avalokitesvara. If a woman, desirous of male offspring, young man of good family, adores the Bodhisattva Avalokitesvara, she shall get a son, nice, handsome, and beautiful; one possessed of the characteristics of a male child, generally beloved and winning, who has planted good roots[1]. If a woman is desirous of getting a daughter, a nice, handsome, beautiful girl shall be born to her; one possessed of the (good) characteristics of a girl[2], generally beloved and winning, who has planted good roots. Such, young man of good family, is the power of the Bodhisattva Mahâsattva Avalokitesvara.

Those who adore the Bodhisattva Mahâsattva Avalokitesvara will derive from it an unfailing profit. Suppose, young man of good family, (on one hand) some one adoring the Bodhisattva Mahâsattva Avalokitesvara and cherishing his name; (on the other hand) another adoring a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges[3], cherishing their names and worshipping so many Lords Buddhas during their stay, existence, and life, by giving robes, alms-bowls, couches, medicaments for the sick; how great is then in thine opinion, young man of good family, the accumulation of pious merit which that young gentleman or young lady will produce in consequence of it? So asked,

[1] We should rather say: in whom a good natural disposition is implanted.

[2] In the margin added paramayâ subhavarnapushkalatayâ, (and) of an egregiously blooming complexion.

[3] Dvâshashtînâm Gangâ°.

the Bodhisattva Mahâsattva Akshayamati said to the Lord: Great, O Lord, great, O Sugata, is the pious merit which that young gentleman or young lady will produce in consequence of it. The Lord proceeded: Now, young man of good family, the accumulation of pious merit produced by that young gentleman paying homage to so many Lords Buddhas, and the accumulation of pious merit produced by him who performs were it but a single act of adoration to the Bodhisattva Mahâsattva Avalokitesvara and cherishes his name, are equal. He who adores a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges and cherishes their names, and he who adores the Bodhisattva Mahâsattva Avalokitesvara and cherishes his name, have an equal accumulation of pious merit[1]; both masses of pious merit are not easy to be destroyed even in hundred thousands of myriads of kotis of Æons. So immense, young man of good family, is the pious merit resulting from cherishing the name of the Bodhisattva Mahâsattva Avalokitesvara.

Again the Bodhisattva Mahâsattva Akshayamati said to the Lord: How, O Lord, is it that the Bodhisattva Mahâsattva Avalokitesvara frequents this Saha-world? And how does he preach the law? And which is the range of the skilfulness of the Bodhisattva Mahâsattva Avalokitesvara? So asked, the Lord replied to the Bodhisattva Mahâsattva Akshayamati: In some worlds, young man of good family, the Bodhisattva Mahâsattva Avalokitesvara preaches the law to creatures in the shape of a Buddha;

[1] Burnouf has followed a text of greater length.

in others he does so in the shape of a Bodhisattva. To some beings he shows the law in the shape of a Pratyekabuddha; to others he does so in the shape of a disciple; to others again under that of Brahma, Indra, or a Gandharva. To those who are to be converted by a goblin, he preaches the law assuming the shape of a goblin; to those who are to be converted by Îsvara, he preaches the law in the shape of Îsvara; to those who are to be converted by Mahesvara, he preaches assuming the shape of Mahesvara. To those who are to be converted by a Kakravartin[1], he shows the law after assuming the shape of a Kakravartin; to those who are to be converted by an imp, he shows the law under the shape of an imp; to those who are to be converted by Kubera, he shows the law by appearing in the shape of Kubera; to those who are to be converted by Senâpati[2], he preaches in the shape of Senâpati; to those who are to be converted by assuming a Brâhman[3], he preaches in the shape of a Brâhman; to those who are to be converted by Vagrapâni[4], he preaches in the shape of Vagrapâni[5]. With such inconceivable qualities, young man of good family, is the Bodhi-

[1] This term is ambiguous; it means both 'the mover of the wheel,' i.e. Vishnu, and 'an emperor.'

[2] Ambiguous; the word denotes both 'the commander-in-chief of the army of the gods, Skanda,' and 'a commander-in-chief in general.'

[3] The Brâhman may be Brihaspati.

[4] Vagrapâni is the name of one of the Dhyânibuddhas, and of certain geniuses, and an epithet of Indra.

[5] The functions of Avalokitesvara, as it appears from these passages, agree with those of Gadgadasvara mentioned in the foregoing chapter. Both beings have many qualities in common, just as Siva and Vishnu have.

sattva Mahâsattva Avalokitesvara endowed[1]. Therefore then, young man of good family, honour the Bodhisattva Mahâsattva Avalokitesvara. The Bodhisattva Mahâsattva Avalokitesvara, young man of good family, affords safety to those who are in anxiety. On that account one calls him in this Saha-world Abhayandada (i. e. Giver of Safety).

Further, the Bodhisattva Mahâsattva Akshayamati said to the Lord: Shall we give a gift of piety, a decoration of piety, O Lord, to the Bodhisattva Mahâsattva Avalokitesvara? The Lord replied: Do so, if thou thinkest it opportune. Then the Bodhisattva Mahâsattva Akshayamati took from his neck a pearl necklace, worth a hundred thousand (gold pieces), and presented it to the Bodhisattva Mahâsattva Avalokitesvara as a decoration of piety, with the words: Receive from me this decoration of piety, good man. But he would not accept it. Then the Bodhisattva Mahâsattva Akshayamati said to the Bodhisattva Mahâsattva Avalokitesvara: Out of compassion to us, young man of good family, accept this pearl necklace. Then the Bodhisattva Mahâsattva Avalokitesvara accepted the pearl necklace from the Bodhisattva Mahâsattva Akshayamati, out of compassion to the Bodhisattva Mahâsattva Akshayamati and the four classes, and out of compassion to the gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human. Thereafter he divided (the necklace) into two parts, and offered one part to the Lord Sâkyamuni, and the other to the jewel Stûpa of the Lord Prabhûtaratna, the Tathâgata, &c., who had become completely extinct.

[1] Burnouf has followed another reading.

With such a faculty of transformation, young man of good family, the Bodhisattva Mahâsattva Avalokitesvara is moving in this Saha-world.

And on that occasion the Lord uttered the following stanzas:

1. *K*itradhvaga asked Akshayamati the following question: For what reason, son of *G*ina, is Avalokitesvara (so) called[1]?

2. And Akshayamati, that ocean of profound insight, after considering how the matter stood[2], spoke to *K*itradhvaga: Listen to the conduct of Avalokitesvara.

3. Hear from my indication how for numerous, inconceivable Æons he has accomplished his vote under many thousand kotis of Buddhas.

4. Hearing, seeing, regularly and constantly thinking[3] will infallibly destroy all suffering, (mundane) existence, and grief of living beings here on earth.

5. If one be thrown into a pit of fire, by a wicked enemy with the object of killing him, he has but to think of Avalokitesvara, and the fire shall be quenched as if sprinkled with water.

6. If one happens to fall into the dreadful ocean, the abode of Nâgas, marine monsters, and demons, he has but to think of Avalokitesvara, and he shall never sink down in the king of waters[4].

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[1] It will be observed that this poetical version here entirely differs from the preceding prose introduction. As to the name of *K*itradhvaga, I have not met with it elsewhere.

[2] Tâdrisatâ vilokiyâ.

[3] Of whom or what? is not expressed. From the sequel one might be tempted to infer that Avalokitesvara, or the exposition of his power, is the object of hearing, &c.

[4] Smarato (for smaratu), Avalokitesvaram galarâge na kadâsi sîdati.

7. If a man happens to be hurled down from the brink of the Meru, by some wicked person with the object of killing him, he has but to think of Avalokitesvara, and he shall, sunlike, stand firm in the sky[1].

8. If rocks of thunderstone and thunderbolts are thrown at a man's head to kill him, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of the body.

9. If a man be surrounded by a host of enemies armed with swords, who have the intention of killing him, he has but to think of Avalokitesvara, and they shall instantaneously become kind-hearted.

10. If a man, delivered to the power of the executioners, is already standing at the place of execution, he has but to think of Avalokitesvara, and their swords shall go to pieces.

11. If a person happens to be fettered in shackles of wood or iron, he has but to think of Avalokitesvara, and the bonds shall be speedily loosened.

12. Mighty spells, witchcraft, herbs, ghosts, and spectres, pernicious to life, revert thither whence they come, when one thinks of Avalokitesvara.

13. If a man is surrounded by goblins, Nâgas, demons, ghosts, or giants, who are in the habit of taking away bodily vigour, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of his body[2].

[1] Smarato Avalokitesvaro (r. °ram) sûryabhûtam (r. °to) va nabhe pratish*th*ati. I have taken the liberty of translating pratish*th*ati as if the text had pratitish*th*ati. The version of Beal has 'stand in space, fixed as the sun.'

[2] Here I have followed the marginal reading, which agrees with Burnouf's. The older text has instead of thirteen and fourteen but one stanza, the translation of which runs thus: 'If, &c., sur-

14. If a man is surrounded by fearful beasts with sharp teeth and claws, he has but to think of Avalokitesvara, and they shall quickly fly in all directions.

15. If a man is surrounded by snakes malicious and frightful on account of the flames and fires (they emit), he has but to think of Avalokitesvara, and they shall quickly lose their poison.

16. If a heavy thunderbolt shoots from a cloud pregnant with lightning and thunder, one has but to think of Avalokitesvara, and the fire of heaven shall quickly, instantaneously be quenched.

17. He (Avalokitesvara) with his powerful knowledge beholds all creatures who are beset with many hundreds of troubles and afflicted by many sorrows, and thereby is a saviour in the world, including the gods.

18. As he is thoroughly practised in the power of magic, and possessed of vast knowledge and skilfulness, he shows himself[1] in all directions and in all regions of the world.

19. Birth, decrepitude, and disease will come to an end for those who are in the wretched states of existence, in hell, in brute creation, in the kingdom of Yama, for all beings (in general[2]).

[Then Akshayamati in the joy of his heart uttered the following stanzas[3]:]

20. O thou whose eyes are clear, whose eyes are

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rounded by Nâgas, marine monsters, demons, ghosts, or giants he has, &c., and they shall quickly fly in all directions.'

[1] Dṛisyate.

[2] We have to understand: in consequence of the conduct of the great Avalokitesvara.

[3] The words in brackets have been added in the margin by a later hand.

kind, distinguished by wisdom and knowledge, whose eyes are full of pity and benevolence; thou so lovely by thy beautiful face and beautiful eyes!

21. Pure one, whose shine is spotless bright, whose knowledge is free from darkness, thou shining as the sun, not to be beaten away, radiant as the blaze of fire, thou spreadest in thy flying course thy lustre in the world[1].

22. O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind[2], thou quenchest the fire that vexes living beings, thou pourest out nectar, the rain of the law.

23. In quarrel[3], dispute, war, battle, in any great danger one has to think of Avalokiteśvara, who shall quell the wicked troop of foes.

24. One should think of Avalokiteśvara, whose sound is as the cloud's and the drum's, who thunders like a rain-cloud, possesses a good voice like Brahma, (a voice) going through the whole gamut of tones.

25. Think, O think with tranquil mood of Avalokiteśvara, that pure being; he is a protector, a refuge, a recourse in death, disaster, and calamity.

26. He who possesses the perfection of all virtues, and beholds all beings with compassion and benevolence, he, an ocean of virtues, Virtue itself, he, Avalokiteśvara, is worthy of adoration.

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[1] Aparâhata anilagalaprabhâ (voc. case) prapatento gagatî viroćasi. For anilagala I read analagala (Sansk. analagvala). Cf. Kâraṇḍa-vyûha, p. 43: Athâryâvalokiteśvaro gvalad ivâgnipiṇḍam âkâśe 'ntarhitaḥ.

[2] Kṛipasaṃbhûtamaitragargitâ (voc.) śubhaguṇa maitramanâ mahâghanâ (voc.)

[3] Kalahe.

27. He, so compassionate for the world, shall once become a Buddha, destroying all dangers and sorrows[1]; I humbly bow to Avalokitesvara.

28. This universal Lord, chief of kings, who is a (rich) mine of monastic virtues, he, universally worshipped, has reached pure, supreme enlightenment, after plying his course (of duty) during many hundreds of Æons.

29. At one time standing to the right, at another to the left of the Chief Amitâbha, whom he is fanning, he, by dint of meditation, like a phantom, in all regions honours the *G*ina.

30. In the west, where the pure world Sukhâkara[2] is situated, there the Chief Amitâbha, the tamer of men[3], has his fixed abode.

31. There no women are to be found; there sexual intercourse is absolutely unknown; there the sons of *G*ina, on springing into existence by apparitional birth, are sitting in the undefiled cups of lotuses.

32. And the Chief Amitâbha himself is seated on a throne in the pure and nice cup of a lotus, and shines as the *S*âla-king[4].

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[1] The present will make room for the future, life will end in death; the living Avalokitesvara will pass into the state of Buddha, al. Dharmarâga, i.e. Death, the great physician.

[2] I. e. procuring bliss or tranquillity; the more common name is Sukhâvati. In Greek and Roman mythology we find the Insulae Fortunatae and the gardens of the Hesperidae lying in the same quarter.

[3] From this it appears that Amitâbha or Amitâyus is but another name of Yama, and just as Yama also governs the planet Saturn, it may be held that Amitâbha, as one of the five Dhyâni-Buddhas, among his other offices, is invested with the dignity of being the ruler of Saturn.

[4] I do not understand the meaning of this compound. In the

33. The Leader of the world, whose store of merit has been praised, has no equal in the triple world. O supreme of men, let us soon become like thee!

Thereupon the Bodhisattva Mahâsattva Dharaṇindhara rose from his seat, put his upper robe upon one shoulder, fixed his right knee against the earth, stretched his joined hands towards the Lord and said: They must be possessed of not a few good roots, O Lord, who are to hear this chapter from the Dharmaparyâya about the Bodhisattva Mahâsattva Avalokiteśvara and this miraculous power of transformation of the Bodhisattva Mahâsattva Avalokiteśvara.

And while this chapter of the All-sided One was being expounded by the Lord, eighty-four thousand living beings from that assembly felt their minds drawn to that supreme and perfect enlightenment, with which nothing else can be compared[1].

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next following chapter we shall meet with a Tathâgata named Śâlendrarâga, i.e. king of the Śâla-chiefs.

[1] Asamasama; Burnouf takes it as 'qui est égal à ce qui n'a pas d'égal.' The term also occurs Lalita-vistara, p. 114, l. 9.

CHAPTER XXV.

ANCIENT DEVOTION [1].

Thereupon the Lord addressed the entire assemblage of Bodhisattvas: Of yore, young men of good family, at a past epoch, incalculable, more than incalculable Æons ago, at that time there appeared in the world a Tathâgata named Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña, an Arhat, &c., endowed with science and conduct, &c. &c., in the Æon Priyadarsana, in the world Vairokanarasmipratimaudita. Now, there was, young men of good family, under the spiritual rule of the Tathâgata Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña a king called Subhavyûha. That king Subhavyûha, young men of good family, had a wife called Vimaladattâ, and two sons, one called Vimalagarbha, the other Vimalanetra. These two boys, who possessed magical power and wisdom [2], applied themselves to the course of duty of Bodhisattvas, viz. to the perfect virtues (Pâramitâs) of almsgiving, morality, forbearance, energy, meditation, wisdom, and skilfulness; they were accomplished in benevolence, compassion, joyful sympathy and indifference, and in all the thirty-

[1] Pûrvayoga; rather, ancient history; cf. p. 153.

[2] In the margin sundry epithets have been added, which here are omitted.

seven constituents of true knowledge[1]. They had perfectly mastered the meditation Vimala (i.e. spotless), the meditation Nakshatrarâgâditya[2], the meditation Vimalanirbhâsa, the meditation Vimalâbhâsa, the meditation Alaṅkârasûra[3], the meditation Mahâtegogarbha[4]. Now at that time, that period the said Lord preached the Dharmaparyâya of the Lotus of the True Law out of compassion for the beings then living and for the king Subhavyûha. Then, young men of good family, the two young princes Vimalagarbha and Vimalanetra went to their mother, to whom they said, after stretching their joined hands: We should like to go, mother, to the Lord Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña, the Tathâgata, &c., and that, mother, because the Lord Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña, the Tathâgata, &c., expounds, in great extension, before the world, including the gods, the Dharmaparyâya of the Lotus of the True Law. We should like to hear it. Whereupon the queen Vimaladattâ said to the two young princes Vimalagarbha and Vimalanetra: Your father, young gentlemen, the king Subhavyûha, favours the Brah-

[1] Bodhipakshika or Bodhapakshika (dharmâs). They form part of the 108 Dharmâlokamukhas in Lalita-vistara, p. 36, l. 17–p. 38, l. 6; an enumeration of them is found in Spence Hardy's Manual of Buddhism, p. 497.

[2] Burnouf's reading is Nakshatratârârâgaditya, i.e. the Sun, king of stars and asterisms.

[3] So Burnouf; my MS. has Alaṅkârasubha, i.e. splendid with ornaments.

[4] I.e. having great lustre in the interior, or womb of great lustre. Nirmalanirbhâsa may mean both 'spotless radiance' and 'having a spotless radiance;' Vimalâbhâsa, 'spotless shine,' or 'having a spotless shine.'

mans. Therefore you will not obtain the permission to go and see the Tathâgata. Then the two young princes Vimalagarbha and Vimalanetra, stretching their joined hands, said to their mother: Though born in a family that adheres to a false doctrine, we feel as sons to the king of the law. Then, young men of good family, the queen Vimaladattâ said to the young princes: Well, young gentlemen, out of compassion for your father, the king *S*ubhavyûha, display some miracle, that he may become favourably inclined to you, and on that account grant you the permission of going to the Lord *G*aladharagargita-ghoshasusvaranakshatrarâ*g*asańkusumitâbhi*gñ*a, the Tathâgata, &c.

Immediately the young princes Vimalagarbha and Vimalanetra rose into the atmosphere to a height of seven Tâl trees[1] and performed miracles such as are allowed by the Buddha, out of compassion for their father, the king *S*ubhavyûha. They prepared in the sky a couch and raised dust; there they also emitted from the lower part of their body a shower of rain, and from the upper part a mass of fire; then again they emitted from the upper part of their body a shower of rain, and from the lower part a mass of fire[2]. While in the firmament they became now big, then small; and now small, then big. Then they vanished from the sky to come up again from the earth and reappear in the air. Such, young men of good family, were the miracles produced by the

[1] Or seven spans, whatever may be meant by it.

[2] A similar miracle was performed by the Buddha, according to the traditions of the Southern Buddhists, when he had to show his superiority to the six heretical doctors; see Bigandet, Life of Gaudama, vol. i, p. 218.

magical power of the two young princes, whereby their father, the king Subhavyûha, was converted. At the sight of the miracle produced by the magical power of the two young princes, the king Subhavyûha was content, in high spirits, ravished, rejoiced, joyful, and happy; and, the joined hands raised, he said to the boys: Who is your master, young gentlemen? whose pupils are you? And the two young princes answered the king Subhavyûha: There is, noble king, there exists and lives a Lord Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña, a Tathâgata, &c.; seated on the stool of law at the foot of the tree of enlightenment; he extensively reveals the Dharmaparyâya of the Lotus of the True Law to the world, including the gods. That Lord is our Master, O noble king; we are his pupils. Then, young gentlemen of good family, the king Subhavyûha said to the young princes: I will see your Master, young gentlemen; I am to go myself to the presence of that Lord.

After the two young princes had descended from the sky, young gentlemen, they went to their mother and with joined hands stretched forward said to her: Mother, we have converted our father to supreme and perfect knowledge; we have performed the office of masters towards him; therefore let us go now; we wish to enter upon the ecclesiastical life in the face of the Lord. And on that occasion, young men of good family, the young princes Vimalagarbha and Vimalanetra addressed their mother in the following two stanzas:

1. Allow us, O mother, to go forth from home and to embrace the houseless life; ay, we will

become ascetics, for rare to be met with (or precious) is a Tathâgata.

2. As the blossom of the glomerated fig-tree, nay, more rare is the *G*ina. Let us depart; we will renounce the world; the favourable moment is precious (or not often to be met with).

Vimaladattâ said:

3. Now I grant you leave; go, my children, I give my consent. I myself will likewise renounce the world, for rare to be met with (or precious) is a Tathâgata.

Having uttered these stanzas, young men of good family, the two young princes said to their parents: Pray, father and mother, you also go together with us to the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c., in order to see, humbly salute and wait upon him, and to hear the law. For, father and mother, the appearance of a Buddha is rare to be met with as the blossom of the glomerated fig-tree, as the entering of the tortoise's neck into the hole of the yoke formed by the great ocean [1]. The appearance of Lords Buddhas, father and mother, is rare. Hence, father and mother, it is a happy lot we have been blessed with, to have been born at the time of such a prophet. Therefore, father and mother, give us leave; we would go and become ascetics in presence [2] of the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c., for the

[1] I am as unable to elucidate this comparison as Burnouf was. Not unlikely the mythological tortoise in its quality of supporter of the earth is alluded to.

[2] Sakâ*s*e; Burnouf has 'sous l'enseignement' (*s*âsane), which is the more usual phrase.

seeing of a Tathâgata is something rare. Such a king of the law is rarely met with; such a favourable occasion[1] is rarely met with.

Now at that juncture, young men of good family, the eighty-four thousand women of the harem of the king Subhavyûha became worthy of being receptacles of this Dharmaparyâya of the Lotus of the True Law. The young prince Vimalanetra exercised himself in this Dharmaparyâya, whereas the young prince Vimalagarbha for many hundred thousand myriads of koṭis of Æons practised the meditation Sarvasattvapâpagahana[2], with the object that all beings should abandon all evils. And the mother of the two young princes, the queen Vimaladattâ, acknowledged the harmony between all Buddhas and all topics treated by them[3]. Then, young men of good family, the king Subhavyûha, having been converted to the law of the Tathâgata by the instrumentality of the two young princes, having been initiated and brought to full maturity in it, along with all his relations and retinue; the queen Vimaladattâ with the whole crowd of women in her suite, and the two young princes, the sons of the king Subhavyûha, accompanied by forty-two thousand living beings, along with the women of the harem and the ministers, went all together and unanimously to the Lord Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña, the Tathâgatha, &c. On arriving at the place where the Lord was, they humbly saluted his

[1] Îdṛisî kshaṇasampad.

[2] I.e. means whereby (all) evils are abandoned by all creatures.

[3] Sarvabuddhasthânâni; in the margin added the word for 'secret.'

feet, circumambulated him three times from left to right and took their stand at some distance.

Then, young men of good family, the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c., perceiving the king *S*ubhavyûha, who had arrived with his retinue, instructed, roused, excited, and comforted him with a sermon. And the king *S*ubhavyûha, young men of good family, after he had been well and duly instructed, roused, excited, and comforted by the sermon of the Lord, was so content, glad, ravished, joyful, rejoiced, and delighted, that he put his diadem on the head of his younger brother and established him in the government, whereafter he himself with his sons, kinsmen, and retinue, as well as the queen Vimaladattâ and her numerous train of women, the two young princes accompanied by forty-two[1] thousand living beings went all together and unanimously forth from home to embrace the houseless life, prompted as they were by their faith in the preaching of the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c. Having become an ascetic, the king *S*ubhavyûha, with his retinue, remained for eighty-four thousand years applying himself to studying, meditating, and thoroughly penetrating this Dharmaparyâya of the Lotus of the True Law. At the end of those eighty-four thousand years, young men of good family, the king *S*ubhavyûha acquired the meditation termed Sarvagu*n*âlaṅkâravyûha[2]. No sooner had he ac-

[1] Burnouf has eighty-four, but this must be a faulty reading, because the number of forty-two agrees with that given above.

[2] I. e. collocation (or disposition) of the ornaments of all good qualities.

quired that meditation, than he rose seven Tâls up to the sky, and while staying in the air, young men of good family, the king Subhavyûha said to the Lord Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña, the Tathâgata, &c.: My two sons, O Lord, are my masters, since it is owing to the miracle produced by their magical power that I have been diverted from that great heap of false doctrines, been established in the command of the Lord, brought to full ripeness in it, introduced to it, and exhorted to see the Lord. They have acted as true friends to me, O Lord, those two young princes who as sons were born in my house, certainly to remind me of my former roots of goodness.

At these words the Lord Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña, the Tathâgata, &c., spoke to the king Subhavyûha: It is as thou sayest, noble king. Indeed, noble king, such young men or young ladies of good family as possess roots of goodness, will in any existence, state, descent, rebirth or place[1] easily find true friends, who with them shall perform the task of a master[2], who shall admonish, introduce, fully prepare them to obtain supreme and perfect enlightenment. It is an exalted position, noble king, the office of a true friend who rouses (another) to see the Tathâgata. Dost thou see these two young princes, noble king? I do, Lord; I do, Sugata, said the king. The Lord

[1] Bhavagatiśyutyupapattyâyataneshu. Burnouf must have read bhagavaśśyu° or something like it, for he translates: 'qui sont nés dans les lieux où se sont accomplies la naissance et la mort d'un Bienheureux.'

[2] I. e. of a teacher, *śâstṛikṛityena*.

proceeded: Now, these two young gentlemen, noble king, will pay worship to sixty-five (times the number of) Tathâgatas, &c., equal to the sands of the Ganges; they will keep this Dharmaparyâya of the Lotus of the True Law, out of compassion for beings who hold false doctrines, and with the aim to produce in those beings an earnest striving after the right doctrine.

Thereupon, young men of good family, the king *S*ubhavyûha came down from the sky, and, having raised his joined hands, said to the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c.: Please, Lord, deign to tell me, what knowledge the Tathâgata is possessed of, so that the protuberance on his head is shining; that the Lord's eyes are so clear; that between his brows the Ûr*n*â (circle of hair) is shining, resembling in whiteness the moon; that in his mouth a row of equal and close-standing teeth is glittering; that the Lord has lips red as the Bimba and such beautiful eyes.

As the king *S*ubhavyûha, young men of good family, had celebrated the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c., by enumerating so many good qualities and hundred thousands of myriads of ko*ṭ*is of other good qualities besides, he said to the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c.: It is wonderful, O Lord, how valuable the Tathâgata's teaching is, and with how many inconceivable virtues the religious discipline proclaimed by the Tathâgata is attended; how beneficial the moral precepts proclaimed by the Tathâgata are. From henceforward, O Lord, we will no

more be slaves to our own mind; no more be slaves to false doctrine; no more slaves to rashness; no more slaves to the sinful thoughts arising in us. Being possessed of so many good qualities, O Lord, I do not wish to go away from the presence of the Lord [1].

After humbly saluting the feet of the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c., the king rose up to the sky and there stood. Thereupon the king *S*ubhavyûha and the queen Vimaladattâ from the sky, threw a pearl necklace worth a hundred thousand (gold pieces) upon the Lord; and that pearl necklace no sooner came down upon the head of the Lord than it assumed the shape of a tower with four columns, regular, well-constructed, and beautiful. On the summit of the tower appeared a couch covered with many hundred thousand pieces of fine cloth, and on the couch was seen the image of a Tathâgata sitting cross-legged. Then the following thought presented itself to the king *S*ubhavyûha: The Buddha-knowledge must be very powerful, and the Tathâgata endowed with inconceivable good qualities that this Tathâgata-image shows itself on the summit of the tower, (an image) so nice, beautiful, possessed of an extreme abundance of good colours. Then the Lord *G*aladharagar*g*itaghoshasusvaranakshatrarâ*g*asaṅkusumitâbhi*gñ*a, the Tathâgata, &c., addressed the four classes

[1] Here I have followed Burnouf's reading; the Cambridge MS. has: ebhir aha*m* Bhagavann iyadbhir akusalair dharmai*ḥ* samanvâgato ne*kkh*âmi Bhagavato 'ntika*m* (sic) upasa*m*kramitu*m*, i.e. being possessed of so many unholy qualities, O Lord, I do (or did) not wish to approach the Lord.

(and asked): Do you see, monks, the king Subhavyûha who, standing in the sky, is emitting a lion's roar? They answered: We do, Lord. The Lord proceeded: This king Subhavyûha, monks, after having become a monk under my rule shall become a Tathâgata in the world, by the name of Sâlendrarâga[1], endowed with science and conduct, &c. &c., in the world Vistîrṇavatî; his epoch shall be called Abhyudgatarâga. That Tathâgata Sâlendrarâga, monks, the Arhat, &c., shall have an immense congregation of Bodhisattvas, an immense congregation of disciples. The said world Vistîrṇavatî shall be level as the palm of the hand, and consist of lapis lazuli. So he shall be an inconceivably great Tathâgata, &c. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the king Subhavyûha at that time, that juncture was another. But you must not think so; for it is the very same Bodhisattva Mahâsattva Padmaśrî here present, who at that time, that juncture was the king Subhavyûha. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the queen Vimaladattâ at that time, that juncture was another. But you must not think so; for it is the very same Bodhisattva Mahâsattva called Vairokanarasmipratimanditarâga[2], who at that time, that juncture was the queen Vimaladattâ, and who out of compassion for the king Subhavyûha and the creatures had assumed

[1] Also written Sâlendrarâga. In the Calcutta edition of the Lalita-vistara, p. 201, l. 12, he occurs as Sârendrarâga, but Hodgson, Essays, p. 33, in a list drawn from the same work, has Sâlendrarâga.

[2] Burnouf's reading has dhvaga for râga.

the state of being the wife of king Subhavyûha. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the two young princes were others. But you must not think so; for it was Bhaishagyarâga and Bhaishagyarágasamudgata, who at that time, that juncture were sons to the king Subhavyûha. With such inconceivable qualities, young men of good family, were the Bodhisattvas Mahâsattvas Bhaishagyarâga and Bhaishagyarâgasamudgata endowed, they, the two good men, having planted good roots under many hundred thousand myriads of kotis of Buddhas. Those that shall cherish the name of these two good men shall all become worthy of receiving homage from the world, including the gods.

While this chapter on Ancient Devotion was being expounded, the spiritual insight of eighty-four thousand living beings in respect to the law was purified so as to become unclouded and spotless.

CHAPTER XXVI.

ENCOURAGEMENT[1] OF SAMANTABHADRA.

Thereupon the Bodhisattva Mahâsattva Samantabhadra, in the east, surrounded and followed by Bodhisattvas Mahâsattvas surpassing all calculation, amid the stirring of fields, a rain of lotuses, the playing of hundred thousands of myriads of koṭis of musical instruments, proceeded with the great pomp of a Bodhisattva, the great display of transformations proper to a Bodhisattva, the great magnificence of a Bodhisattva, the great power of a Bodhisattva, the great lustre of a glorious Bodhisattva, the great stately march of a Bodhisattva, the great miraculous display of a Bodhisattva, a great phantasmagorical sight of gods, Nâgas, goblins, Gandharvas, demons, Garuḍas, Kinnaras, great serpents, men, and beings not human, who, produced by his magic, surrounded and followed him; Samantabhadra, then, the Bodhisattva, amid such inconceivable miracles worked by magic, arrived at this Saha-world. He went up to the place of the Lord on the Gṛidhrakûṭa, the king of mountains, and on approaching he humbly saluted the Lord's feet, made seven circumambulations from left to right, and said to the Lord: I have come hither, O Lord, from the field of the Lord Ratna-

[1] Utsâhana.

tegobhyudgata, the Tathâgata, &c., as I am aware, Lord, that here in the Saha-world is taught the Dharmaparyâya of the Lotus of the True Law, to hear which from the mouth of the Lord Śâkyamuni I have come accompanied by these hundred thousands of Bodhisattvas Mahâsattvas. May the Lord deign to expound, in extension, this Dharmaparyâya of the Lotus of the True Law to these Bodhisattvas Mahâsattvas. So addressed, the Lord said to the Bodhisattva Mahâsattva Samantabhadra: These Bodhisattvas, young man of good family, are, indeed, quick of understanding, but this is the Dharmaparyâya of the Lotus of the True Law, that is to say, an unmixed truth [1]. The Bodhisattvas exclaimed: Indeed Lord; indeed, Sugata. Then in order to confirm, in the Dharmaparyâya of the Lotus of the True Law, the females [2] among the monks, nuns, and lay devotees assembled at the gathering, the Lord again spoke to the Bodhisattva Mahâsattva Samantabhadra: This Dharmaparyâya of the Lotus of the True Law, young man of good family, shall be entrusted to a female if she be possessed of four requisites, to wit: she shall stand under the superintendence of the Lords Buddhas; she shall have planted good roots [3]; she shall keep steadily to the mass of disci-

[1] Yad utâsambhinnatathatâ.

[2] Tâsâm. I am not able to discover the connection between this confirming of the females in the gathering, and the foregoing remark on the character of the Saddharma. The explanation is probably to be sought in the term asambhinna, unallayed, unmixed. The meaning of the passage may be that the Saddharma-puṇḍarîka, as a general rule, is fit for males only, but under certain conditions may be entrusted to females also.

[3] We would say: she must have a good antecedent behaviour.

plinary regulations; she shall, in order to save creatures, have the thoughts fixed on supreme and perfect enlightenment. These are the four requisites, young man of good family, a female must be possessed of, to whom this Dharmaparyâya of the Lotus of the True Law is to be entrusted.

Then the Bodhisattva Mahâsattva Samantabhadra said to the Lord: At the end of time, at the end of the period, in the second half of the millennium, I will protect the monks who keep this Sûtrânta; I will take care of their safety, avert blows[1], and destroy poison, so that no one laying snares for those preachers may surprise them, neither Mâra the Evil One, nor the sons of Mâra, the angels called Mârakâyikas, the daughters of Mâra, the followers of Mâra, and all other servitors to Mâra; that no gods, goblins, ghosts, imps, wizards, spectres laying snares for those preachers may surprise them. Incessantly and constantly, O Lord, will I protect such a preacher. And when a preacher who applies himself to this Dharmaparyâya shall take a walk, then, O Lord, will I mount a white elephant with six tusks, and with a train of Bodhisattvas betake myself to the place where that preacher is walking, in order to protect this Dharmaparyâya. And when that preacher, applying himself to this Dharmaparyâya, forgets, be it but a single word or syllable, then will I mount the white elephant with six tusks, show my face to that preacher, and repeat this entire Dharmaparyâya[2]. And when the preacher has

[1] Or punishment.

[2] Samantabhadra renders the same service to pious and studious preachers as the Buddha himself; see chapter X, especially stanzas 29–31. As to the elephant on which he is mounted, one knows

seen my proper body and heard from me this entire Dharmaparyâya, he, content, in high spirits, ravished, rejoiced, joyful, and delighted, will the more do his utmost to study this Dharmaparyâya, and immediately after beholding me he will acquire meditation and obtain spells, termed the talisman[1] of preservation, the talisman of hundred thousand kotis, and the talisman of skill in all sounds.

Again, Lord, the monks, nuns, male or female lay devotees, who at the end of time, at the end of the period, in the second half of the millennium, shall study this Dharmaparyâya, when walking for three weeks, (or) twenty-one days, to them will I show my body, at the sight of which all beings rejoice. Mounted on that same white elephant with six tusks, and surrounded by a troop of Bodhisattvas, I shall on the twenty-first day betake myself to the place where the preachers are walking; there I shall rouse, excite, and stimulate them, and give them spells whereby those preachers shall become inviolable, so that no being, either human or not human, shall be able to surprise them, and no women able to beguile them. I will protect them, take care of their safety, avert blows[2], and destroy poison. I will, besides, O Lord, give those preachers words of talismanic spells, such as, Ada*nd*e da*nd*apati, da*nd*âvartani da*nd*akusale da*nd*asudhâri dhâri sudhârapati, buddhapasyani dhâra*ni*, âvartani sa*m*vartani saṅghaparîkshite saṅghanirghâtani dharmaparîkshite sarva-

that the Bodhisattva entered the womb of his mother Mâyâ Devî in the shape of an elephant with six tusks; see Lalita-vistara, p. 63. According to the description of the elephant, it must, originally, be a name of lightning.

[1] Âvarta. [2] Or punishment.

sattvarutakausalyânugate simhavikridite[1]. The Bodhisattva Mahâsattva, whose organ of hearing is struck by these talismanic words, Lord, shall be aware that the Bodhisattva Mahâsattva Samantabhadra is their ruling power[2].

Further, Lord, the Bodhisattvas Mahâsattvas to whom this Dharmaparyâya of the Lotus of the True Law shall be entrusted, as long as it continues having course in Gambudvîpa, those preachers, Lord, should take this view: It is owing to the power and grandeur of the Bodhisattva Mahâsattva Samantabhadra that this Dharmaparyâya has been entrusted to us. Those creatures who shall write and keep this Sûtra, O Lord, are to partake of the course of duty of the Bodhisattva Mahâsattva Samantabhadra; they will belong to those who have planted good roots under many Buddhas, O Lord, and whose heads are caressed by the hands of the Tathâgata. Those who shall write and keep this Sûtra, O Lord, will afford me pleasure. Those who shall write this Sûtra, O Lord, and comprehend it, shall, when they disappear from this world, after having written it, be reborn in the company of the

[1] In Burnouf's translation we find added: anuvarte vartani vartâli svâhâ. All terms are, or ought to be, vocatives of feminine words in the singular. Pati, as in Pâli pagâpati, Buddhistic Sansk. pragâpatî, interchanges with the ending vatî; not only in pragâvatî (e. g. in Lalita-vistara), but in some of the words occurring in the spell; so for dandapati the Tibetan text has dandâvati. As Śiva in Mahâbhârata XII, 10361 is represented as the personified Danda, we may hold that all the names above belong to Śiva's female counterpart, Durgâ. The epithet of Simhavikridîtâ is but a variation of Simhikâ, one of the names of Dâkshâyani or Durgâ in her quality of mother to Râhu. Cf. the remarks on the spells in chap. XXI.

[2] As the presiding deity of lightning he is also the lord of flame, of Svâhâ, identified with Dâkshâyani-Durgâ.

gods of paradise, and at that birth shall eighty-four thousand heavenly nymphs immediately come near them. Adorned with a high crown, they shall as angels dwell amongst those nymphs. Such is the mass of merit resulting from writing this Dharmaparyâya; how much greater will be the mass of merit reaped by those who recite, study, meditate, remember it! Therefore, young men of good family[1], one ought to honour this Dharmaparyâya of the Lotus of the True Law, and write it with the utmost attention. He who writes it with undistracted attention shall be supported by the hands of a thousand Buddhas, and at the moment of his death he shall see another thousand of Buddhas from face to face. He shall not sink down into a state of wretchedness, and after disappearing from this world he shall enter the company of the Tushita-gods, where the Bodhisattva Mahâsattva Maitreya is residing, and where, marked by the thirty-two sublime characteristics, surrounded by a host of Bodhisattvas, and waited upon by hundred thousands of myriads of koṭis of heavenly nymphs he is preaching the law. Therefore, then, young men of good family, a wise young man or young lady of good family should respectfully write this Dharmaparyâya of the Lotus of the True Law, respectfully recite it, respectfully study it, respectfully treasure it up in his (or her) mind. By writing, reciting, studying this Dharmaparyâya, and by treasuring it up in one's mind, young men of good family, one is to acquire innumerable good qualities. Hence a wise young man or young lady of good

[1] Burnouf's reading has, O Lord. The reading of the Cambridge MS. is no mere mistake, for we find it repeated in the sequel.

family ought to keep this Dharmaparyâya of the Lotus of the True Law. I myself, O Lord, will superintend this Dharmaparyâya, that through my superintendence it may here spread in *G*ambudvîpa.

Then the Lord *S*âkyamuni, the Tathâgata, &c., expressed his approval to the Bodhisattva Mahâsattva Samantabhadra: Very well, very well, Samantabhadra. It is happy that thou art so well disposed to promote the weal and happiness of the people at large, out of compassion for the people, for the benefit, weal, and happiness of the great body of men; that thou art endowed with such inconceivable qualities, with a mind so full of compassion, with intentions so inconceivably kind, so that of thine own accord thou wilt take those preachers under thy protection. The young men of good family who shall cherish the name of the Bodhisattva Mahâsattva Samantabhadra may be convinced that they have seen *S*âkyamuni, the Tathâgata, &c.; that they have heard this Dharmaparyâya of the Lotus of the True Law from the Lord *S*âkyamuni; that they have paid homage to the Tathâgata *S*âkyamuni; that they have applauded the preaching of the Tathâgata *S*âkyamuni. They will have joyfully accepted this Dharmaparyâya; the Tathâgata *S*âkyamuni will have laid his hand upon their head, and they will have decked the Lord *S*âkyamuni with their robes. Those young men or young ladies of good family, Samantabhadra, must be held to have accepted the command of the Tathâgata[1]. They

[1] If I rightly understand these cautious and veiled words, the meaning is that such persons, though no Buddhists, must be held in equal esteem as if they were. The persons alluded to are, not unlikely, *S*aiva monks or devotees, who, if leading a pious life, have

will have no pleasure in worldly philosophy[1]; no persons fondly addicted to poetry will please them; no dancers, athletes, vendors of meat, mutton butchers, poulterers, pork butchers, or profligates will please them. After having heard, written, kept, or read such Sûtrântas as this, they will find no delight in those persons. They must be held to be possessed of natural righteousness[2]; they will be right-minded from themselves, possess a power to do good of their own accord, and make an agreeable impression on others. Such will be the monks who keep this Sûtrânta. No passionate attachment will hinder them, no hatred, no infatuation, no jealousy, no envy, no hypocrisy, no pride, no conceitedness, no mendaciousness. Those preachers, Samantabhadra, will be content with what they receive. He, Samantabhadra, who at the end of time, at the end of the period, in the second half of the millennium, sees a monk keeping this Dharmaparyâya of the Lotus of the True Law, must think thus: This young man of good family will reach the terrace of enlightenment; this young man will conquer the troop of the

for protector or patron Samantabhadra, who, as we have seen above, is the lord of Svâhâ or Dâkshâyaṇî, consequently Śiva-Kâla.

[1] Na Lokâyate ruśir bhavishyati. The Lokâyatikas are the Indian Epicureans.

[2] Svabhâvadharmasamanvâgatâḥ, which may also be rendered by, possessed of the religion of Svabhâva (Nature). This I think to be the recondite and real meaning of the term, whether it alludes to the Svâbhâvika sect of Buddhism or to materialistic schools among the Śaivas. Though the philosophical tenets of all Svâbhâvikas are identical with those of the Lokâyatikas, their opinions on morals are exactly the reverse. Hence it may have been deemed necessary to inculcate on devotees of more or less strong ascetic habits the precept that they should have no intercourse with the immoral vulgar materialists.

wicked Mâra[1], move forward the wheel of the law, strike the drum of the law, blow the conch trumpet of the law, spread the rain of the law, and ascend the royal throne of the law. The monks who at the end of time, at the end of the period, in the second half of the millennium, keep this Dharmaparyâya, will not be covetous, nor greedy of robes or vehicles[2]. Those preachers will be honest, and possessed of three emancipations; they will refrain from worldly business. Such persons as lead into error monks who know this Sûtrânta, shall be born blind; and such as openly defame them, shall have a spotted body in this very world. Those who scoff and hoot at the monks who copy this Sûtrânta, shall have the teeth broken and separated far from each other; disgusting lips, a flat nose, contorted hands and feet, squinting eyes; a putrid body, a body covered with stinking boils, eruptions, scabs, and itch. If one speaks an unkind word, true or not true, to such writers, readers, and keepers of this Sûtrânta, it must be considered a very heinous sin. Therefore then, Samantabhadra, people should, even from afar, rise from their seats before the monks who keep this Dharmaparyâya and show them the same reverence as to the Tathâgata.

While this chapter of the Encouragement of Samantabhadra was being expounded, hundred thousands of koṭis of Bodhisattvas Mahâsattvas, equal to the sands of the river Ganges, acquired the talismanic spell Âvarta.

[1] Mârakaliśakram.

[2] Yâna; Burnouf has read pâna, drink. It is, indeed, generally impossible to distinguish between pa and ya in the Nepalese MSS.

CHAPTER XXVII.

THE PERIOD[1].

Thereupon the Lord Śâkyamuni, the Tathâgata, &c., rose from his pulpit, collected the Bodhisattvas, took their right hands with his own right hand, which had become strong by the exercise of magic, and spoke on that occasion as follows: Into your hands, young men of good family, I transfer and transmit, entrust and deposit this supreme and perfect enlightenment arrived at by me after hundred thousands of myriads of koṭis of incalculable Æons. Ye, young men of good family, do your best that it may grow and spread.

A second time, a third time the Lord spoke to the host of Bodhisattvas after taking them by the right hands: Into your hands, young men of good family, I transfer and transmit, entrust and deposit this supreme and perfect enlightenment arrived at by me after hundred thousands of myriads of koṭis of incalculable Æons. Receive it, young men of good family, keep, read, fathom, teach, promulgate, and preach it to all beings. I am not avaricious, young men of good family, nor narrow-minded; I am confident and willing to impart Buddha-knowledge, to impart the knowledge of the Tathâgata, the knowledge of the Self-born. I am a bountiful giver, young

[1] Dharmaparyâya, properly, the period of the law.

men of good family, and ye, young men of good family, follow my example; imitate me in liberally showing this knowledge of the Tathâgata, and in skilfulness, and preach this Dharmaparyâya to the young men and young ladies of good family who successively shall gather round you. And as to unbelieving persons, rouse them to accept this law. By so doing, young men of good family, you will acquit your debt to the Tathâgatas.

So addressed by the Lord *S*âkyamuni, the Tathâgata, &c., the Bodhisattvas filled with delight and joy, and with a feeling of great respect they lowered, bent, and bowed their body towards the Lord, and, the head inclined and the joined hands stretched out, they spoke in one voice to the Lord *S*âkyamuni, the Tathâgata, &c., the following words: We shall do, O Lord, what the Tathâgata commands; we shall fulfil the command of all Tathâgatas. Let the Lord be at ease as to this, and perfectly quiet. A second time, a third time the entire host of Bodhisattvas spoke in one voice the same words: Let the Lord be at ease as to this, and perfectly quiet. We shall do, O Lord, what the Tathâgata commands us; we shall fulfil the command of all Tathâgatas.

Thereupon the Lord *S*âkyamuni, the Tathâgata, &c., dismissed all those Tathâgatas, &c., who had come to the gathering from other worlds, and wished them a happy existence, with the words: May the Tathâgatas, &c., live happy. Then he restored the Stûpa of precious substances of the Lord Prabhûtaratna, the Tathâgata, &c., to its place, and wished him also a happy existence.

Thus spoke the Lord. The incalculable, innumerable Tathâgatas, &c., who had come from other

worlds and were sitting on their thrones at the foot of jewel trees, as well as Prabhûtaratna, the Tathâgata, &c., and the whole host of Bodhisattvas headed by Visishṭaćâritra, the innumerable, incalculable Bodhisattvas Mahâsattvas who had issued from the gaps of the earth, the great disciples, the four classes, the world, including gods, men, demons, and Gandharvas, in ecstasy applauded the words of the Lord.

INDEX.

Abân Yasht, page 253.
Abbhutadhamma, 45.
Âbhâsvaras (pl.), 340, 346.
Abhayandada, 412.
Abhiggñâ, 1, 89, 131, 242.
Abhiggñâggñânâbhibhû. See Mahâbhiggñâggñânâbhibhû.
Abhirati, 177.
Abhisaṁskâra, 317.
Abhyudgatarâga, 429.
Adbhutadharma, 45.
Aditi, 124, 371.
Âditta-pariyâya, 79.
Agâtaśatru, 6.
Agita, 18 seq., 290 seqq., 311, 316 seq., 320 seqq.
Âgîvaka, 263.
Âggñâta-Kauṇḍinya, 2, 34, 56, 198, 202.
Agraśrâvaka, 2.
Aḥalâ, 374.
Akaniṣṭhas (pl.), 340.
Âkâśapratiṣṭhita, 178.
Akshayamati, 4, 406, 412 seq.
Akshobhya, 177.
Alankâraśubha, 420.
Alaṅkârasûra, 420.
Amitâbha, 178, 389, 417.
Amitâyus, 178, 389, 417.
Amoghadarśin, 4.
Anâbhibhû, 183.
Anâgâmin, 315, 330, 387.
Ânanda, 3, 205 seqq.
Ânanda-Bhadra, 207.
Anantaḥâritra, 284.
Anantamati, 19.
Anantavikrâmin, 4.
Anavanâmitavaigayanta, 206.
Anavanatâ Vaigayantî, 206.
Anavatapta, 5.
Anikshiptadhura, 4.
Anilambha, 394.
Ânisaṁsa, 336.
Ânṛiśaṁsa, 336.
Anupadhiśesha, 139.
Anupâdiśesa, 139.
Anupamamati, 4.
Anutpattikadharmakshânti, 134, 254.
Anuvyaṅgana, 246.
Anyâ, 371.
Âpastamba, 48.
Apkṛitsna, 394.
Âpokasiṇa, 394.
Appamaññâ, 140.
Apraṇihita, 99.
Apratyanîka, 94.
Apratyanîya, 94.
Âraññakanga, 293.
Âraṇyadhuta, 293.
Ardvî Sûra, 253.
Arhat (of the Buddhists), 1, 8, 35, and further passim.
Arhat (of the Gainas), 265.
Arûpabrahmaloka, 241.
Ârya, 13, 79, 81, 275, 338.
Âryasatyâni. See Truths.
Asaiksha, 71.
Asamasama, 418.
Asaṅkhyeya, 284, 329, 331.
Âśaya, 317.
Asekha. See Asaiksha.
Aśoka, 383.
Aśvagit, 2.
Aśvins, 67 seq.
Atikrântabhâvanîya, 387.
Aupapâduka, 160.
Avabhâsa, 142.
Avalokiteśvara, 4, 406 seqq.
Âvarta, 439.
Âveṇika-dharma, 31.
Avidyâ, 133.
Avîci, 7, 10, 92, 337, 340, 350, 360.

Bala, 79.
Beal (S.), 228, 406, 414.
Benares, 56, 70.
Bhadra (a world), 258.
Bhadrakalpa, 193.
Bhadrapâla, 4, 360.
Bhadravargîya, 2.
Bhadrika, 2.
Bhâgavata-Purâṇa, 118.

Bhaishagyarâga, 4, 213 seqq., 255, 371 seqq., 385, 392, 394, 404, 430.
Bhaishagyarâgasamudgata, 394, 430.
Bharadvâga, 19.
Bhâradvâga, 2.
Bharhut (Stûpa of), 345.
Bhâvanî, 140.
Bhavânî, 371.
Bhishmagargitasvararâga, 354 seqq.
Bhishmasvara, 360.
Bigandet (P.), 55, 421.
Birth Stories, 2. See Gâtaka.
Bodhapakshika. See Bodhipakshika.
Bodhi (constituents of). See Bodhyaṅga.
Bodhimaṇḍa, 155.
Bodhipakshika, 420.
Bodhisattva, 4, and further passim.
Bodhi tree, 300.
Bodhyaṅga, 31.
Brahma (Sahâmpati), 5, 55, 69, 252, 317, 349, 387, 416.
Brahmadhvaga, 178.
Brahmaḳakra, 134.
Brahmakâya (= Brahmakâyika), 345.
Brahmakâyika, 5, 156, 342, 347, 387.
Brahmaloka. See Brahma-world.
Brahmas (pl., divine beings), 21, 64, 115, 345.
Brahmasaṁstha, 63.
Brahma-Sûtra, 63, 322 seq.
Brahmavâdinî, 336.
Brahmavihâra, 140.
Brahma-world, 160, 241, 315, 322 seq., 340, 364, 387.
Bṛihaspati, 411.
Bṛihat-Saṁhitâ, 76, 179.
Buddha, 16, and further passim.
Buddhadharma, 31.
Buddha-field, 7 seqq., 145, 194, 211, &c.
Buddhaghosha, 241.
Buddha-vehicle, 11, 42 seq., 89, 129, 137.
Bühler (G.), 48.
Burnouf (Eug.), 2, and further passim.

Childers (R. C), 31, 71, 132, 241, 325.
Cunningham (A.), 345.

Dâkshâyaṇî, 435.
Daṇḍa, 435.
Daṇḍapatî, 435.
Daṇḍâvatî, 435.
Dasabala, 31.
Dasasîla, 269.
Devadatta, 246 seq.
Devanikâya, 342.
Devarâga, 247.
Devasopâna, 247.
Dhammakkhandha. See Dharmaskandha.
Dhammapada, 58, 99.
Dhanvantari, 404.
Dhâraṇî, 311, 314.
Dhâraṇîdhara, 4.
Dhâraṇîndhara, 4, 418.
Dharma, 56, 245 seq.
Dharmabhâṇaka, 336.
Dharmadhara, 5.
Dharmagahanâbhyudgatarâga, 208.
Dharmâlokamukha, 420.
Dharmamati, 19.
Dharmaparyâya, 6, 17, 20 seqq., 65, 120, &c.
Dharmaprabhâsa, 195 seqq.
Dharmarâga, 58, 91, 115, 122, 307.
Dharmasaṅgîti, 272.
Dharmaskandha, 241.
Dhârmika, 245.
Dhâtu, 251, 399.
Dhṛitarâshṭra, 4.
Dhṛitiparipûrṇa, 67.
Dhûtaguṇa, 132.
Dhûtaṅga, 132, 193.
Dhvagâgrakeyûra, 393.
Dhyâni-bodhisattva, 134.
Dhyâni-buddha, 134, 411, 417.
Dîpaṁkara, 22, 28, 300.
Dipavaṁsa, 241, 260, 281, 383.
Dṛishṭiguru, 407.
Druma, 5.
Dundubhîsvararâga, 358.
Durgâ, 256, 371, 435.

Ekaḳakra, 81.
Ekapâd, 81.

Fausböll (V.), 45, 48.

Gadgadasvara, 393 seqq.
Gandharva, 5, 7, 20, 23, 69, and further passim.
Gandharvakâyika, 5.
Garuḍa, 6 seq., 20, 69, 162, and further passim.
Gâthâ, 45.
Gaurî, 373.
Gautamî, 3, 256 seqq.

Gavâmpati, 2.
Gayâ, 294, 296, 299.
Gayâśîrsha, 79.
Geya, 45.
Ghoshamati, 19.
Giantesses (island of), 407.
Goldstücker (Th.), 134.
Gridhrakûta, 1, 235, 248 seq., 307 seq., 321, 396, 398, 431.
Guhagupta, 4.

Galadharagargitaghoshasusvaranakshatrarâgasaṅkusumitâbhigña, 419 seqq.
Gambudvîpa, 214 seq., 329, 391, 435, 437.
Gâmbûnadaprabhâsa, 148 seq.
Gâtaka, 45, 48, 392.
Gina, 8, 12 seqq., 23, and further passim.
Gîvanmukta, 135.
Gîvanmukti, 138.
Gñânâkara, 157.
Gñânamudrâ, 394.
Gñânolkâ, 394.
Gyotishprabha, 5.

Haradatta, 48.
Hardy (R. Spence), 2, 31, 79, 246, 348, 394 seq., 402, 420.
Hârîtî, 374.
Himâlaya, 130, 137, 351.
Hiouen Thsang, 59. 260.
Hodgson (B. H.), 30, 186, 241, 269, 321, 429.

Indra, 55, 252, 342, 387, &c.
Indradatta, 4.
Indradhvaga, 178.
Indras (pl.), 315, 347.
Indriya, 79.
Îsvara, 4, 55, 116, 349, 411.
Itivrittika, 45.
Itivuttaka, 45.
Ityukta, 45.

Julien (Stanislas), 62.

Kâla, 198.
Kâla-mountain, 233 seq., 386.
Kâlodâyin, 198.
Kalpa (al. Æon), 89, 284; intermediate kalpa, 27, 67 seq., 148, &c.
Kamaladalavimalanakshatrarâgasaṅkusumitâbhigña, 393 seq.
Kamphilla. See Kapphina.
Kapilavastu, 294, 296.
Kapina, 2, 198.
Kapphilla, 2, 198.
Kapphina, 2, 198.
Kâraṇḍa-vyûha, 407, 416.
Karketana, 50.
Karmâśaya, 317.
Kashâyas (the five), 58.
Kashphina. See Kapphina.
Kasphina. See Kapphina.
Kâśyapa. See Mahâ-Kâśyapa.
Kâśyapa of Gayâ, 2, 198.
Kâśyapa of Nadî, 2, 198.
Kâśyapa of Uruvilvâ, 2, 198.
Kaśî, 48.
Kaśivaddhano, 48.
Katha Upanishad, 122.
Kâtyâyana. See Mahâ-Kâtyâyana.
Kaundinya. See Âgñâta-Kaundinya.
Kaushthila. See Mahâ-Kaushthila.
Kesinî, 374.
Ketu, 211 seq.
Kharaskandha (al. Suraskandha), 6.
Kinnara, 7, 20, 33, 69, and further passim.
Kinnara king, 5.
Kleśa, 58.
Kleśakashâya, 42.
Koṭi, 3, and further passim.
Koṭṭhita. See Mahâ-Koṭṭhita.
Kṛittikâs (the Pleiads), 256 seq.
Kubera, 411.
Kumâra, 256.
Kumârabhûta, 4.
Kumâragiva, 62.
Kumbhâṇḍa, 373.
Kundina (family), 199.
Kuntî, 374 seq.
Kûṭadantî, 374.
Kûṭâgâra, 321.

Kailaka, 186.
Kailakabhûta, 186.
Kakravâla, 233.
Kakravartin, 157, 174, 252, 332, 411.
Kaṇḍâlî, Kaṇḍâlikâ, 373.
Kandra, 4.
Kandraprabha, 394.
Kandraprabhâsvararâga, 358.
Kandrapradîpa (= Kandrasûryapradîpa), 26; name of a Samâdhi, 394.
Kandrârkadîpa, 25 seq.
Kandrasûryapradîpa, 18 seq.
Kandravimalasûryaprabhâsaśrî, 376 seqq.

*K*araka, 263.
*K*ellakabhûta. See *K*ailaka.
*K*elukabhûta. See *K*ailaka.
*K*hândogya Upanishad, 320.
*K*itradhvaga, 413.
*K*ittavimukti, 31.
*K*ullavagga, 2, 47 seq., 198, 268.
*K*unda, 198.

Lakshmî, 251.
Lalita-vistara, 3, 17, 55, 58, 70, 79, 110, 140, 156, 191, 316, 348, 392, 418, 420, 429.
Lambâ, 373.
Lavana, 222.
Lohitamukti, 147.
Lokabandhu, 166, 210.
Lokadhâtu, 177.
Lokâyatamantradhâraka, 263.
Lokâyatika, 263, 438.
Lotus of the True Law, 21 seq., 65, 174 seq., 177, 228 seqq., 357, 366, 370, 377, 386 seqq., 432 seqq.

Madhubhûmika, 387.
Madhura, 5.
Madhurasvara, 5.
Magadha, 6.
Mahâbhârata, 170, 256, 435.
Mahâbhi*gñâgñâ*nâbhibhû, 153 seqq., 183.
Mahâbrahmas (pl.), 342.
Mahâdharma, 5.
Mahâkalpa, 381.
Mahâ-Kâ*s*yapa, 2, 98, 108, 113, 118 seqq., 142 seqq.
Mahâ-Kâtyâyana, 2, 98, 144, 147 seq.
Mahâ-Kaush*th*ila, 2.
Mahâkâya, 6.
Mahâ-Ko*tth*ita, 2.
Mahâ-*K*unda, 198.
Mahâ-Maudgalyâyana, 2, 98, 144, 149.
Mahâ-Mâyâ, 5, 124. Cf. Mâyâ Devî.
Mahâ-Mu*k*ilinda, 233.
Mahânâman, 2.
Mahânanda, 2.
Mahâpra*g*âpatî, 3.
Mahâpratibhâna, 4, 228 seqq., 255.
Mahâpûr*n*a, 6.
Mahâratnapratima*nd*ita, 66.
Maharddhiprâpta, 6.
Mahârûpa, 153.
Mahâsambhava, 354.
Mahâsâ*ñ*ghika, 228.
Mahâsattva, 4, and further passim.
Mahâsthâmaprâpta, 4, 354 seq.
Mahâtegas, 6.
Mahâtegogarbha, 420.
Mahâvagga, 2 seq., 55, 70, 79, 156, 198.
Mahâvastu, 5.
Mahâvikrâmin, 4.
Mahâvyûha, 142.
Mahe*s*vara, 4, 55, 116, 349, 411.
Maitrâya*n*îputra. See Pûr*n*a.
Maitreya, 4 seq., 28, 286 seq., 290 seqq., 311, 314, 316, 328 seqq., 436.
Makuṭadantî, 374.
Mâlâdharî, 374.
Manasvin, 5.
Mandâra, 308.
Mandârava, 6, 9, 20, 24, 69, 228, 234, 313, 342, 345, 378.
Ma*ñ*gughosha (= Ma*ñ*gu*s*rî), 11, 15, 280.
Ma*ñ*gûsha, 6, 9, 20, 342, 345.
Ma*ñ*gûshaka, 6, 9, 20, 342, 345.
Ma*ñ*gu*s*rî, 4, 8 seqq., 23, 248 seqq., 262 seqq., 363, 394 seqq.
Ma*ñ*gusvara (= Ma*ñ*gu*s*rî), 16.
Manobhirâma, 150.
Manog*ñ*a, 5.
Manog*ñ*a*s*abdâbhigargita, 206.
Manog*ñ*asvara, 5.
Manu (law book), 191, 317.
Manus (pl.), 193.
Mânushi-Buddha, 193.
Mâra, 63 seq., 143, 155, 275, 391 seq., 433, 439.
Mârakâyika, 391, 433.
Mâras (pl. divine beings), 21, 64, 115.
Marut, 55.
Mâtaṅgî, 373.
Mati, 22.
Matres (the seven), 256.
Ma*s*utaka*nd*î, 374.
Maudgalyâyana. See Mahâ-Maudgalyâyana.
Mâyâ (Devî), 5, 371, 434.
Meghadundubhisvararâga, 399 seq.
Meghasvara, 179.
Meghasvarapradîpa, 179.
Meghasvararâga, 179, 358.
Meru, 5, 337, 350 seq., 414.
Merukalpa, 178.
Merukû*ṭ*a, 178.
Milinda Pañho, 132, 153.
Mithra, 17 seq., 28.

Mukilinda, 233.
Müller (Max), 59, 317.
Mundaka Upanishad, 131.
Musâragalva, 147.

Nâga, 5, 20, 24, 69, 162, 213, 223, 253, 338 seq., 347, 349, 363, 376, 391, 412 seq., 415, 431.
Nâga king, 5, 248, 251 seq.
Naketiketas, 122.
Nakshatrarâga, 4.
Nakshatrarâgâditya, 420.
Nakshatrarâgasankusumitâbhigña, 37, 376 seqq., 394.
Nakshatrarâgavikrîdita, 393.
Nakshatratârârâgâditya, 420.
Nanda (a Nâga king), 5; (an Arhat), 2.
Naradatta, 4.
Nârâyana, 397.
Nayuta, 3.
Nirâmisha, 191.
Nirgrantha, 263.
Nirvâna, 18, 21, and further passim.
Nityaparivrita, 178.
Nityodyukta, 4.

Oldenberg (H.), 2, 241.
Opapâtika, 160.

Padmaprabha, 65 seqq.
Padmaśrî, 4, 399 seq., 405.
Padmavrishabhavikrâmin, 67.
Pandita, 209, 318.
Pânini, 25, 53, 113, 144, 153.
Pañkavaggiya, 2.
Pâramitâ, 18, 140, 243, 246, 249, 252, 316, 355, 419.
Parganya, 119.
Parikâraka, 209.
Parinirmita Vasavartin, 225.
Parivrâg, Parivrâgaka, 63, 263.
Paryâya (= Dharmaparyâya), 255, 277.
Parisallâna, 175.
Parisambhidâ, 192.
Perfections (the six). See Pâramitâ.
Phœnix, 378 seqq.
Pilindavatsa, 2.
Pindola (Bhâradvâga), 2.
Pitri-worship, 115.
Prabhâsa (= Samantaprabhâsa), 199.
Prabhûtaratna, 229 seqq., 283, 313, 364 seqq., 392, 397 seqq., 412, 442.
Pradânaśûra, 4, 372, 394, 404.
Pragâpatî, 435.
Pragâvatî, 435.
Pragñâ, 30, 307, 371.
Pragñâgyotis, 387.
Pragñâkûta, 248 seqq.
Prâgñika, 30.
Prakriti, 124.
Pralambâ, 373.
Prânâyâma, 402.
Pranidhâna, 203, 208.
Prasâdavatî, 394.
Prathamakalpika, 387.
Pratirûpaka, 68.
Pratisamlayana, 175.
Pratisamvid, 192.
Pratîtyasamutpâda, 133; cf. 172.
Pratyekabuddha, 10, 30, 33, 36, &c.
Pratyekagina, 137.
Priyadarsana (an Æon), 400, 419.
Punyâbhisamskâra, 317.
Pûrna (Maitrâyanîputra), 3, 191 seqq.
Pûrnakandra, 4.
Purushottama, 44, 46.
Pûrva-yoga, 153, 376, 419.
Pushpadantî, 374.

Râgagriha, 1.
Râhu, 6, 210 seq., 395.
Râhula, 3, 205, 209 seq., 257.
Râhula-Bhadra (= Râhula), 209.
Rasmiprabhâsa, 142 seq.
Rasmisatasahasraparipûrnadhvaga, 257.
Ratipratipûrna, 150.
Ratna (a term applied to Bodhisattvas), 66.
Ratnadatta, 4.
Ratnakandra, 4.
Ratnâkara, 4.
Ratnaketurâga, 211.
Ratnamati, 19.
Ratnapâni, 4.
Ratnaprabha, 4.
Ratnaprabhâsa (al. Ratnâvabhâsa), 145.
Ratnas (the seven), 227.
Ratnasambhava, 145.
Ratnategobhyudgata, 432.
Ratnâvabhâsa. See Ratnaprabhâsa.
Ratnaviśuddha, 229.
Revata, 2.
Rhys Davids (T. W.), 2, 43, 392.
Rig-veda, 66, 81, 309, 404.
Rudra, 401, 404.
Rûpabrahmaloka, 241.

*Ṛ*ddhi, 19, 273.
*Ṛ*ddhivikrîḍita, 394.
*Ṛ*shipatana, 70.

Sadâparibhûta, 356 seqq.
Saddharma-puṇḍarîka. See Lotus. Name of a Samâdhi, 393.
Sâgara, 5, 248, 251 seqq.; his daughter, 251 seqq.
Sâgaratuddhidhârin Abhigñâprâpta, 207.
Sâgaravaradharabuddhivikrîḍitâbhigña, 206, 209 seqq.
Sâgata. See Svâgata.
Sahâmpati. See Brahma.
Saha-world, 230 seqq., 256, and further passim.
Samantabhadra, 431 seqq.
Samantagandha, 4.
Samantamukha, 406.
Samantaprabha (= Samantaprabhâsa), 200.
Samantaprabhâsa, 198 seqq.
Sambhava, 153.
Saṁskâra, 107, 133.
Sandhâbhâshita, 30, 59; cf. 62, 121, 261, 273, 320.
Sandhâbhâshya, 30, 59; cf. 62, 121, 261, 273, 320.
Sandhâyabhâshita, 30, 59; cf. 62, 121, 261, 273, 320.
Saṅgameśvara, 309.
Saṅgha, 56.
Saṅgraha(-vastûni), 140.
Saptaratnapadmavikrâmin (al. Saptaratnapadmavikrântagâmin), 209.
Sarvabuddhasandarśana, 400.
Sarvadarśana-Saṅgraha, 402.
Sarvaguṇâlaṅkâravyûha, 425.
Sarvalokabhayâgitakkhambhitatvavidhvaṁsanakara, 179.
Sarvalokabhayâgitâstambhitatvavidhvaṁsanakara, 179.
Sarvalokadhâtûpadravodvegapratyuttîrṇa, 178.
Sarvapuṇyasamuḍgaya, 394.
Sarvârthanâman, 4.
Sarvarûpasandarśana, 378, 384, 404.
Sarvarutakauśalya, 394.
Sarvasattvapâpagahana, 424.
Sarvasattvapriyadarśana, 257, 377 seqq.
Sarvasattvatrâtṛi, 161.
Sarvasattvogohâri, 374.
Satatasamitâbhiyukta, 4, 336 seqq.
Satpurusha, 402.
Schiefner (A.), 89.
Sekho, 71.
Senâpati, 411.
Senart (E.), 5, 227, 230, 348.
Siṁha, 4.
Siṁhadhvaga, 178.
Siṁhaghosha, 178.
Siṁhakandrâ, 360.
Siṁhavikrîḍitâ, 435.
Siṁhikâ, 435.
Skanda, 256, 411.
Sopadhiśesha, 138.
Srotaâpanna, 315, 330, 387.
Stûpa, 8, 15, 277 seqq., &c.
Subhûti, 2, 98, 144 seqq.
Sudharma (a king of the Kinnaras), 5; an angel, 169.
Sudharmâ, 167, 342, 345.
Sugata, 10, and further passim.
Sugâtâ, 296.
Sugataketanâ, 360.
Sukhâkara, 417.
Sukhâvati, 178, 389, 417.
Sukhâvati-vyûha, 317.
Sumati, 19.
Sumeru, 5, 162, 169, 233, 267, 337, 350 seq., 386.
Sunanda, 3.
Sundara-Nanda, 3.
Supratishṭhitakâritra, 284.
Suraskandha, 6; cf. Kharaskandha.
Sûryagarbha, 4.
Sûryâvarta, 394.
Susaṁsthita, 4.
Susârthavâha, 4.
Sûtra, 24, 29, 46, and further passim.
Sûtrânta, 65, 144, 176, 218, &c.
Sutta, 45.
Suvikrântavikrâmin, 4.
Suviśuddha, 195, 197.
Svâbhâvika, 438.
Svâgata, 198.
Svâhâ, 435.
Svastika, 392.
Svayambhû, 310.
Svayambhûgñâna, 217.

Śakra, 4.
Śâkyamuni, 179, 228, 232, 234 seqq., 283 seq., 298, and further passim.
Śâkyaputra, 3.
Śâkyasiṁha, 28.
Śâla king, 417.
Śâlendrarâga, 429.

Śâṇḍilyavidyâ, 320.
Śaṅkara (the philosopher), 63, 134.
Śaṅkhaśilâ, 11.
Śâri (son of) = Śâriputra, 47 seq., 56, 69.
Śâriputra, 2, 30 seqq., 252 seqq.
Śatiketu, 145.
Śatapatha-Brâhmaṇa, 386.
Śayyâsana, 308.
Śikhin (name of Brahma), 5, 179; name of an angel, 167.
Śiva, 5, 81, 115, 407, 435.
Śrâmaṇera, 292.
Śrâvaka, 129.
Śrâvaka-yâna, 269.
Śrîgarbha, 22, 27.
Śubhavyûha, 419 seqq.
Śûnyatâ, 127; cf. 99.
Śvetâśvatara Upanishad, 134.

Tâdî (tâdin), 25.
Taittirîya Âraṇyaka, 314.
Tamâlapatrakandanagandha, 150seq.
Tamâlapatrakandanagandhâbhigña, 178.
Tâpin, 25.
Târâ, Târakâ, 251, 253.
Tathâgata, 9, 12, 17, and further passim.
Tathâgatas (the sixteen), 178.
Tâyin, 25, 45, 57, 113, 144, 169, 199, 207, 209, 287, 315.
Tîrtha-doctrine, 260.
Tîrthika, 63, 259 seq., 265.
Tishter Yasht, 253.
Tishtrya, 253.
Tishya (= Upatishya), 89.
Trailokavikrâmin, 4.
Trâyastriṃśa (gods), 156.
Trenckner (V.), 132.
Trinâbhi, 81.
Tripâd, 81.
Trivartman, 134.
Trivṛit, 134.
Truths (the four great), 18, 90, 158, 354.
Tushita gods, 436.

Udâna, 45.
Upâdâna, 172.
Upâdiśeśa, 138.
Upananda (an Arhat), 3; a Nâga, 5.
Upaniśâ, 317.
Upasthâyaka, 209.
Upatishya, 89.
Upâya, 30; cf. 307.
Upâyakauśalya, 30, 59.
Ûrṇâ, 427.
Utpalaka, 5.
Uttaramati, 4.

Vaggiputtaka, 260.
Vagra-Âkârya, 269.
Vagrakkhedikâ, 59.
Vagrapâṇi, 411.
Vaidehî, 6.
Vaigayanta, 342, 345.
Vaihâyasa, 227.
Vaipulya, 45.
Vairokanaraśmipratimaṇḍita, 393. 396 seq., 419, 429.
Vaiśâradya, 246.
Vaiśravaṇa, 4, 373.
Vaivasvata, 309.
Vaiyâkaraṇa, 45.
Vakkula, 2, 198.
Vakula, 2, 198.
Vandya, 318.
Varâha-Mihira, 76.
Varaprabha, 21 seq., 26 seq.
Vardhamânamati, 4.
Varuṇadatta, 4.
Vâshpa, 2.
Vaśibhûta, 1.
Vâsuki, 5.
Vâyu, 397, 401 seq.
Vedalla, 45.
Vedânta, 322.
Vehicles (the three), 78 seqq., 213.
Vemakitri, 6.
Vepakitti, 6.
Veyyâkaraṇa, 45.
Vihâra, 222.
Vikurvâ, 406.
Vimala, 253 seq.; name of a Samâdhi, 420.
Vimalâbhâsa, 420.
Vimaladatta, 380; name of a Samâdhi, 393.
Vimaladattâ, 419 seqq.
Vimalagarbha (a prince), 419 seqq.; name of a Samâdhi, 394.
Vimalâgranetra, 27.
Vimalanetra, 22, 419 seqq.
Vimalanirbhâsa, 420.
Vimalaprabha, 394.
Vimatisamudghâtin, 19.
Vimoksha, 31.
Vimukti, 31.
Vinirbhoga, 355.
Viparyin, 193.
Viprakitti, 6.

Vipratyanîka, vipratyanîyaka, 17.
Viragâ, 66, 68.
Virûḍḥaka, 4, 373.
Virûpâksha, 4.
Viseshamati, 4, 19.
Vishṇu, 5, 44, 81, 173, 301, 397, 411.
Vishṭaśâritra, 284, 364, 367, 394, 442.
Vistîrṇavatî, 429.
Viruddhaśâritra, 284.
Visvanâtha, 309.
Vyûha, 173.
Vyûharâga (a Bodhisattva), 394; name of a Samâdhi, 394.
Westergaard (N. L.), 253.
Yâgñavalkya, 141.
Yama, 65 seq., 91, 115 seq., 167, 178, 233, 248, 309, 402, 415, 417.
Yâna, 34, 53.
Yaśaskâma, 23, 28.
Yaśodharâ, 3, 257 seq.
Yoga, 7.
Yogaśâstra, 31, 71, 140, 387, 402.
Yoga system, 31, 71, 387.
Yogayâtrâ, 170.
Yogin, 7, 92, 319.

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	...	....	क	𐬐	𐬐	ك	ك	כּ	k
2 „ aspirata	kh	...	....	ख	𐬑	𐬑	...	...	כ	kh
3 Media	g	...	....	ग	𐬔	𐬔	گ	...	גּ	...
4 „ aspirata	gh	...	....	घ	𐬕	𐬕	...	...	ג	...
5 Gutturo-labialis	q	...	....	...	....	...	ق	ق	ק	...
6 Nasalis	ṅ (ng)	...	....	ङ	𐬢 (ng) / 𐬥 (N)	...	...	...	...	...
7 Spiritus asper	h	...	....	ह	𐬵 (𐬴 hv)	𐬵	ه	ه	ה	h hs
8 „ lenis	'	...	....	...	....	...	ا	ا	א	...
9 „ asper faucalis	'h	...	....	...	....	...	ح	ح	ח	...
10 „ lenis faucalis	'h	...	....	...	....	...	ع	ع	ע	...
11 „ asper fricatus	...	'h	....	...	....	...	خ	خ	ח	...
12 „ lenis fricatus	...	'h	....	...	....	...	...	...	...	...
Gutturales modificatae (palatales, &c.)										
13 Tenuis	...	k	....	च	𐬔	𐬔	ج	...	...	k
14 „ aspirata	...	kh	....	छ	....	...	...	...	...	kh
15 Media	...	g	....	ज	𐬖	𐬗, 𐬘	ج	ج	...	...
16 „ aspirata	...	gh	....	झ	....	...	غ	غ	...	...
17 „ Nasalis	...	ñ	....	ञ	....	...	...	...	...	...

CONSONANTS (continued).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlavi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	...	....	य	[illegible] init.	و	ي	ي	י	y
19 Spiritus asper	...	(ẏ)	....	...	....	...	...	...	...	...
20 „ lenis	...	(ẏ)	....	...	....	...	...	...	...	...
21 „ asper assibilatus	...	s	....	श	[illegible]	[illegible]	ش	ش	...	...
22 „ lenis assibilatus	...	z	....	...	[illegible]	[illegible]	ژ	...	...	z
Dentales.										
23 Tenuis	t	...	....	त	[illegible]	[illegible]	ت	ت	ת	t
24 „ aspirata	th	...	....	थ	[illegible]	...	...	...	ת	th
25 „ assibilata	...	...	TH	...	....	...	ث	ث	...	...
26 Media	d	...	....	द	[illegible]	و	د	د	ד	...
27 „ aspirata	dh	...	....	ध	[illegible]	...	...	...	ד	...
28 „ assibilata	...	...	DH	...	....	...	ذ	ذ	...	...
29 Nasalis	n	...	....	न	[illegible]	ا	ن	ن	נ	n
30 Semivocalis	l	...	....	ल	....	[illegible]	ل	ل	ל	l
31 „ mollis 1	...	l	....	ळ	....	...	...	...	...	...
32 „ mollis 2	...	...	L	...	....	...	...	...	...	...
33 Spiritus asper 1	s	...	....	स	[illegible]	[illegible]	(ث)س	س	ש	s
34 „ asper 2	...	...	s (ʃ)	...	....	...	...	...	ס	...
35 „ lenis	z	...	....	...	[illegible]	[illegible]	(ذ) ز	ز	ז	z
36 „ asperrimus 1	...	...	z (ʒ)	...	....	...	ص	ص	צ	ʒ, ʒh
37 „ asperrimus 2	...	...	ʒ (ʒ)	...	....	...	ض	...	...	...

| | | |

VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	...	...	...	...	...	...	...	ָ	ä
2 Laryngo-palatalis	ĕ	...	...	...	...	...	...	...	...	...
3 „ labialis	ŏ	...	...	...	...	ا fin.	...	...	...	...
4 Gutturalis brevis	a	...	...	अ	𐬀	𐬀 init.	َ	َ	ַ	a
5 „ longa	â	(a)	...	आ	𐬁	𐬁	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	...	...	इ	𐬌	...	ِ	ِ	ִ	i
7 „ longa	î	(i)	...	ई	𐬍	و	ـِي	ـِي	ִ	î
8 Dentalis brevis	li	...	...	ऌ	...	...	...	...	...	...
9 „ longa	lî	...	...	ॡ	...	...	...	...	...	...
10 Lingualis brevis	ri	...	...	ऋ	...	...	...	...	...	...
11 „ longa	rî	...	...	ॠ	...	...	...	...	...	...
12 Labialis brevis	u	...	...	उ	𐬎	...	ُ	ُ	ֻ	u
13 „ longa	û	(u)	...	ऊ	𐬏	ا	ـُو	ـُو	ו	û
14 Gutturo-palatalis brevis	e	...	...	...	𐬆 (e) 𐬇 (e)	...	...	...	ָ	e
15 „ longa	ê (ai)	(e)	...	ए	𐬉, 𐬊	و	...	...	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(ai)	...	ऐ	...	...	ـَيْ	ـَيْ	...	âi
17 „ „	ei (ĕi)	...	...	...	...	...	...	...	...	ei, êi
18 „ „	oi (ŏu)	...	...	...	...	...	...	...	...	...
19 Gutturo-labialis brevis	o	...	...	...	𐬋	...	...	...	ָ	o
20 „ longa	ô (au)	(o)	...	ओ	𐬋	ا	...	...	ו	...
21 Diphthongus gutturo-labialis	âu	(au)	...	औ	𐬌𐬎 (au)	...	ـَوْ	ـَوْ	...	âu
22 „ „	eu (ĕu)	...	...	...	...	...	...	...	...	...
23 „ „	ou (ŏu)	...	...	...	...	...	...	...	...	...
24 Gutturalis fracta	ä	...	...	...	...	...	...	...	...	...
25 Palatalis fracta	ï	...	...	...	...	...	...	...	...	...
26 Labialis fracta	ü	...	...	...	...	...	...	...	...	ü
27 Gutturo-labialis fracta	ö	...	...	...	...	...	...	...	...	...

GAINA SÛTRAS

TRANSLATED FROM PRÂKRIT

CONTENTS.

PAGE

INTRODUCTION ix

ÂKÂRÂṄGA SÛTRA.

FIRST BOOK.

LECTURE 1. Knowledge of the Weapon 1
„ 2. Conquest of the World 15
„ 3. Hot and Cold 28
„ 4. Righteousness 36
„ 5. Essence of the World 42
„ 6. Cleaning 53
„ 7. Liberation 62
„ 8. The Pillow of Righteousness . . . 79

SECOND BOOK.

FIRST PART.

LECTURE 1. Begging of Food 88
„ 2. Begging for a Couch 120
„ 3. Walking 136
„ 4. Modes of Speech 149
„ 5. Begging of Clothes 157
„ 6. Begging for a Bowl 166
„ 7. Regulation of Possession 171

SECOND PART.

LECTURE 8. 178
„ 9. 179
„ 10. 180
„ 11. 183
„ 12. 185
„ 13. 186
„ 14. 188

THIRD PART.

PAGE

LECTURE 15. The Clauses 189

FOURTH PART.

LECTURE 16. The Liberation 211

KALPA SÛTRA.

LIVES OF THE *GINAS* 217–285
Life of Mahâvîra 217–270
Lecture 1. 217
„ 2. 218
„ 3. 229
„ 4. 238
„ 5. 251
Life of Pârśva 271–275
Life of Arishṭanemi 276–279
Epochs of the intermediate Tîrthakaras . . . 280
Life of *Ri*shabha 281–285
LIST OF THE STHAVIRAS 286–295
RULES FOR YATIS 296–311
INDEX 313–320

Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East . 321–324

INTRODUCTION.

THE origin and development of the *Gaina* sect is a subject on which some scholars still think it safe to speak with a sceptical caution, though this seems little warranted by the present state of the whole question; for a large and ancient literature has been made accessible, and furnishes ample materials for the early history of the sect to all who are willing to collect them. Nor is the nature of these materials such as to make us distrust them. We know that the sacred books of the *Gainas* are old, avowedly older than the Sanskrit literature which we are accustomed to call classical. Regarding their antiquity, many of those books can vie with the oldest books of the northern Buddhists. As the latter works have successfully been used as materials for the history of Buddha and Buddhism, we can find no reason why we should distrust the sacred books of the *Gainas* as an authentic source of their history. If they were full of contradictory statements, or the dates contained in them would lead to contradictory conclusions, we should be justified in viewing all theories based on such materials with suspicion. But the character of the *Gaina* literature differs little in this respect also from the Buddhistical, at least from that of the northern Buddhists. How is it then that so many writers are inclined to accord a different age and origin to the *Gaina* sect from what can be deduced from their own literature? The obvious reason is the similarity, real or apparent, which European scholars have discovered between *Gainism* and Buddhism. Two sects which have so much in common could not, it was thought, have been independent from each other, but one sect must needs

have grown out of, or branched off from the other. This à priori opinion has prejudiced the discernment of many critics, and still does so. In the following pages I shall try to destroy this prejudice, and to vindicate that authority and credit of the sacred books of the Gainas to which they are entitled. We begin our discussion with an inquiry about Mahâvîra, the founder or, at least, the last prophet of the Gaina church. It will be seen that enough is known of him to invalidate the suspicion that he is a sort of mystical person, invented or set up by a younger sect some centuries after the pretended age of their assumed founder.

The Gainas, both Svetâmbaras and Digambaras, state that Mahâvîra was the son of king Siddhârtha of Kuṇḍapura or Kuṇḍagrâma. They would have us believe that Kuṇḍagrâma was a large town, and Siddhârtha a powerful monarch. But they have misrepresented the matter in overrating the real state of things, just as the Buddhists did with regard to Kapilavastu and Suddhodana. For Kuṇḍagrâma is called in the Âkârâṅga Sûtra a sannivesa, a term which the commentator interprets as denoting a halting-place of caravans or processions. It must therefore have been an insignificant place, of which tradition has only recorded that it lay in Videha (Âkârâṅga Sûtra II, 15, § 17). Yet by combining occasional hints in the Bauddha and Gaina scriptures we can, with sufficient accuracy, point out where the birthplace of Mahâvîra was situated; for in the Mahâvagga of the Buddhists[1] we read that Buddha, while sojourning at Koṭiggâma, was visited by the courtezan Ambapâli and the Likkhavis of the neighbouring capital Vesâli. From Koṭiggâma he went to where the Ñâtikas[2] (lived). There he lodged in the Ñâtika Brickhall[3], in the neighbourhood of which place the courtezan

[1] See Oldenberg's edition, pp. 231, 232; the translation, p. 104 seq., of the second part, Sacred Books of the East, vol. xvii.

[2] The passages in which the Ñâtikas occur seem to have been misunderstood by the commentator and the modern translators. Rhys Davids in his translation of the Mahâparinibbâna-Sutta (Sacred Books of the East, vol. xi) says in a note, p. 24: 'At first Nâdika is (twice) spoken of in the plural number; but then,

Ambapâli possessed a park, Ambapâlivana, which she bequeathed on Buddha and the community. From there he went to Vesâli, where he converted the general-in-chief (of the Li*kkh*avis), a lay-disciple of the Nirgranthas (or *G*aina monks). Now it is highly probable that the Ko*ṇ*iggâma of the Buddhists is identical with the Ku*nd*aggâma of the *G*ainas. Apart from the similarity of the names, the mentioning of the *Ñ*âtikas, apparently identical with the *Gñâtṛ*ika Kshatriyas to whose clan Mahâvîra belonged, and of Sîha, the *G*aina, point to the same direction. Ku*nd*agrâma, therefore, was probably one of the suburbs of Vaiśâlî, the capital of Videha. This conjecture is borne out by the name Vesâlie, i. e. Vaiśâlika given to Mahâvîra in the Sûtrak*ṛ*itâṅga I, 3[1]. The commentator explains the passage in question in two different ways, and at another place a third explanation is given. This inconsistency of opinion proves that there was no distinct tradition as to the real meaning of Vaiśâlika, and so we are justified in entirely ignoring the artificial explanations of the later *G*ainas. Vaiśâlika apparently means a native of Vaiśâlî: and Mahâvîra could rightly be called that when Ku*nd*agrâma was a suburb of Vaiśâlî, just as a native of Turnham Green may be called a Londoner. If then Ku*nd*agrâma was scarcely more than an outlying village of Vaiśâlî, it is evident that the sovereign of that village could at best have been only a petty chief. Indeed, though the *G*ainas fondly imagine Siddhârtha to have been a powerful monarch and depict his royal state in glowing, but typical colours, yet their statements, if stripped of all rhetorical ornaments, bring out the fact

thirdly, in the last clause, in the singular. Buddhaghosa explains this by saying that there were two villages of the same name on the shore of the same piece of water.' The plural *Ñ*âtikâ denotes, in my opinion, the Kshatriyas, the singular is the adjective specifying Gaṅgakâvasatha, which occurs in the first mention of the place in the Mahâparinibbâna-Sutta and in the Mahâvagga VI, 30, 5, and must be supplied in the former book wherever Nâdika is used in the singular. I think the form Nâdika is wrong, and *Ñ*âtika, the spelling of the Mahâvagga, is correct. Mr. Rhys Davids is also mistaken in saying in the index to his translation: 'Nâdika, near Patna.' It is apparent from the narrative in the Mahâvagga that the place in question, as well as Ko*ṇ*iggâma, was near Vesâli.

[1] See Weber, Indische Studien, XVI, p. 262.

that Siddhârtha was but a baron; for he is frequently called merely Kshatriya — his wife Triśalâ is, so far as I remember, never styled Devî, queen, but always Kshatriyâṇî. Whenever the *Gñâtṛ*ika Kshatriyas are mentioned, they are never spoken of as Siddhârtha's Sâmantas or dependents, but are treated as his equals. From all this it appears that Siddhârtha was no king, nor even the head of his clan, but in all probability only exercised the degree of authority which in the East usually falls to the share of land-owners, especially of those belonging to the recognised aristocracy of the country. Still he may have enjoyed a greater influence than many of his fellow-chiefs; for he is recorded to have been highly connected by marriage. His wife Triśalâ was sister to *Ke*taka, king of Vaiśâlî[1]. She is called Vaidehî or Videhadattâ[2], because she belonged to the reigning line of Videha.

Buddhist works do not mention, for aught I know, *Ke*taka, king of Vaiśâlî; but they tell us that the government of Vesâlî was vested in a senate composed of the nobility and presided over by a king, who shared the power with a viceroy and a general-in-chief[3]. In *G*aina books we still have traces of this curious government of the Li*kkh*avis; for in the Nirayâvalî Sûtrâ[4] it is related that king *Ke*taka, whom Kûnika, al. Aǵâtaśatru, king of *K*ampâ, prepared to attack with a strong army, called together the eighteen confederate kings of Kâśi and Kośala, the Li*kkh*avis and Mallakis, and asked them whether they would satisfy Kûnika's demands or go to war with him. Again, on the death of Mahâvîra the eighteen confederate kings, mentioned above, instituted a festival to be held in memory of that event[5], but no separate mention is made of *Ke*taka, their pretended sovereign. It is therefore probable that *Ke*taka was simply one of these confederate kings and of equal power with them. In addition to this, his power was checked by the

[1] See Kalpa Sûtra, my edition, p. 113. *Ke*taka is called the maternal uncle of Mahâvîra.

[2] See Kalpa Sûtra, Lives of the *G*inas, § 110; Âkârâṅga Sûtra II, 15, § 15.

[3] Turnour in the Journal of the Royal As. Soc. of Bengal, VII, p. 992.

[4] Ed. Warren, p. 27.

[5] See Kalpa Sûtra, Lives of the *G*inas.

constitution of Vesâli. So we are enabled to understand why the Buddhists took no notice of him, as his influence was not very great, and, besides, was used in the interest of their rivals. But the *G*ainas cherished the memory of the maternal uncle and patron of their prophet, to whose influence we must attribute the fact, that Vaisâlî used to be a stronghold of *G*ainism, while being looked upon by the Buddhists as a seminary of heresies and dissent.

We have traced the connection of Mahâvîra's family not out of mere curiosity, which indiscriminately collects all historical facts however insignificant in themselves, but for the reason that the knowledge of this connection enables us to understand how Mahâvîra came to obtain his success. By birth he as well as Buddha was a member of a feudal aristocracy similar to that of the Yâdavas in the legends about K*rish*na, or that of the Râjpoots of the present day. In feudal societies family ties are very strong and long remembered[1]. Now we know for certain that Buddha at least addressed himself chiefly to the members of the aristocracy, that the *G*ainas originally preferred the Kshatriyas to the Brâhmans[2]. It is evident that both Mahâvîra and Buddha have made use of the interest and support of their families to propagate their order. Their prevalence over other rivals was certainly due in some degree to their connection with the chief families of the country.

Through his mother Mahâvîra was related to the ruling dynasty in Magadha; for *K*e*t*aka's daughter *K*ellanâ[3] was married to Se*n*iya Bimbhisâra[4] or Bimbisâra, king of Magadha, and residing in Râ*g*ag*r*iha. He is praised by the *G*ainas and Buddhists, as the friend and patron of both

[1] The *G*ainas are very particular in stating the names and gotras of Mahâvîra's relations, of whom they have recorded little else. Kalpa Sûtra, Lives of the *G*inas, § 109.

[2] See Kalpa Sûtra, Lives of the *G*inas, §§ 17 and 18.

[3] See Nirayâvalî Sûtra, ed. Warren, p. 22. She is commonly called by the Buddhists Vaidehî; in a Thibetan life of Buddha her name is *Sr*îbhadrâ, which reminds us of the name of *K*e*t*aka's wife Subhadrâ. See Schiefner in Memoires de l'Académie Impériale de St. Pétersbourg, tome iv, p. 253.

[4] He is usually called only Se*n*iya or *Sr*e*n*ika; the full name is given in the Dasâsrutaskandha, Weber, Ind. Stud. XVI, p. 469.

Mahâvîra and Buddha. But Kûnika or, as the Buddhists call him, Agâtaśatru[1], his son by Kellanâ, the Videhan lady, showed no favour to the Buddhists in the earlier part of his reign; only eight years before Buddha's death he became his patron. We should go wrong in believing him to have sincerely been converted. For a man who avowedly murdered his father[2], and waged war against his grandfather[3], is not likely to have cared much about theology. His real motive in changing his religious policy we may easily guess. He planned to add Videha to his dominions, just as his father had added Aṅga to his kingdom of Magadha; he therefore built the fort at Pâṭaligrâma[4], in order not to repel but subdue the Vaggians or Vṛigis, a tribe of Videha, and at last fixed a quarrel on the king of Vaiśâlî, his grandfather. As the latter was the maternal uncle of Mahâvîra, Agâtaśatru, by attacking this patron of the Gainas, lost in some degree their sympathy. Now he resolved on siding with their rivals, the Buddhists, whom he formerly had persecuted as friends of his father's, whom, as has been said above, he finally put to death. We know that Agâtaśatru succeeded in conquering Vaiśâlî, and that he laid the foundation of the empire of the Nandas and Mauryas. With the extension of the limits of the empire of Magadha a new field was opened to both religions, over which they spread with great rapidity. It was probably this auspicious political conjuncture to which Gainism and Buddhism chiefly owed their success, while many similar sects attained only a local and temporal importance.

The following table gives the names of the relations of Mahâvîra, or, as we should call him when not speaking of

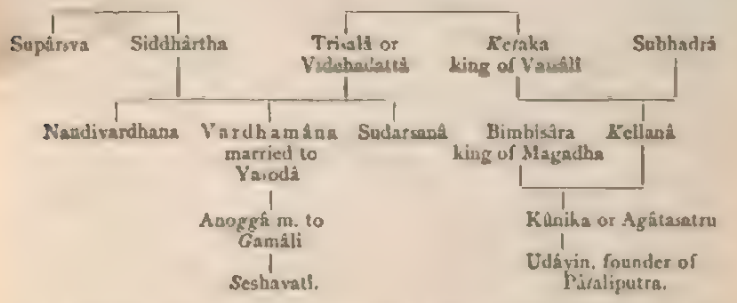
[1] That the same person is intended by both names is evident from the fact that according to Buddhist and Gaina writers he is the father of Uḍâyin or Udayibhaddaka, the founder of Pâṭaliputra in the records of the Gainas and Brâhmans.

[2] The story is told with the same details by the Buddhists; see Kern, Der Buddhismus und seine Geschichte in Indien, I, p. 249 (p. 195 of the original), and the Gainas in the Nirayâvalî Sûtra.

[3] See above.

[4] Mahâparinibbâna-Sutta I, 26, and Mahâvagga VI, 28, 7 seq.

him as a prophet of the *G*ainas, Vardhamâna or *Gñâtri*putra[1]:—



I do not intend to write a full life of Mahâvîra, but to collect only such details which show him at once a distinct historical person, and as different from Buddha in the most important particulars. Vardhamâna was, like his father, a Kâsyapa. He seems to have lived in the house of his parents till they died, and his elder brother, Nandivardhana, succeeded to what principality they had. Then, at the age of twenty-eight, he, with the consent of those in power, entered the spiritual career, which in India, just as the church in Roman Catholic countries, seems to have offered a field for the ambition of younger sons. For twelve years he led a life of austerities, visiting even the wild tribes of the country called Râdhâ. After the first year he went about naked[2]. From the end of these twelve years of preparatory self-mortification dates Vardhamâna's Kevalíship. Since that time he was recognised as omniscient, as a prophet of the *G*ainas, or a Tîrthakara, and had the titles *G*ina, Mahâvîra, &c., which were also given to *S*âkyamuni. The last thirty years of his life he passed in teaching his religious system and organising his order of ascetics, which, as we have seen above, was patronised or at least countenanced chiefly by those princes with whom he was related through his mother, viz. *K*eṭaka, *Sre*nika, and Kûnika, the

[1] Nâtaputta in Pâli and Prâkrit. The Buddhists call him Nigan*ṭṭha* Nâtaputta, i. e. *Gñâtri*putra the Nirgrantha or *G*aina monk.

[2] This period of his life is the subject of a sort of ballad incorporated in the Âkâranga Sûtra (I, 8).

kings of Videha, Magadha, and Aṅga. In the towns which lay in these parts he spent almost all the rainy seasons during his spiritual career[1], though he extended his travels as far west and north as Śrâvastî and the foot of the Himâlaya. The names of his chief disciples, the eleven Gaṇadharas or apostles of the Gainas, as detailed in the Kalpa Sûtra (List of Sthaviras, § 1), are given without any variation by both divisions of the church, the Śvetâmbaras and Digambaras. Of the details of Mahâvîra's life, mentioned in the canonical books, his rivalry with, and victory over Gośâla, the son of Makkhali, and lastly, the place of his death, the small town Pâpâ, deserve to be noticed. Nor are we by any means forced to rely on the tradition of the Gainas only, since for some particulars we have the testimony of the Buddhists also, in whose writings Mahâvîra is mentioned under his well-known name Nâtaputta, as the head of the Nigaṇṭhas or Gaina monks and a rival of Buddha. They only misstated his Gotra as that of Agnivaiśyâyana; in this particular they confounded him with his chief apostle Sudharman, the only one of all the apostles who survived him and took the lead in the church after his teacher's death. Mahâvîra being a contemporary of Buddha, they both had the same contemporaries, viz. Bimbisâra and his sons, Abhayakumâra and Agâtaśatru, the Likkhavis and Mallas, Gośâla Makkhaliputra, whom we accordingly meet with in the sacred books of either sect. From the Buddhist Piṭakas it appears, as we have seen above, that Mahâvîra's followers were very numerous in Vaiśâlî, a fact that is in perfect accordance with what the Gainas relate about his birth in the vicinity of that town, and which at the same time well agrees with his connection with the chief magistrate of the place. In addition to this, some tenets of the Nigaṇṭhas, e.g. the Kiriyavâda and the belief that water is inhabited by souls, are mentioned in the sacred books of the Buddhists, in perfect accordance with

[1] See Kalpa Sûtra, Lives of the Ginas, § 122: Kampâ, 3; Vaiśâlî, 12; Mithilâ, 6; Râgagṛiha, 14; Bhadrikâ, 2; Âlabhikâ, 1; Paṇitabhûmi, 1; Śrâvastî, 1; Pâpâ, 1. All these towns, with the exception of Paṇitabhûmi, Śrâvastî, and perhaps Âlabhikâ, lay within the limits of the three kingdoms mentioned in the text.

the Gaina creed. Lastly, the Buddhists are correct in assuming the town Pâpâ as the scene of Nâtaputta's death.

Comparing this outline of Mahâvîra's life with that of Buddha's, we can detect little or nothing in the former which can be suspected as having been formed after the latter by tradition. The general resemblance between the lives of both is due to their being lives of ascetics, which from the nature of the things must present some uniformity, which certainly will appear greater to the mind of a European historian of our times than to that of an ancient Hindu. Some names of Mahâvîra's relations are similar to those of Buddha's: the former's wife was Yasodâ, the latter's Yasodharâ; the former's elder brother was Nandivardhana, the latter's step-brother Nanda; Buddha's name as a prince was Siddhârtha, which was the name of Mahâvîra's father. But if the similarity of these names proves anything, it proves no more than that names of this description were much used then among the Kshatriyas, as surely they were at all times[1]. Nor is it to be wondered at that two Kshatriyas should have founded sects in opposition, or at least in disregard to the authority of the Brâhmans. For, as I shall try to prove in the sequel, the Kshatriyas were the most likely of all to become what the Brâhmans would call 'untrue ascetics.'

We shall now put side by side the principal events of Buddha's and Mahâvîra's lives, in order to demonstrate their difference. Buddha was born in Kapilavastu, Mahâvîra in a village near Vaisâlî; Buddha's mother died after his birth, Mahâvîra's parents lived to see him a grown-up man; Buddha turned ascetic during the lifetime and against the will of his father, Mahâvîra did so after the death of his parents and with the consent of those in power; Buddha led a life of austerities for six years, Mahâvîra for twelve; Buddha thought these years wasted time, and that all his penances were useless for attaining his end, Mahâvîra was convinced of the necessity of his

[1] See Petersburg Dictionary, ss.vv.

penances[1], and persevered in some of them even after becoming a Tîrthakara. Amongst Buddha's opponents Gosâla Makkhaliputra is by no means so prominent as amongst Mahâvîra's, nor among the former do we meet Gamâli, who caused the first schism in the Gaina church. All the disciples of Buddha bear other names than those of Mahâvîra. To finish this enumeration of differences, Buddha died in Kusinagara, whereas Mahâvîra died in Pâpâ, avowedly before the former.

I have dwelt so long on the subject of Mahâvîra's life in order to make the reader acquainted with facts which must decide the question whether the origin of Gainism was independent of Buddhism or not. Though most scholars do not go the length of denying that Mahâvîra and Buddha were different persons, yet some will not admit that this decides the question at issue. Professor Weber, in his learned treatise on the literature of the Gainas[2], says that he still regards 'the Gainas merely as one of the oldest sects of Buddhism. According to my opinion,' he writes, 'this is not precluded by the tradition about the origin of its founder having partly made use of another person than Buddha Sâkyamuni; nay, even of one whose name is frequently mentioned in Buddhist legends as one of Buddha's contemporary opponents. This rather suggests to me that the Gainas intentionally disowned Buddha, being driven to this extremity by the animosity of sect. The number and importance of coincidences in the tradition of either sect regarding their founders is, on the whole, overwhelming.'

Professor Weber's last argument, the very one on which he seems to base his theory, has, according to my opinion, been fully refuted by our preceding inquiry. This theory, in itself, would require the strongest proof before we could admit it as even probable. Generally, heterodox sects claim to be the most authentic and correct interpreters of the words and

[1] These twelve years of penance were indeed always thought essential for obtaining perfection, and every ascetic who endeavours to quit this life with the best claims to enter one of the highest heavens, or even Nirvâna, has to undergo a similar course of preparatory penance, which lasts twelve years.

[2] Indische Studien, XVI, 210.

tenets of their founders. If a sect begins to recognise another authority than that of the original founder of the main church, it either adopts another faith already in existence, or starts a new one. In the first case the previous existence of the *Gaina* faith in some form or other has to be admitted; in the second we must suppose that the malcontent Buddhists searched in their scriptures for an opponent of Buddha, on whom they might foist their heretical theories, a course in which they were not followed by any other of the many sects of Buddhism. Now, granted for argument's sake, that they really did what they are charged with, they must have proceeded with the utmost dexterity, making use of, and slightly altering all occasional hints about the Niga*nth*as and Nâtaputta which they were able to hunt up in their ancient scriptures, inventing new facts, and fabricating documents of their own, which to all, not in the secret, would seem just as trustworthy as those of their opponents. Indeed the Buddhistical and *Gaina* traditions about Mahâvira, the circumstances in, and the people with whom he lived, so very well tally with, complete and correct each other that the most natural and plausible way to account for this fact, which our preceding inquiry has established, seems to be that both traditions are, in the main, independent of each other, and record what, at the time of their attaining a fixed form, was regarded as historical truth.

We shall now consider the resemblance between Buddhism and *Gaini*sm which has struck so many writers on this topic and greatly influenced their opinion regarding their mutual relation. Professor Lassen[1] adduces four points of coincidence which, according to his opinion, prove that the *Gaina*s have branched off from the Bauddhas. We shall discuss them one after the other.

Both sects give the same titles or epithets to their prophets: *Gina*, Arhat, Mahâvira, Sarva*gña*, Sugata, Tathâgata, Siddha, Buddha, Sambuddha, Parinivr*i*ta, Mukta, &c. All these words occur more or less frequently in the writings of both sects; but there is this difference, that with the exception

[1] Indische Alterthumskunde, IV, p. 765 seq.

of *Gina*, and perhaps *Sramaṇa*, the preference is given to some set of titles by one sect, and to another set by the rival sect; e.g. Buddha, Tathâgata, Sugata, and Sambuddha are common titles of *Sâkyamuni*, and are only occasionally used as epithets of Mahâvîra. The case is exactly reverse with regard to Vîra and Mahâvîra, the usual titles of Vardhamâna. More marked still is the difference with regard to Tîrthakara, meaning prophet with the *Gainas*, but founder of an heretical sect with the Bauddhas. What then may be safely inferred from the peculiar choice which either sect made from these epithets and titles? That the *Gainas* borrowed them from the older Buddhists? I think not. For if these words had once been fixed as titles, or gained some special meaning beyond the one warranted by etymology, they could only have been adopted or rejected. But it was not possible that a word which had acquired some special meaning should have been adopted, but used in the original sense by those who borrowed it from the Buddhists. The most natural construction we can put on the facts is, that there was and is at all times a number of honorific adjectives and substantives applicable to persons of exalted virtue. These words were used as epithets in their original meaning by all sects; but some were selected as titles for their prophets, a choice in which they were directed either by the fitness of the word itself, or by the fact that such or such a word was already appropriated by heterodox sects as a title for their highest authority. Thus the etymological meaning of Tîrthakara is founder of a religion, prophet, and accordingly this title was adopted by the *Gainas* and other sects, whereas the Buddhists did not adopt it in this sense, but in that of an heterodox or heretical teacher, showing thereby their enmity towards those who used Tîrthakara as an honorific title. Again, Buddha is commonly used in about the same sense as mukta, that is a liberated soul, and in this meaning it is still employed in *Gaina* writings, whilst with the Buddhists the word has become a title of their prophet. The only conclusion which might be forced from these facts is, that the Buddhists at the time when they formed

their terminology were opponents of the Gainas, but not vice versâ.

Lassen, as a second argument in favour of the priority of Buddhism, adduces the fact that both sects worship mortal men, their prophets, like gods, and erect statues of them in their temples. As Buddhism and Gainism excepted none of the many sects, the founders of which pretended, like Buddha or Mahâvira, to omniscience and absolute perfection, have continued long enough to come within the reach of our knowledge—and all or many of them may, for aught we know, have given the same divine honours to their saints, as the Buddhists and Gainas did to their own prophets—it cannot be alleged that the practice of the Buddhists rather than of any other sect was imitated by the Gainas, or vice versâ. On the contrary, there is nothing in the notion of Buddha that could have favoured the erecting of statues and temples for his followers to worship them, but rather much that is inconsistent with this kind of adoration, while the Gainas commit no inconsistency in worshipping Mahâvira in his apotheosis. But I believe that this worship had nothing to do with original Buddhism or Gainism, that it did not originate with the monks, but with the lay community, when the people in general felt the want of a higher cult than that of their rude deities and demons, and when the religious development of India found in the Bhakti the supreme means of salvation. Therefore instead of seeing in the Buddhists the originals, and in the Gainas the imitators, with regard to the erection of temples and worship of statues, we assume that both sects were, independently from each other, brought to adopt this practice by the perpetual and irresistible influence of the religious development of the people in India.

The third point of resemblance between both sects, the stress which is laid on the a h i *m*sâ or not killing of living beings, will be treated more fully in the sequel. For this reason I quickly pass over to Professor Lassen's fourth argument, viz. that the Buddhists and Gainas measure the history of the world by those enormous periods of time which bewilder and awe even the most imaginative fancy.

It is true that regarding this the *G*ainas outdo the Buddhists, but they have the idea of such periods in common not only with the latter but also with the Brâhmans. The main features of the chronological system of the *G*ainas equally differ from those of the Buddhists as from those of the Brâhmans. For it is impossible to derive the Utsarpi*ṇ*î and Avasarpi*ṇ*î eras, with their six Aras, from the Buddhistical four great and eighty smaller Kalpas, which are as it were the acts and scenes in the drama of the successive creations and dissolutions of the universe, nor from the Yugas and Kalpas of the Brâhmans. I am of opinion that the Buddhists have improved on the Brahmanic system of the Yugas, while the *G*ainas invented their Utsarpi*ṇ*î and Avasarpi*ṇ*î eras after the model of the day and night of Brahmâ.

We have postponed the discussion of Professor Lassen's third argument, the ahi*ṃ*sâ, because it will be better treated together with the other moral precepts of both sects. Professor Weber[1] has pointed out the near relation existing between the five great vows of the *G*ainas and the five cardinal sins and virtues of the Buddhists; and Professor Windisch[2] has compared the *G*aina vows (mahâvrata) with the ten obligations of the Buddhists (dasasîl).

The Ten Precepts for the Buddhist ascetics are the following[3]:

1. I take the vow not to destroy life.
2. I take the vow not to steal.
3. I take the vow to abstain from impurity.
4. I take the vow not to lie.
5. I take the vow to abstain from intoxicating drinks which hinder progress and virtue.
6. I take the vow not to eat at forbidden times.
7. I take the vow to abstain from dancing, singing, music, and stage plays.
8. I take the vow not to use garlands, scents, unguents, or ornaments.

[1] Fragment der Bhagavatî, II, pp. 175, 187.

[2] Zeitschrift der Deutschen Morgenlandischen Gesellschaft, XXVIII, p. 111, note.

[3] Rhys Davids, Buddhism, p. 160.

9. I take the vow not to use a high or broad bed.

10. I take the vow not to receive gold or silver.

The Buddhists have also Eight Precepts (a*tth*aṅgasîla), of which the first five (pa*ñ*casîla) are binding on every Buddhist, while the rest are only recommended to pious laymen[1]:

1. One should not destroy life.

2. One should not take that which is not given.

3. One should not tell lies.

4. One should not become a drinker of intoxicating drinks.

5. One should refrain from unlawful sexual intercourse – an ignoble thing.

6. One should not eat unseasonable food at nights.

7. One should not wear garlands or use perfumes.

8. One should sleep on a mat spread on the ground.

The five Buddhist vows nearly agree with those of the *G*aina ascetics, viz.:

1. Not to destroy life (ahi*m*sâ).

2. Not to lie (sûn*r*ita).

3. Not to take that which is not given (asteya).

4. To abstain from sexual intercourse (brahma*k*arya).

5. To renounce all interest in worldly things, especially to call nothing one's own (aparigraha).

The fifth precept of the *G*ainas is much more comprehensive than the corresponding one of the Buddhists, but the other precepts are the same, in a different order, as Nos. 1–4 of the Buddhists. The agreement is indeed so striking that it would seem hard to avoid the conclusion that one sect borrowed their precepts from the other. Yet the question whether the Buddhists or the *G*ainas were the borrowers, would still remain an open one. It can be shown, however, that neither the Buddhists nor the *G*ainas have in this regard any claim to originality, but that both have only adopted the five vows of the Brahmanic ascetics (sa*m*nyâsin). The latter must keep the following five vows[2]:

[1] Rhys Davids, Buddhism, p. 139.

[2] Baudhâyana II, 10, 18; see Bühler's translation, Sacred Books of the East, vol. xiv, p. 275.

1. Abstention from injuring living beings.
2. Truthfulness.
3. Abstention from appropriating the property of others.
4. Continence.
5. Liberality.

And five minor vows:

6. Abstention from anger.
7. Obedience towards the Guru.
8. Avoidance of rashness.
9. Cleanliness.
10. Purity in eating.

The first four great vows of the Samnyâsin agree with those of the Gaina Bhikshu, and are enumerated in the same order. It is therefore probable that the Gainas have borrowed their own vows from the Brâhmans, not from the Buddhists, because the latter have changed the order of the vows, making truthfulness either the third or fourth cardinal virtue instead of giving it the second place. Besides it is highly improbable that they should have imitated the Buddhists, when they had in the Brahmanic ascetics much older and more respected models.

It is worth remarking that the fifth great vow or precept is peculiar to each of the three religious systems, probably because the Brahmanic fifth vow, viz. liberality, could not be enjoined on mendicants such as the monks of the Buddhists and Gainas were. The Gainas previous to Mahâvîra's time had only four great vows, since the fourth was included in the fifth. But Mahâvîra brought the number of the vows again up to five, a number which seems to have been regarded as solemn, since the Buddhists have adopted it likewise in their moral code.

Our foregoing inquiry suggests where we have to look for the originals of the monastic orders of the Gainas and Buddhists. The Brahmanic ascetic was their model, from which they borrowed many important practices and institutions of ascetic life. This observation is not an entirely new one. Professor Max Müller has already, in his Hibbert Lectures (p. 351), started a similar opinion; likewise Professor Buhler, in his translation of the Baudhâyana Sûtra

(passim); and Professor Kern, in his History of Buddhism in India. In order to show to what extent the life of *Gaina* monks is but an imitation of the life of the Brahmanic ascetics, I shall now compare the rules given to the latter in Gautama's and Baudhâyana's law-books[1] with the rules for *Gaina* monks. In most cases the Buddhists conform to the same rules; this will also be briefly noticed.

11. 'An ascetic shall not possess (any) store[2].' The *Gaina* and Buddhist monks are also forbidden to have anything which they could call their own. See the fifth vow of the *Gainas* (aparigraha). Even those things which the *Gaina* monk always carries about himself, as clothes, alms-bowl, broom, &c., are not regarded as his property, but as things necessary for the exercise of religious duties (dharmopakara*n*a).

12. '(He must be) chaste.' This is the fourth great vow of the *Gainas* and in Baudhâyana, the fifth of the Buddhists.

13. 'He must not change his residence during the rainy season[3].' Bühler remarks in a note: 'This rule shows that the Vasso of the Bauddhas and *Gainas* is also derived from a Brahmanic source.'

14. 'He shall enter a village only in order to beg.' The *Gainas* are not so strict in this respect, as they allow a monk to sleep in a village or town. However he must not stay too long[4]. Mahâvira did not stay longer than one night in a village or five nights in a town[5].

15. 'He shall beg late (after people have finished their meals), without returning twice[6].' The *Gaina* monks collect food in the morning or at noon, probably to avoid meeting with their rivals. They generally but once in a day go out begging; but one who has fasted for more than one day may go a begging twice a day[7].

[1] See Bühler's translation, Sacred Books of the East, vol. ii. pp. 191, 192. The numbers in the text refer to the paragraphs in Gautama's third book. The similar passages of Baudhâyana are referred to in the notes.

[2] Compare Baudhâyana II, 6, 11, 16. [3] Baudhâyana II, 6, 11, 20.

[4] *Âkâ*ranga Sûtra II, 2, 2, § 6.

[5] Kalpa Sûtra, Lives of the *Gina*s, § 119.

[6] Baudhâyana II, 6, 12, 22. [7] Kalpa Sûtra, Rules for Yatis, § 20.

16. 'Abandoning all desires (for sweet food).' The same is prescribed in the fourth clause of the fifth great vow of the *Gainas*[1], and is, besides, the apparent motive in many rules for the acceptance or rejection of alms.

17. 'He shall restrain his speech, his eyes, (and) his actions.' This nearly agrees with the three Guptis of the *Gainas*, or the restraining of the mind, speech, and body[2].

18. 'He shall wear a cloth to cover his nakedness[3].' The *Gaina* rules about dress are not so simple; for they allow a *Gaina* to go naked or to wear one, two, or three garments, but a young, strong monk should as a rule wear but one robe[4]. Mahâvîra went about naked[5], and so did the *Gina*kalpikas, or those who tried to imitate him as much as possible. But they also were allowed to cover their nakedness[6].

19. 'Some (declare that he shall wear) an old rag after having washed it.' Baudhâyana[7] says: 'He shall wear a dress dyed yellowish-red.' This rule agrees more with the practice of the Buddhists than that of the *Gainas*. The latter are forbidden to wash or dye their clothes, but they must wear them in the same condition in which they are given[8]. However, the *Gainas* have only carried into the extreme the original intention of the Brahmanic rule, viz. that the dress of ascetics should be as simple and mean as possible. For they seem to take a sort of pride in outdoing their Brahmanic rivals as regards rigorous conduct, mistaking nastiness and filthiness for the highest pitch of ascetic virtue[9], while on the other hand the Buddhists studied to bring their conduct in accordance with the dictates of humanity.

20. 'He shall not take parts of plants and trees except such as have become detached (spontaneously).' The *Gainas* have the same precept, but they go still farther

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[1] Âkârâṅga Sûtra II, 15, v. § 15.
[2] Kalpa Sûtra, Lives of the *Gina*s, § 118.
[3] Baudhâyana, l. c. § 16.
[4] Âkârâṅga Sûtra II, 5, 1, § 1.
[5] Kalpa Sûtra, Lives of the *Gina*s, § 117.
[6] Âkârâṅga Sûtra I, 7, 7, 1.
[7] L. c. § 21.
[8] Âkârâṅga Sûtra II, 5, 2, 1, and I, 7, 5, 2.
[9] Compare Âkârâṅga Sûtra II, 2, 2, 1.

in allowing a *Gaina* to eat only such vegetables, fruits, &c. as have no trace of life left[1].

21. 'Out of season he shall not dwell a second night in (the same) village.' We have seen above that Mahâvira carried out this precept whatever may have been the practice of the monks in general.

22. 'He may either shave or wear a lock on the crown of the head.' The *Gainas* have improved on this rule as they make baldness binding for all monks. According to Baudhâyana[2] a Brâhman on becoming an ascetic had to cause 'the hair of his head, his beard, the hair on his body, and his nails to be cut.' The same practice, at least as regards the cutting of the hair, was observed by the *Gainas* on the same occasion. Hence the phrase: 'becoming bald (or tearing out one's hair) to leave the house and enter the state of houselessness[3].'

23. 'He shall avoid the destruction of seeds.' The reader will observe, in many passages of the second book of the Âkârâṅga Sûtra, how careful *Gaina* monks should be of avoiding to injure eggs, living beings, seeds, sprouts, &c. It seems therefore that the *Gainas* have only generalised the above rule in applying it to all small beings of the animal and vegetable world.

24. '(He shall be) indifferent towards (all) creatures, whether they do him an injury or a kindness.'

25. 'He shall not undertake (anything for his temporal or spiritual welfare).'

The last two rules could just as well be taken from a sacred book of the *Gainas*, for they are in full accordance with the drift of their religion. Mahâvira strictly carried them out. 'More than four months many sorts of living beings gathered on his body, crawled about it, and caused there pain[4].' 'Always well guarded, he bore the pains (caused by) grass, cold, fire, flies, and gnats; manifold pains[5].' 'He with equanimity bore, underwent, and suffered all pleasant

[1] Âkârâṅga Sûtra II, 1, 7, 6, and 8th Lesson.
[2] Baudhâyana II, 10, 17, 10.
[3] *Mumde bhavittâ agârâo anagâriyam pavvaie.*
[4] Âkârâṅga Sûtra I, 8, 1, 2.
[5] Âkârâṅga Sûtra I, 8, 3, 1.

or unpleasant occurrences, arising from divine powers, men, or animals[1].' It is frequently said of the ascetic in the last stage of his spiritual career that 'he does desire neither life nor death[2].'

There are some more precepts in Baudhâyana which bear a close resemblance to such of the *G*ainas. 'With the three means of punishment, (viz.) words, thoughts, and acts, he shall not injure created beings[3].' This is only an amplification of the first great vow (see above). 'Means of punishment' is what the *G*ainas call weapon (*s*astra[4]).

'He shall carry a cloth for straining water for the sake of purification.' 'He shall perform the necessary purifications with water which has been taken out (of a well or a tank) and has been strained[5].' These rules are strictly observed by the *G*aina monks. They also carry a cloth for straining water. The commentator Govinda explains pavitra, 'a cloth for straining water,' by 'a bunch of Ku*s*a grass for removing insects from the road[6].' If Govinda be right, and had the authority of a really old tradition, which I do not doubt, we have here the Brahmanic counterpart of the broom (ra*g*ohara*n*a or pâdapro*ñkh*ana) with which the *G*aina monks sweep the road and the place where they walk or sit down, for removing insects.

The outfit of a Brahmanic ascetic consists in 'sticks, a rope, a cloth for straining water, a water vessel, and an alms-bowl[7].' The *G*aina monks also carry sticks, at least now-a-days, though I remember no passage in the Pi*t*akas expressly allowing the use of a stick. They have also a rope belonging to the alms-bowl[8], an alms-bowl, and a water vessel[9]. Of the cloth for straining water, and the broom, we have already spoken. The filter for the mouth (mukhavastrika) remains as the only article exclusively used

[1] Kalpa Sûtra, Lives of the *G*inas, § 117, towards the end.
[2] E. g. Kalpa Sûtra, Rules for Yatis, § 51.
[3] Baudhâyana II, 6, 11, 23.
[4] Â*k*ârâṅga Sûtra, p. 1, note 2.
[5] Baudhâyana II, 6, 11, 24, 25.
[6] See Professor Buhler's translation, p. 260, note.
[7] Baudhâyana II, 10, 17, 11.
[8] Â*k*ârâṅga Sûtra, p. 67, note 3.
[9] Though a monk is allowed to carry a water vessel besides his alms-bowl, still it is thought more meritorious to have but one bowl.

by the *G*ainas. On the whole, therefore, the *G*ainas were outfitted very much like their Brahmanic models, the Sa*m*nyâsins or Bhikshus.

'Let him eat food, given without asking, regarding which nothing has been settled beforehand, and which has reached him accidentally, so much only as is sufficient to sustain life[1].' The reader will find on perusing the *G*aina 'rules for begging[2]' that only that food is considered 'pure and acceptable' which has been obtained under exactly the same circumstances as have been laid down in the above rule of Baudhâyana for Brahmanic ascetics. The Buddhists are not so strict in this regard, as they accept invitations for dinner, of course, prepared especially for them.

From the comparison which we have just instituted between the rules for the Brahmanic ascetic and those for the *G*aina monk, it will be apparent that the latter is but a copy of the former. But now the question may be raised whether the Nirgrantha is a direct copy of the Sa*m*nyâsin, or an indirect one. For it might be assumed that the Nirgrantha copied the Buddhist Bhikkhu, who himself was but a copy of the Sa*m*nyâsin. As I have hinted above, this suggestion is not a probable one, for there being a model of higher antiquity and authority, the *G*ainas would probably have conformed rather to it than to the less respected and second-hand model of their rivals, the Buddhists. But besides this primâ facie argument against the assumption in question, the adoption of certain Brahmanic rules, noticed above, by the *G*inas, which were not followed by the Buddhists, proves that the latter were not the model of the former.

There remains another possibility, but a still more improbable one, viz. that the Brahmanic ascetic copied the Buddhist Bhikkhu or *G*aina monk. I say still more improbable, because, firstly, the Sa*m*nyâsin makes part of the system of the four stages, or Âsramas, which if not so old as Brahmanism itself, is at least much older than both Buddhism and *G*ainism; secondly, the Brahmanic ascetics were scattered all over India, while the Buddhists were

[1] Baudhâyana II, 10, 18, 13. [2] Âkârâṅga Sûtra II, 1.

confined, at least in the first two centuries of their church, to a small part of the country, and therefore could not have been imitated by all the Sa*m*nyâsins; thirdly, Gautama, the lawgiver, was certainly older than the rise of Buddhism. For Professor Bühler thinks that the lower limit for the composition of the Âpastamba Sûtra must be placed in the fourth or fifth century B.C.[1] Baudhâyana is older than Âpastamba; according to Bühler[2], the distance in years between them must be measured rather by centuries than by decades. Again, Gautama is older than Baudhâyana[3]. Gautama, therefore, and perhaps Baudhâyana, must have lived before the rise of Buddhism, and as the former teaches already the complete system of Brahmanic ascetism, he cannot have borrowed it from the Buddhists. But if Bühler should be wrong in his estimation of the time when those codes of sacred laws were composed, and if they should turn out to be younger than the rise of Buddhism, they certainly cannot be so by many centuries. Even in that case, which is not a probable one, those lawgivers are not likely to have largely borrowed from the Buddhists whom the Brâhmans at that time must have despised as false pretenders of a recent origin. They would certainly not have regarded laws as sacred which were evidently appropriated from heretics. On the other hand the Buddhists had no reason not to borrow from the Brâhmans, because they greatly respected the latter for the sake of their intellectual and moral superiority. Hence the *G*ainas and Buddhists use the word Brâhma*n*a as an honorific title, applying it even to persons who did not belong to the caste of Brâhmans.

It may be remarked that the monastical order of the *G*ainas and Buddhists though copied from the Brâhmans were chiefly and originally intended for Kshatriyas. Buddha addressed himself in the first line to noble and rich men, as has been pointed out by Professor Oldenberg[4]. For

[1] Sacred Laws of the Âryas, part i, introduction, p. xliii.
[2] L. c. p. xxii. [3] L. c. p. xlix.
[4] Buddha, sein Leben, &c., p. 157 seq.

Buddha, in his first sermon at Benares, speaks of his religion as that yass' atthâya kulaputtâ sammad eva agârasmâ anagâriyaṁ pabbaganti: for the sake of which sons of noble families leave the house and enter the state of houselessness[1]. That the Gainas too gave the Kshatriyas the preference over the Brâhmans is proved by that curious legend about the transfer of the embryo of Mahâvira from the womb of the Brâhmaṇî Devânandâ to that of the Kshatriyâṇî Trisalâ, it being alleged that a Brâhmaṇî or another woman of low family was not worthy to give birth to a Tîrthakara[2].

On the other hand it is probable that Brahmanic ascetics did not regard fellow-ascetics of other castes as quite their equals, though they were just as orthodox as themselves. For in later times the opinion prevailed that only Brâhmans were entitled to enter the fourth Âsrama, and as a

[1] Mahâvagga I, 6, 12.

[2] This legend is rejected as absurd by the Digambaras, but the Svetâmbaras staunchly uphold its truth. As it is found in the Âkârâṅga, the Kalpa Sûtra, and many other books, it cannot be doubted that it is very old. However, it is not at all clear for what reason so absurd a legend could have been invented and have gained currency. Yet I may be allowed to offer my opinion on this dark point. I assume that Siddhârtha had two wives, the Brâhmaṇî Devânandâ the real mother of Mahâvîra, and the Kshatriyâṇî Trisalâ; for the name of the alleged husband of the former, viz. Rishabhadatta, cannot be very old, because its Prâkrit form would in that case probably be Usabhadinna instead of Usabhadatta. Besides, the name is such as could be given to a Gaina only, not to a Brâhman. I therefore make no doubt that Rishabhadatta has been invented by the Gainas in order to provide Devânandâ with another husband. Now Siddhârtha was connected with persons of high rank and great influence through his marriage with Trisalâ. It was, therefore, probably thought more profitable to give out that Mahâvîra was the son, and not merely the step-son of Trisalâ, for this reason, that he should be entitled to the patronage of her relations. This story could all the more easily have gained credence as Mahâvîra's parents were dead many years when he came forward as a prophet. But as the real state of things could not totally have been erased from the memory of the people, the story of the transfer of the embryos was invented. The latter idea was not an original conception of the Gainas, but it is evidently borrowed from the Purânic story of the transfer of the embryo of Krishna from the womb of Devaki to that of Rohinî. The worship of Krishna seems to have been popular during the first centuries of the development of the Gaina creed; for the Gainas have reproduced the whole history of Krishna, with small alterations, in relating the life of the twenty-second Tîrthakara, Arishṭanemi, who was a famous Yâdava.

proof for this theory a verse of Manu, VI, 97, as Professor Bühler informs me, was quoted. But not all commentators drew the same inference from that verse. Leaving aside this controverted point, it certainly became, in later times, the custom that a Brâhman, as a rule, passed through four, a nobleman through three, a citizen through two, a *Sû*dra through one of the four *Â*sramas[1].

From all this it becomes probable that the non-Brahmanic ascetics even in early times were regarded as an order separate and distinguished from the Brahmanic ascetics. We can understand that this position of non-Brahmanic ascetics led to the formation of sects inclining to dissent. That the untrue ascetics had such an origin, may be collected from a remark of Vasish*th*a. It is known that the performance of religious ceremonies was discontinued by the ascetics, but some went beyond this and discontinued the recitation of the Veda. Against transgressors of this kind Vasish*th*a[2] has the following quotation: 'Let him discontinue the performance of all religious ceremonies, but let him never discontinue the recitation of the Veda. By neglecting the Veda he becomes a *Sû*dra; therefore he shall not neglect it.' An inhibition pronounced so emphatically presupposes the real occurrence of the practices forbidden. If therefore some ascetics already had ceased to recite the Veda, we may conclude that others began to disregard it as revelation and the highest authority. That those who were regarded as a sort of inferior ascetics, the non-Brahmanic ascetics, were most likely to make this step, is easy to imagine. We see thus that the germs of dissenting sects like those of the Buddhists and the *G*ainas were contained in the institute of the fourth *Â*srama, and that the latter was the model of the heretical sects; therefore Buddhism and *G*ainism must be regarded as religions developed out of Brâhmanism not by a sudden reformation, but prepared by a religious movement going on for a long time.

[1] Max Müller, The Hibbert Lectures, p. 343.
[2] Chapter x, 4. Bühler's translation.

We have seen that neither the Gaina legends about their last prophet, nor the ascetic life ordained for Gaina monks, nor any other religious practices adhered to by the faithful, warrant our assuming that the Gaina sect has developed, in one way or other, out of the Buddhistical church. It remains for me to show that the difference of both creeds as regards the principal tenets is such as not to admit a common origin. Whatever Buddha may have taught and thought about the state of Nirvâṇa, whether he went the length to identify it with absolute non-existence, or imagined it to be a sort of existence different from all we know or can conceive, it is beyond doubt, and a striking feature of Buddha's philosophy, that he combated the Brahmanic theory of the Âtman, as being the absolute and permanent soul, according to the pantheist as well as the monadic point of view. But the Gainas fully concur in the Brahmanic theory of the Âtman, with only this difference, that they ascribe to the Âtmans a limited space, while the Brâhmans of the Sâṅkhya, Nyâya, and Vaiśeshika schools contend that the Âtmans are co-extensive with the universe. On the other hand, the Buddhistical theory of the five Skandhas with their numerous subdivisions have no counterpart in the psychology of the Gainas. A characteristic dogma of the Gainas which pervades their whole philosophical system and code of morals, is the hylozoistic theory that not only animals and plants, but also the smallest particles of the elements, earth, fire, water, and wind, are endowed with souls (*gîva*). No such dogma, on the other hand, is contained in the philosophy of the Buddhists. To Indian philosophers the various degrees of knowledge up to omniscience are matters of great moment. The Gainas have a theory of their own on this head, and a terminology which differs from that of the Brahmanic philosophers and of the Buddhists. Right knowledge, they say, is fivefold: (1) mati, right perception; (2) *s*ruta, clear knowledge based on mati; (3) avadhi, a sort of supernatural knowledge; (4) mana*ḥ*-paryâya, clear knowledge of the thoughts of others; (5) kevala, the highest degree of knowledge, consisting in omniscience. This psychological theory is a fundamental

one of the *Gainas*, as it is always before the mind of the authors of the sacred books when describing the spiritual career of the saints. But we search in vain for something analogous in the Buddhist scriptures. We could multiply the instances of difference between the fundamental tenets of both sects, but we abstain from it, fearing to tire the reader's patience with an enumeration of all such cases. Such tenets as the *Gainas* share with the Buddhists, both sects have in common with the Brahmanic philosophers, e. g. the belief in the regeneration of souls, the theory of the Karman, or merit and demerit resulting from former actions, which must take effect in this or another birth, the belief that by perfect knowledge and good conduct man can avoid the necessity of being born again and again, &c. Even the theory that from time immemorial prophets (Buddhas or Tîrthakaras) have proclaimed the same dogmas and renewed the sinking faith, has its Brahmanic counterpart in the Avatâras of Vishṇu. Besides, such a theory is a necessary consequence both of the Buddhistical and *Gaina* creed. For what Buddha or Mahâvîra had revealed was, of course, regarded by the followers of either as truth and the only truth; this truth must have existed from the beginning of time, like the Veda of the Brâhmans; but could the truth have remained unknown during the infinite space of time elapsed before the appearance of the prophet? No, would answer the pious believer in Buddhism or *Gainism*, that was impossible; but the true faith was revealed in different periods by numberless prophets, and so it will be in the time to come. The theory of former prophets seems, therefore, to be a natural consequence of both religions; besides, it was not wholly unfounded on facts, at least as regards the *Gainas*. For the Nirgranthas are never spoken of in the Buddhist writings as a newly risen sect, nor Nâtaputta as their founder. Accordingly the Nirgranthas were probably an old sect at the time of Buddha, and Nâtaputta only the reformer of the *Gaina* church, which may have been founded by the twenty-third Tîrthakara, Pârśva. But what seems astonishing is the fact that the *Gainas* and Bauddhas have hit on nearly the

same number of prophets believed to have risen since the creation of the present order of things, the former worshipping twenty-four Tîrthakaras, the latter twenty-five Buddhas. I do not deny that in developing this theory one sect was influenced by the other; but I firmly believe that it cannot be made out which of the two sects first invented, or borrowed from the Brâhmans, this theory. For if the twenty-five Buddhas were worshipped by the Buddhists of the first centuries after the Nirvâṇa, the belief in twenty-four Tîrthakaras is equally old, as it is common to the Digambaras and Śvetâmbaras, who separated probably in the second century after the Nirvâṇa. However the decision of the question whether the Buddhists or the Gainas originally invented the theory of the succession of prophets, matters little; it cannot influence the result to which the previous discussion has led us, viz. (1) that Gainism had an origin independent from Buddhism, that it had a development of its own, and did not largely borrow from the rival sect; (2) that both Gainism and Buddhism owed to the Brâhmans, especially the Saṃnyâsins, the groundwork of their philosophy, ethics, and cosmogony.

Our discussion has as yet been conducted on the supposition that the tradition of the Gainas as contained in their sacred books may on the whole be credited. But the intrinsic value of this tradition has been called into question by a scholar of wide views and cautious judgment. Mr. Barth, in the Revue de l'Histoire des Religions, vol. iii, p. 90, admits that an historical personage is hidden under Nâtaputta, but he doubts that valid inferences may be drawn from the sacred books of the Gainas which, avowedly, have been reduced to writing in the fifth century A. D., or nearly a thousand years after the foundation of the sect. For, in his opinion, 'the self-conscient and continuous existence of the sect since that remote epoch, i. e. the direct tradition of peculiar doctrines and records, has not yet been demonstrated. During many centuries,' he says, 'the Gainas had not become distinct from the numerous groups of ascetics who could not boast of more than an obscure floating

existence.' The tradition of the Gainas appears to Mr. Barth to have been formed of vague recollections in imitation of the Buddhist tradition.

Mr. Barth seems to base his theory on the assumption that the Gainas must have been careless in handing down their sacred lore, since they formed, for many centuries, but a small and unimportant sect. I cannot see the force of this argument of Mr. Barth's. Is it more likely that a sect of which the not very numerous followers are scattered over a large country, or a church which has to satisfy the religious wants of a great multitude, will better preserve its original tenets and traditions? It is impossible to decide this question on à priori grounds. The Jews and the Parsis may be adduced as instances in favour of the former view, the Roman Catholic church as one in favour of the latter. But we are not obliged to rely on such generalities in order to decide the question at issue with regard to the Gainas, for they were so far from having only dim notions of their own doctrines that they pronounced as founders of schisms those who differed from the great bulk of the faithful in comparatively unimportant details of belief. This fact is proved by the tradition about the seven sects of the Svetâmbaras made known by Dr. Leumann[1]. The Digambaras also, who separated from the Svetâmbaras probably in the second or third century after the Nirvâṇa, differ from their rivals but little with regard to philosophical tenets; yet they were nevertheless stigmatised by the latter as heretics on account of their rules of conduct. All these facts show that the Gainas, even previous to the redaction of their sacred books, had not a confused and undefined creed, which would have been liable to become altered and defiled by doctrines adopted from widely different religions, but one in which even the minutest details of belief were fixed.

What has been said about the religious doctrines of the Gainas can also be proved of their historical traditions. For the detailed lists of teachers handed down in the several Gakkhas[2], and those incorporated in their sacred

[1] See Indische Studien, XVI.

[2] See Dr. Klatt, Ind. Ant. XI.

books, show that the Gainas did possess an interest in the history of their church. I do not deny that a list of teachers may be invented, or an incomplete one filled up or made pakka, as the Hindus would say; the necessity of proving itself to be legitimately descended from a recognised authority may induce a sect to invent the names of a line of teachers. But what could have caused the Gainas to fabricate such a detailed list of teachers, Ganas, and Sâkhâs as that in the Kalpa Sûtra? Of most of the details the Gainas of later times knew nothing beyond what they found in the Kalpa Sûtra itself,—and that is unfortunately very little,—nor did they pretend to anything more. For all practical purposes the short list of Sthaviras, as it stands in the Kalpa Sûtra, would have been sufficient; the preservation of the detailed list, containing so many bare names, proves that they must have had an interest for the members of the early church, though the more accurate knowledge of the times and events chronicled in that list was lost after some centuries.

However, it is not enough to have proved that the Gainas, even before the redaction of their sacred books, possessed the qualities necessary for continuing their creed and tradition, and preserving them from corruptions caused by large borrowings from other religious systems; we must also show that they did do what they were qualified to do. This leads us to a discussion of the age of the extant Gaina literature. For if we succeed in proving that the Gaina literature or at least some of its oldest works were composed many centuries before they were reduced to writing, we shall have reduced, if not closed, the gap separating the prophet of the Gainas from their oldest records.

The redaction of the Gaina canon or the Siddhânta took place, according to the unanimous tradition, on the council of Valabhi, under the presidency of Devarddhi. The date of this event, 980 (or 993) A.V., corresponding to 454 (or 467) A. D.[1], is incorporated in the Kalpa Sûtra (§ 148). Devarddhi Ganin, says the tradition, perceiving the Siddhânta in

[1] It is possible, but not probable, that the date of the redaction fell sixty years later, 514 (527) A. D.; see Kalpa Sûtra, introduction, p. 15.

danger of becoming extinct, caused it to be written in books. Before that time teachers made no use of written books when teaching the Siddhânta to novices, but after that time they did use books. The latter part of this statement is evidently true. For in olden times books were not used, it being the custom of the Brâhmans to rely rather on the memory than on the MSS., and in this they were, almost without doubt, followed by the *Gainas* and Buddhists. But now-a-days Yatis use MSS. when teaching the sacred lore to their novices. There is no reason why we should not credit the tradition that this change in the method of instruction was brought about by Devarddhi Gaṇin; for the event was of too great importance not to be remembered. To provide every teacher or at least every Upâśraya with copies of the sacred books, Devarddhi Gaṇin must have issued a large edition of the Siddhânta. This is probably the meaning of the traditional record that Devarddhi caused the Siddhânta to be written in books, for it is hardly credible that the *Gaina* monks should never before have attempted to write down what they had to commit to memory; the Brâhmans also have MSS. of their sacred books, though they do not use them in handing down the Veda. These MSS. were intended for private use, to aid the memory of the teacher. I make no doubt that the same practice was observed by the *Gaina* monks, the more so as they were not, like the Brâhmans, influenced by any theory of their own not to trust to MSS., but were induced merely by the force of the prevalent custom to hand down their sacred lore by word of mouth. I do not maintain that the sacred books of the *Gainas* were originally written in books, for the same argument which has been brought forward to prove that the Buddhist monks could have had no MSS., as they are never mentioned in their sacred books, in which 'every movable thing, down to the smallest and least important domestic utensils, is in some way or other referred to[1],' the same argument, I say, holds good with regard to the *Gainas* as long as the

[1] Sacred Books of the East, vol. xiii, introduction, p. xxxiii.

monks led a wandering life; but when the monks were settled in Upâsrayas exclusively belonging to themselves, they may have kept there their MSS. as they do now-a-days.

Devarddhi's position relative to the sacred literature of the Gainas appears therefore to us in a different light from what it is generally believed to have been. He probably arranged the already existing MSS. in a canon, taking down from the mouth of learned theologians only such works of which MSS. were not available. Of this canon a great many copies were taken, in order to furnish every seminary with books which had become necessary by the newly introduced change in the method of religious instruction. Devarddhi's edition of the Siddhânta is therefore only a redaction of the sacred books which existed before his time in nearly the same form. Any single passage in a sacred text may have been introduced by the editor, but the bulk of the Siddhânta is certainly not of his making. The text of the sacred books, before the last redaction of the Siddhânta, did not exist in such a vague form as it would have been liable to if it were preserved only by the memory of the monks, but it was checked by MSS.

On this premise we now proceed to inquire into the date of the composition of the sacred books of the Gainas. Their own dogmatical theory that all sacred books were revealed by the first Tîrthakara, shall only be noticed to be dismissed. We must try to discover better grounds for fixing the age when the chief works of the Siddhânta were composed.

As single passages may have crept into the text at any time, we can draw no valid inferences from them, even if they be sanctioned by Devarddhi's receiving them into his revised text. I attach therefore no great weight to the lists of barbarous or un-Aryan tribes[1], nor to the mention of all seven schisms, the last of which occurred 584 A. V.[2] Nothing is more common than that such details should be

[1] Among the latter Ârava may denote the Arabs, as Weber thinks, or, as I prefer to think, the Tamils, whose language is called Aravamu by the Dravidians.

[2] See Weber, Indische Studien, XVI. p. 237.

added as a gloss, or be incorporated even in the text, by those who transmitted it either in writing or in instructing their pupils. But an argument of more weight is the fact that in the Siddhânta we find no traces of Greek astronomy. In fact the Gaina astronomy is a system of incredible absurdity, which would have been impossible, if its author had had the least knowledge of the Greek science. As the latter appears to have been introduced in India about the third or fourth century A. D., it follows that the sacred books of the Gainas were composed before that time.

Another argument which offers itself for fixing the period of the composition of the sacred books, is the language in which they are written. But, unfortunately, it is not at all clear whether the sacred books have been handed down in that language in which they were composed, or in that in which they were pronounced, and transcribed in later generations, according to the then current idiom, till Devarddhi's edition put an end to the modernising of the language of the sacred books. I am inclined to believe the latter view to be correct, and look upon the absence of a self-consistent orthography of the Gaina Prâkrit as the effect of the gradual change of the vernacular language in which the sacred books were recited. In all MSS. of Gaina texts, the same word is not always spelt in the same way. The differences of spelling refer chiefly to the retention, omission, or attenuation of single consonants between vowels, and the retention of the vowels e, o, before two consonants, or their change in i, u. It is hardly possible that the different spellings of a word should all correctly represent the pronunciation of that word at any given time, e.g. bhûta, bhûya; udaga, udaya, uaya; lobha, loha[1], &c.; but probably we must regard these methods of spelling as historical spellings, that is to say, that all different spellings presented in the MSS. which formed the materials for Devarddhi's edition of the Siddhânta, were looked upon as authentical and were preserved in all later copies of the sacred texts. If this assumption is correct, we

[1] I do not contend that no double forms of any word were current at any time, for there must have been a good many double forms, but I doubt that nearly every word should have existed in two or three forms.

must regard the most archaic spellings as representing the pronunciation at or shortly after the epoch of the composition of the sacred books, and the most modern one as representing the pronunciation at or shortly before the redaction of the Siddhânta[1]. Now on comparing the *G*aina Prâkrit especially in the oldest form attainable with the Pâli on one side, and the Prâkrit of Hâla, Setubandha, &c. on the other, it will appear to approach more the Pâli than the later Prâkrit. We may therefore conclude that chronologically also the sacred books of the *G*ainas stand nearer those of the Southern Buddhists than the works of later Prâkrit writers.

But we can fix the date of the *G*aina literature between still narrower limits by means of the metres employed in the sacred books. I am of opinion that the first book of the Âkârâṅga Sûtra and that of the Sûtrakṛitâṅga Sûtra may be reckoned among the most ancient parts of the Siddhânta; the style of both works appears to me to prove the correctness of this assumption. Now a whole lesson of the Sûtrakṛitâṅga Sûtra is written in the Vaitâliya metre. The same metre is used in the Dhammapadam and other sacred books of the Southern Buddhists. But the Pâli verses represent an older stage in the development of the Vaitâliya than those in the Sûtrakṛitâṅga, as I shall prove in a paper on the post-Vedic metres soon to be published in the Journal of the German Oriental Society. Compared with the common Vaitâliya verses of Sanskrit literature, a small number of which occur already in the Lalita Vistara, the Vaitâliya of the Sûtrakṛitâṅga must be considered to represent an earlier form of the metre. Again, ancient Pâli works seem to contain no verses in the Âryâ metre; at least there is none in the Dhammapadam, nor have I found one in other works. But both the Âkârâṅga and Sûtrakṛitâṅga

[1] It might be objected that archaic spellings are due to the influence of the knowledge of Sanskrit; but the *G*ainas must always have been so well acquainted with Prakrit that they needed not any help from the Sanskrit to understand their sacred books. On the contrary, in their Sanskrit MSS. we frequently meet with words spelt like Prâkrit words. Besides, some spellings cannot be explained as Sanskriticisms, e.g. dâraga for dâraya, the Sanskrit prototype being dârakа.

contain each a whole lecture in Âryâ verses of a form which is decidedly older than, and probably the parent of the common Âryâ. The latter is found in the younger parts of the Siddhânta, in the Brahmanical literature, both in Prâkrit and in Sanskrit, and in the works of the Northern Buddhists, e. g. the Lalita Vistara, &c. The form of the Trishṭubh metre in ancient Gaina works is younger than that in the Pâli literature and older than that in the Lalita Vistara. Finally the great variety of artificial metres in which the greater number of the Gâthâs in the Lalita Vistara, &c., is composed and which are wanting in the Gaina Siddhânta, seems to prove that the literary taste of the Gainas was fixed before the composition of the latter works. From all these facts we must conclude that the chronological position of the oldest parts of the Gaina literature is intermediate between the Pâli literature and the composition of the Lalita Vistara. Now the Pâli Piṭakas were written in books in the time of Vaṭṭa Gâmaṇi, who began to reign 88 B.C. But they were in existence already some centuries before that time. Professor Max Müller sums up his discussion on that point by saying: 'We must be satisfied therefore, so far as I can see, at present with fixing the date, and the latest date, of a Buddhist canon at the time of the Second Council, 377 B.C.[1]' Additions and alterations may have been made in the sacred texts after that time; but as our argument is not based on a single passage, or even a part of the Dhammapada, but on the metrical laws of a variety of metres in this and other Pâli books, the admission of alterations and additions in these books will not materially influence our conclusion, viz. that the whole of the Gaina Siddhânta was composed after the fourth century B. C.

We have seen that the oldest works in the Gaina canon are older than the Gâthâs in the Lalita Vistara. As this work is said to have been translated into Chinese 65 A. D., we must place the origin of the extant Gaina literature before the beginning of our era. If we may judge about

[1] Sacred Books of the East, vol. x, p. xxxii.

the distance in time of the questionable date from either limit by the greater or less resemblance of the oldest Gaina works in verse with such of the Southern and Northern Buddhists as regards metrical or stylistic peculiarities, we should place the beginning of the Gaina literature nearer the time of the Pâli literature, rather than that of the Northern Buddhists. This result agrees pretty well with a tradition of the Svetâmbaras. For they say[1] that after the twelve years' famine, while Bhadrabâhu was the head of the church, the Aṅgas were brought together by the Saṅgha of Pâṭaliputra. Now Bhadrabâhu's death is placed 170 A.V. by the Svetâmbaras, and 162 A.V. by the Digambaras; he lived therefore, according to the former, under Kandragupta, who is said to have ascended the throne 155 A.V. Professor Max Muller assigns to Kandragupta the dates 315–291 B.C.; Westergaard prefers 320 B.C. as a more likely date for Kandragupta, and so does Kern[2]. However this difference matters little: the date of the collection or, perhaps more correctly, the composition of the Gaina canon would fall somewhere about the end of the fourth or the beginning of the third century B.C. It is worth noticing, that according to the above-cited tradition, the Saṅgha of Pâṭaliputra collected the eleven Aṅgas without the assistance of Bhadrabâhu. As the latter is claimed by the Digambaras for one of their teachers, and as the Svetâmbaras, though doing the same, still continue the list of Sthaviras from Sambhûtavigaya, Bhadrabâhu's fellow Sthavira, not from Bhadrabâhu himself, it seems to follow that the Aṅgas, brought together by the Sangha of Pâṭaliputra, formed the canon of the Svetâmbaras only, not that of the whole Gaina church. In that case we should not go wrong in placing the date of the canon somewhat later, under the patriarchate of Sthûlabhadra, i.e. in the first part of the third century B.C.

If the result of our preceding inquiry deserves credit—and I see no counter arguments entitling us to mistrust our conclusion—the origin of the extant Gaina literature cannot be placed earlier than about 300 B.C., or two centuries after

[1] Pari ishṭa Parvan IX, 55 seqq.

[2] Geschiedenis van het Buddhisme in Indie, ii, p. 266 note.

the origin of the sect. But we are not from this fact obliged to assume that the Gainas in the time intermediate between their last prophet and the composition of their canon had to rely on nothing more solid than a religious and legendary tradition, never brought into a fixed form. In that case, Mr. Barth's objections to the trustworthiness of the Gaina tradition would, it is true, not be without ground. However, we are told by the Svetâmbaras, as well as the Digambaras, that besides the Aṅgas, there existed other and probably older works, called Pûrvas, of which there were originally fourteen. The knowledge of these Pûrvas was gradually lost, till at last it became totally extinct. The tradition of the Svetâmbaras about the fourteen Pûrvas is this: the fourteen Pûrvas had been incorporated in the twelfth Aṅga, the Dṛishṭivâda, which was lost before 1000 A.V. But a detailed table of contents of it, and consequently of the Pûrvas, has survived in the fourth Aṅga, the Samavâyâṅga, and in the Nandi Sûtra[1]. Whether the Pûrvas, contained in the Dṛishṭivâda, were the original ones, or, as I am inclined to believe, only abstracts of them, we cannot decide; at all events there has been a more detailed tradition about what they contained.

Now we should as a rule be careful in crediting any tradition about some lost book or books of great antiquity, because such a tradition is frequently invented by an author to furnish his doctrines with an authority from which they may be derived. But in our case, there are no grounds for suspecting the correctness of so general and old a tradition as that about the Pûrvas. For the Aṅgas do not derive their authority from the Pûrvas, but are believed to be coeval with the creation of the world. As a fraud, the tradition about the Pûrvas would therefore be unintelligible; but accepted as truth, it well falls in with our views about the development of the Gaina literature. The name itself testifies to the fact that the Pûrvas were superseded by a new canon, for pûrva means former,

[1] See Weber, Indische Studien, XVI. p. 341 seqq.

earlier[1]; and it is assuredly not by accident that the knowledge of the Pûrvas is said to have commenced to fade away at the same time when the Aṅgas were collected by the Saṅgha of Pâṭaliputra. For after Bhadrabâhu, only ten out of the fourteen Pûrvas were known.

This then is the most natural interpretation we can place on the tradition about the fourteen Pûrvas, that they were the oldest sacred books, which however were superseded by a new canon. But as regards the cause of the abolition of the old canon and the composition of a new one, we are left to conjecture, and only as such I shall give my opinion. We know that the Dṛishṭivâda, which included the fourteen Pûrvas, dealt chiefly with the dṛishṭis or philosophical opinions of the Gainas and other sects. It may be thence inferred that the Pûrvas related controversies held between Mahâvira and rival teachers. The title pravâda, which is added to the name of each Pûrva, seems to affirm this view. Besides, if Mahâvira was not the founder of a new sect, but as I have tried to prove, the reformer of an old one, it is very likely that he should vigorously have combated the opinions of his opponents, and defended those he had accepted or improved. The founder of a religion has to establish his own system, he is not so much in danger to become a mere controversialist as a reformer. Now if the discourses of Mahâvira, remembered and handed down by his disciples, were chiefly controversies, they must have lost their interest when the opponents of Mahâvira had died and the sects headed by them had become extinct. Could such contentions about philosophical questions which were no more of any practical importance, and bickerings of divines all but forgotten, though these things were of paramount interest to the contemporary world, serve as a canon for later generations who lived in thoroughly changed circumstances? The want of a canon suiting the condition of the

[1] The Gainas explain the meaning of the word pûrva in the following way The Tîrthakara himself taught the Pûrvas to his disciples, the Ganadharas. The Ganadharas then composed the Angas. There is evidently some truth in this tradition, as it does not agree with the dogma of the Aṅgas, being taught already by the first Tîrthakara. See Weber, Indische Studien, XVI. p. 353.

community must have made itself felt, and it led, in my opinion, to the composition of a new canon and the neglect of the old one.

Professor A. Weber[1] assigns as the probable cause of the *Drishṭivâda* being lost, that the development of the *Svetâmbara* sect had arrived at a point where the diversity of its tenets from those embodied in that book became too visible to be passed over. Therefore the *Drishṭivâda*, which contained the Pûrvas, fell into neglect. I cannot concur in Professor Weber's opinion, seeing that the Digambaras also have lost the Pûrvas, and the Aṅgas to boot. It is not probable that the development of *Gainism* during the two first centuries after the *Nirvâṇa* should have gone on at so rapid a pace that its two principal sects should have been brought to the necessity of discarding their old canon. For, as stated above, after the splitting of the church in these two sects the philosophical system of the *Gainas* remained stationary, since it is nearly the same with both sects. As regards ethics, both sects, it is true, differ more. But as the extant canon of the *Svetâmbaras* is not falling into neglect, though many practices enjoined in it have long since been abandoned, it is not more probable that they should have been more sensible on the same score at the time when the Pûrvas formed their canon. Besides, some of the Pûrvas are said to have continued to be extant long after the time which we have assigned for the formation of the new canon. At last they disappeared, not by an intentional neglect, I presume, but because the new canon set into clearer light the *Gaina* doctrines, and put them forward more systematically than had been done in the controversial literature of the Pûrvas.

Our discussion, which we here close, has, I hope, proved that the development of the *Gaina* church has not been, at any time, violently interrupted by some very extraordinary events; that we can follow this development from its true beginning through its different stages, and that *Gainism* is as much independent from other sects, especially from

[1] Indische Studien, XVI, p. 248.

Buddhism, as can be expected from any sect. We must leave to future researches to work out the details, but I hope to have removed the doubts, entertained by some scholars, about the independence of the Gaina religion and the value of its sacred books as trustworthy documents for the elucidation of its early history.

It remains for me to add a few remarks about the two works which have been translated in this book.

The Âkârâṅga Sûtra, or, as it is sometimes called, the Sâmâyika[1], is the first of the eleven Aṅgas. It treats of the âkâra, or conduct, which falls under the last of the four heads, or anuyogas, into which the sacred lore is divided, viz. Dharmakathâ, Ganita, Dravya, and Karaṇakaraṇa. The Âkârâṅga Sûtra contains two books, or Srutaskandhas, very different from each other in style and in the manner in which the subject is treated. The subdivisions of the second book being called Kûlâs, or appendices, it follows that only the first book is really old. That it was considered so even in later times, is apparent from a remark of Sîlâṅka, who wrote the commentary, which is the oldest one extant[2]. For speaking of the maṅgala or auspicious sentence which, according to a current theory, must occur at the beginning, in the middle, and at the end of each work, Sîlâṅka points out as such the first sentence of the first lesson of the first lecture, the first sentence of the fifth lesson of the fifth lecture, and the latter half of the 16th verse in the fourth lesson of the eighth lecture of the first book. It is evident that he regarded the Âkârâṅga Sûtra as ending with the last-named passage, which is the last but one of the first book.

The first book, then, is the oldest part of the Âkârâṅga Sûtra; it is probably the old Âkârâṅga Sûtra itself to which other treatises have been added. For it is complete in

[1] See Professor Weber's remarks on the possible bearing of this name in the treatise I had so often occasion to quote, p. 243 seqq.

[2] It was not, however, the first commentary, for Sîlâṅka mentions one by Gandhahastin.

itself; it describes in rather enigmatical language the progress of the faithful towards the highest perfection. The last lecture, a sort of popular ballad on the glorious suffering of the prophet, was perhaps added in later times, but as it stands now it serves well to illustrate and to set a high example of the true ascetic's life. But the greater part of the book is in prose of the most bewildering kind. Frequently we meet with fragments only of sentences, or with sentences which it is impossible to construe. This reminds us of the style of the Brahmanical Sûtras; but there is this difference, that in the last-named works the single aphorisms are the necessary links in the logical concatenation of ideas, while in our book the single sentences or parts of sentences do not seem to be connected with one another in order to carry on the illustration of an idea. They do not read like a logical discussion, but like a sermon made up by quotations from some then well-known sacred books. In fact the fragments of verses and whole verses which are liberally interspersed in the prose text go far to prove the correctness of my conjecture; for many of these 'disjecta membra' are very similar to verses or Pâdas of verses occurring in the Sûtrakṛitâṅga, Uttarâdhyayana, and Dasavaikâlika Sûtras. They must therefore be taken as allusions to standard authorities. The same must be assumed of at least some prose sentences, especially those which are incomplete in themselves. Other passages again seem to be added to those quotations in order to explain or to complete them. I shall give a few specimens. I, 4, 1, 3 we read, aho ya râo *g*atamâ*n*ĕ dhire; this is a Pâda of a Trishṭubh, and accordingly a quotation. The words which follow, sayâ âgayapanna*n*e, explain the meaning of that quotation, aho ya râo = sayâ, *g*atamâ*n*e dhire = âgayapannâ*n*e. The text continues pamatte bahiyâ pâsa. This is probably a Pâda of a Sloka; the rest of the sentence, appamatte sayâ parakkame*gg*â, is the moral application of the preceding one. We should therefore translate: 'Day and night exerting himself and steadfast,' i. e. always having ready wisdom. 'Look, the careless stand outside,' (there-

fore) being careful he should always exert himself. The commentator however does not separate the quotations from the glosses, but takes all these passages as parts of one sentence, which he interprets in the way that it has been rendered in the text of my translation, p. 37.

In this as in many other cases I have preferred to give in my translation the meaning which Śîlâṅka has given in his commentary. For it is sometimes extremely difficult to separate the quotations from the remaining text. I have never dared to do so when they could not be proved to be parts of verses. I had therefore to leave unnoticed all such passages which, as the one quoted above, might be taken as a Pâda of a Śloka; for in every prose work such passages occur, though they never were meant for verse. They may, therefore, only accidentally resemble parts of a Śloka in our book too, though the great number of such passages is rather suspicious. The greatest difficulty however we should incur if we were to point out the prose quotations, though there are certainly such, e.g. I, 3, 1, 1, suttâ amu*n*î, mu*n*i*n*o satata*m* *g*âgaranti. Such phrases differ in style from the rest of the prose part; but it would be impossible to draw the line between them and the work of the real author. From what has been said, it will appear how difficult it is to do justice to such a work as the first book of the Âkârâṅga in the first attempt to translate it. In most cases I have contented myself with rendering the text according to the interpretation of the commentator. It must be left to future labours to come nearer the meaning of the author than it has been preserved by the tradition of the scholiasts.

Formerly the first book contained nine lectures instead of eight, one lecture, the Mahâparinnâ, being now lost. It was, according to some authorities, Samavâyâṅga, Nandî, Âvaśyaka Niryukti, and Vidhiprabhâ [1], the ninth lecture; but according to the Niryukti of the Âkârâṅga Sûtra, which contains a systematic exposition of the subjects treated in the single lectures and lessons of the Âkârâṅga itself, and

[1] See Weber, Indische Studien, XVI, p. 251 seq.

to *S*îlâṅka and the other commentators, it was the eighth lecture. It contained seven lessons, and treated of some details of ascetic life[1]. The fact that the same subjects were treated in the second book probably occasioned the loss of the Mahâparinnâ, 'because it was superfluous[2].'

The second book consists of four parts (*K*ûlâ) or appendices. There were originally five *K*ûlâs, but the fifth, the Nisîhiya*ggh*a*n*a, is now reckoned as a separate work. The first and second parts lay down rules for conduct. Their style is very different from that of the first book, being rather cumbrous, and not at all aphoristical. The greatest difficulty in translating these parts is caused by the numerous technical terms, some of which remain obscure, notwithstanding the explanation of the commentary; others again are simply transcribed into Sanskrit by the scholiast, and seem to require no definition to be understood by the modern *G*ainas. But it is different with us, who are frequently reduced to guessing at the meaning of technicalities which a Yati could explain at once. It is therefore to be hoped that some scholars in India, who can avail themselves of the instruction of a Yati, will turn their attention to this subject, and get an authentic explanation of the many technical terms the meaning of which cannot be ascertained by a European scholar by the means of *G*aina works only.

The third and fourth *K*ûlâs have, according to the Pari*s*ish*t*a Parvan IX, been revealed to the eldest sister of Sthûlabhadra by Simandhara, a *G*ina living in Pûrvavideha, a mythical continent. This tradition is very remarkable, as it assigns what we should call the composition of the two last parts of the Â*k*ârâṅga Sûtra to the same time when the Kalpa Sûtra, which treats of a similar subject, was composed.

The third part is of great interest, as it contains the materials from which the Life of Mahâvîra in the Kalpa Sûtra has been worked out. In fact most of the prose paragraphs occur with but small alterations in the Kalpa

[1] See Calcutta edition, I, p. 435 seq., vv. 251–268.
[2] Sâisayattane*n*a, Weber, l. c.

Sûtra. The latter work adds little that is material from an historical point of view, but a great deal of descriptions which have become typical and are to be found in other Gaina works adapted to similar circumstances. The Âkârâṅga Sûtra contains, besides the above-mentioned paragraphs, some verses which are wanting in the Kalpa Sûtra. On comparing these verses with those in the eighth lecture of the first book, we become aware of the great difference which subsists between both portions of the Âkârâṅga Sûtra, for in both, kindred subjects are treated in Âryâ verses, yet the difference in style and in the treatment of the metre is such as can only be explained by the assumption of a considerable distance of time.

The latter part of the third Kûlâ, which treats of the five great vows, with their twenty-five clauses, calls for no further remark; nor is anything more to be said about the twelve verses which make up the fourth Kûlâ, but that they are probably old, and have been added here for want of a better place.

The translation of the Âkârâṅga Sûtra is based on my edition of the text in the Pâli Text Society[1], and the commentaries printed in the Calcutta edition of the Âkârâṅga Sûtra. They are:

1. Tîkâ of Sîlâṅka, also called Tattvâditya, said to have been finished in the Saka year 798 or 876 A.D., with the help of Vâhari Sâdhu.

2. Dipikâ of Ginahaṁsa Sûri, a teacher of the Brihat Kharatara Gakkha. The Dîpikâ is almost verbally copied from the Tîkâ, which it pretends to reduce to a smaller compass. But the reduction consists almost entirely in the omission of Sîlâṅka's comments on the Niryukti verses, which form his introduction to every lecture and lesson.

3. Pârsvachandra's Bâlâvabodha or Gugerati Gloss. In some parts of the second book, which are not explained in the older commentaries, this gloss was the only help I had. It generally closely follows the explanation of the older commentaries, more especially that of the Dîpikâ.

About the Kalpa Sûtra I have spoken at some length in

[1] The Âyârâṁga Sutta of the Çvetâmbara Jains, London, 1882.

the introduction to my edition of that work[1], to which I refer the reader for further particulars. Since that time Professor Weber has taken up the subject in his treatise on the Sacred Books of the Gainas and corrected some mistakes of mine. He ascertained that the whole Kalpa Sûtra is incorporated as the eighth lecture in the Dasâ-śrutaskandha, the fourth *Kh*eda Sûtra. Professor Weber concurs in my opinion that the 'Rules for Yatis' may be the work of Bhadrabâhu[2], and that the 'List of Sthaviras' probably has been added by Devarddhi, the editor of the Siddhânta. I do not think, however, that Devarddhi was the author of the Life of Mahâvira also, as Professor Weber suggests. For if it were the work of so well known a man, tradition would certainly not have allowed such a fact to become forgotten. It was a different thing with the List of Sthaviras, which consists of four or five distinct treatises only put together and added to the Lives of the *G*inas by the editor of the work. We cannot argue from the style of the Lives of the *G*inas that that part must be younger than the Rules for Yatis; for the same difference of style occasioned by the diversity of the matter exists between the third *K*ûlâ of the Â*k*ârâṅga Sûtra and the two preceding ones. Nor can the meagreness of the contents be adduced as an argument against the antiquity of the Lives of the *G*inas, since they were probably not intended for biographical treatises, but served a liturgical purpose; for when the images of the Tîrthakaras are worshipped in the temples they are addressed with hymns, one of which sums up the Kalyâ*n*akas or auspicious moments[3]. It is

[1] The Kalpa Sûtra of Bhadrabâhu. Leipzig, 1879. Abhandlungen fur die Kunde des Morgenlandes. VII, 1.

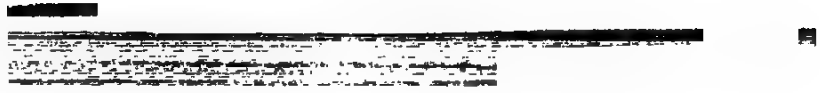
[2] That the 'Rules for Yatis' must have been composed at least six generations after Mahâvira is evident from §§ 3–8, but probably the work is still younger. For in § 6 the Sthaviras, who come immediately after the disciples of the Ga*n*adharas, are spoken of in some contrast to the 'Śrama*n*as Nirgranthas of the present time.' Yet the work cannot be comparatively young, because it appears from §§ 28–30 that the *G*inakalpa had not yet fallen into disuse, as it had done in later times.

[3] The rites are described and the hymns given in a modern work called *K*aturvi*m*satitîrthankarâ*n*âm pûgâ, a MS. of which belongs to the Deccan College.

with these Kalyâṇakas that the Lives of the Ginas are chiefly concerned, and this fact seems to prove that the custom of mentioning the Kalyâṇakas in the worship of the Tîrthakaras is a very old one; for otherwise it would be impossible to conceive what could have induced an author to treat so largely of so barren a subject as has been done in the Kalpa Sûtra. But whatever may be the age of the several parts of the Kalpa Sûtra, it is certain that this work has been held in high esteem by the Gainas for more than a thousand years. It therefore deserves a place in this collection of translations from the Sacred Books of the East. I could only have wished to make my translation more worthy of the place where it is to make its appearance; but if I have somewhat fallen short in my performance, I hope it will be accepted as an excuse that I had to translate into a language which is not my own, works of a literature which, notwithstanding all that has been done for it, still is all but virgin soil to us.

HERMANN JACOBI.

Münster, Westphalia.
June, 1884.



ÂKÂRÂṄGA SÛTRA.

ÂKÂRÂṄGA SÛTRA.

FIRST BOOK[1].

FIRST LECTURE[2],

CALLED

KNOWLEDGE OF THE WEAPON.

First Lesson[3].

O long-lived (*G*ambûsvâmin[4])! I (Sudharman) have heard the following discourse from the venerable (Mahâvîra): (1)

Here many do not remember whether they have descended in an eastern direction (when they were born in this world), or in a southern, or in a western, or in a northern direction, or in the direction from above, or in the direction from below, or in a direction intermediate (between the cardinal points), or in a direction intermediate between these (and the

[1] Suyakkha*m*dha, *s*rutaskandha.

[2] A*gghaya*na, adhyayana. The first lecture is called satthapari*nnâ* (*s*astra-pari*gñâ*), 'knowledge of the weapon.' Weapons are divided into material weapon and weapon consisting in a state (bhâva). The latter is explained to be non-control (asa*m*yama) or the wrong use of mind, speech, and body. Knowledge (pari*gñâ*) is twofold: comprehension and renunciation. The subject of the first lecture is, therefore, the comprehension and renunciation of everything that hurts other beings.

[3] Uddesaya, uddesaka.

[4] *G*ambûsvâmin was the disciple of Sudharman, one of the eleven chief disciples (ga*n*adhara) of Mahâvîra.

cardinal points). (2) Similarly, some do not know whether their soul is born again and again or not; nor what they were formerly, nor what they will become after having died and left this world. (3) Now this is what one should know, either by one's own knowledge or through the instruction of the highest (i. e. a Tîrthakara), or having heard it from others: that he descended in an eastern direction, or in any other direction (particularised above). Similarly, some know that their soul is born again and again, that it arrives in this or that direction, whatever direction that may be. (4) He believes in soul [1], believes in the world [2], believes in reward [3], believes in action (acknowledged to be our own doing in such judgments as these): 'I did it;' 'I shall cause another to do it;' 'I shall allow another to do it[4].' In the world, these are all the causes of sin [5], which must be comprehended and renounced. (5) A man that does not comprehend and renounce the causes of sin, descends in a cardinal or intermediate direction, wanders to all cardinal or intermediate directions, is born again and again in manifold births, experiences all painful feelings. (6) About this the Revered One has taught

[1] I. e. in a permanent soul, different from the body. This is said against the *K*ârvâkas.

[2] I. e. the plurality of souls, not in one all-soul, as the Vedântins.

[3] Kamma (karma) is that which darkens our intellect, &c. Its result is the suffering condition of men, its cause is action (kiriyâ, kriyâ).

[4] The different tenses employed in these sentences imply, according to the commentators, the acknowledgment of the reality of time, as past, present, future.

[5] Kamma-samâra*m*bha. Kamma has been explained above. Samâra*m*bha, a special action (kriyâ), is the engaging in something blamable (sâvadyânush*th*âna).

the truth (comprehension and renunciation). For the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, all these causes of sin are at work, which are to be comprehended and renounced in this world. He who, in the world, comprehends and renounces these causes of sin, is called a reward-knowing sage (muṇi). Thus I say[1]. (7)

Second Lesson [2].

The (living) world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain. (1) See! there are beings individually embodied (in earth; not one all-soul). See! there are men who

[1] These words (tti bemi) stand at the end of every lesson. The commentators supply them also for the beginning of each lesson.

[2] After the chief tenets of Gainism with regard to soul and actions have briefly been stated in the first lesson, the six remaining lessons of the first lecture treat of the actions which injure the six classes of lives or souls. The Gainas seem to have arrived at their concept of soul, not through the search after the Self, the self-existing unchangeable principle in the ever-changing world of phenomena, but through the perception of life. For the most general Gaina term for soul is life (gîva), which is identical with self (âyâ, âtman). There are numberless lives or souls, not only embodied in animals, men, gods, hell-beings (tasa, trasa), and plants (vaṇassaî, vanaspati), but also in the four elements—earth, water, fire, wind. Earth, &c., regarded as the abode of lives is called earth-body, &c. These bodies are only perceptible when an infinite number of them is united in one place. The earth-lives, &c., possess only one organ, that of feeling; they have undeveloped (avyakta) intellect and feelings (vedanâ), but no limbs, &c. The doctrines about these elementary lives are laid down in Bhadrabâhu's Niryukti of our Sûtra, and are commented upon in Sîlâṅka's great commentary of it. They are very abstruse, and deal in the most minute distinctions, which baffle our comprehension.

control themselves, (whilst others only) pretend to be houseless (i. e. monks, such as the Bauddhas, whose conduct differs not from that of householders), because one destroys this (earth-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth. (2) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards earth, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood or heard, either from the Revered One or from the monks, the faith to be coveted. (3) There are some who, of a truth, know this (i. e. injuring) to be the bondage, the delusion, the death, the hell. For this[1] a man is longing when he destroys this (earth-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth. Thus I say. (4)

As somebody may cut or strike a blind man (who cannot see the wound), as somebody may cut or strike the foot, the ankle, the knee, the thigh, the hip, the navel, the belly, the flank, the back, the bosom, the heart, the breast, the neck, the arm, the finger, the nail, the eye, the brow, the forehead, the head, as some kill (openly), as some extirpate

[1] Ikk' atthaṁ. The commentators think this to be a reference to the sentence, For the sake of the splendour, &c. It would be more natural to connect it with the foregoing sentence; the meaning is, For bondage, &c., men commit violence, though they believe it to be for the happiness of this life.

(secretly), (thus the earth-bodies are cut, struck, and killed though their feeling is not manifest). (5)

He who injures these (earth-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards earth, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to earth, is called a reward-knowing sage. Thus I say. (6)

Third Lesson[1].

(Thus I say): He who acts rightly, who does pious work, who practises no deceit, is called houseless. (1) One should, conquering the world, persevere in that (vigour of) faith which one had on the entrance in the order; the heroes (of faith), humbly bent, (should retain their belief in) the illustrious road (to final liberation) and in the world (of water-bodies); having rightly comprehended them through the instruction (of Mahâvîra), (they should retain) that which causes no danger (i. e. self-control). Thus I say. (2) A man should not (himself) deny the world of (water-bodies), nor should he deny the self. He who denies the world (of water-bodies), denies the self; and he who denies the self, denies the world of (water-bodies). (3)

See! there are men who control themselves;

[1] The water-lives which are treated of in this lesson are, as is the case with all elementary lives, divided into three classes: the sentient, the senseless, and the mixed. Only that water which is the abode of senseless water-lives may be used. Therefore water is to be strained before use, because the senseless lives only are believed to remain in water after that process.

others pretend only to be houseless; for one destroys this (water-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water. (4) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards water, or causes others to act so, or allows others to act so. (5) This deprives him of happiness and perfect wisdom. About this he is informed when he has understood and heard from the Revered One, or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (water-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water. Thus I say. (6)

There are beings living in water, many lives; of a truth, to the monks water has been declared to be living matter. See! considering the injuries (done to water-bodies), those acts (which are injuries, but must be done before the use of water, e.g. straining) have been distinctly declared. Moreover he (who uses water which is not strained) takes away what has not been given (i.e. the bodies of water-lives). (A Bauddha will object): 'We have permission, we have permission to drink it, or (to take it) for toilet purposes.' Thus they destroy by various injuries (the water-bodies). But in this their doctrine is of no authority.

He who injures these (water-bodies) does not

comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. (7) Knowing them, a wise man should not act sinfully towards water, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to water, is called a reward-knowing sage. Thus I say. (8)

Fourth Lesson.

(Thus I say): A man should not, of his own accord, deny the world (of fire-bodies), nor should he deny the self. He who denies the world (of fire-bodies), denies the self; and he who denies the self, denies the world (of fire-bodies). (1) He who knows that (viz. fire) through which injury is done to the long-living bodies (i.e. plants)[1], knows also that which does no injury (i.e. control); and he who knows that which does no injury, knows also that through which no injury is done to the long-living bodies. (2) This has been seen by the heroes (of faith) who conquered ignorance; for they control themselves, always exert themselves, always mind their duty. He who is unmindful of duty, and desiring of the qualities (i.e. of the pleasure and profit which may be derived from the elements) is called the torment[2] (of living beings). Knowing this, a wise man (resolves): 'Now (I shall do) no more what I used to do wantonly before.' (3) See! there are men who control themselves; others pretend only to be houseless; for one destroys this (fire-body) by bad and injurious doings, and many

[1] The fire-bodies live not longer than three days.

[2] Da*m*da.

other beings, besides, which he hurts by means of fire, through his doing acts relating to fire. About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards fire, or causes others to act so, or allows others to act so. (4) This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing, when he destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of fire, through his doing acts relating to fire. Thus I say. (5)

There are beings living in the earth, living in grass, living on leaves, living in wood, living in cowdung, living in dust-heaps, jumping beings which coming near (fire) fall into it. Some, certainly, touched by fire, shrivel up; those which shrivel up there, lose their sense there; those which lose their sense there, die there. (6)

He who injures these (fire-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards fire, nor cause others to act so, nor allow others to act so. He who knows the causes of sin relating to fire, is called a reward-knowing sage. Thus I say. (7)

Fifth Lesson[1].

'I shall not do (acts relating to plants) after having entered the order, having recognised (the truth about these acts), and having conceived that which is free from danger (i.e. control).'

He who does no acts (relating to plants), has ceased from works; he who has ceased from them is called 'houseless.' (1) Quality is the whirlpool (âvaṭṭa=saṁsâra), and the whirlpool is quality. Looking up, down, aside, eastward, he sees colours, hearing he hears sounds; (2) longing upwards, down, aside, eastward, he becomes attached to colours and sounds. That is called the world; not guarded against it, not obeying the law (of the Tîrthakaras), relishing the qualities, conducting himself wrongly, he will wantonly live in a house (i.e. belong to the world). (3)

See! there are men who control themselves; others pretend only to be houseless, for one destroys this (body of a plant) by bad and injurious doings, and many other

[1] The discussion of the 'wind-bodies,' which should follow that of the fire-bodies, is postponed for two lessons in which the vegetable and animal world is treated of. The reason for this interruption of the line of exposition is, as the commentators state, that the nature of wind, because of its invisibleness, is open to doubts, whilst plants and animals are admitted by all to be living beings, and are, therefore, the best support of the hylozoistical theory. That wind was not readily admitted by the ancient Indians to be a peculiar substance may still be recognised in the philosophical Sûtras of the Brahmans. For there it was thought necessary to discuss at length the proofs for the existence of a peculiar substance, wind. It should be remarked that wind was never identified with air, and that the Gainas had not yet separated air from space.

beings, besides, which he hurts by means of plants, through his doing acts relating to plants. (4) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards plants, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (body of a plant) by bad and injurious doings, and many other beings, besides, which he hurts by means of plants, through his doing acts relating to plants. Thus I say. (5)

As the nature of this (i.e. men) is to be born and to grow old, so is the nature of that (i.e. plants) to be born and to grow old; as this has reason, so that has reason[1]; as this falls sick when cut, so that falls sick when cut; as this needs food, so that needs food; as this will decay, so that will decay; as this is not eternal, so that is not eternal; as this takes increment, so that takes increment; as this is changing, so that is changing. (6) He who injures these (plants) does not comprehend and renounce the sinful

[1] The plants know the seasons, for they sprout at the proper time, the Aśoka buds and blooms when touched by the foot of a well-attired girl, and the Vakula when watered with wine; the seed grows always upwards: all this would not happen if the plants had no knowledge of the circumstances about them. Such is the reasoning of the commentators.

acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards plants, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to plants, is called a reward-knowing sage. Thus I say. (7)

Sixth Lesson.

Thus I say: There are beings called the animate, viz. those who are produced 1. from eggs (birds, &c.), 2. from a fetus (as elephants, &c.), 3. from a fetus with an enveloping membrane (as cows, buffaloes, &c.), 4. from fluids (as worms, &c.), 5. from sweat (as bugs, lice, &c.), 6. by coagulation (as locusts, ants, &c.), 7. from sprouts (as butterflies, wagtails, &c.), 8. by regeneration (men, gods, hell-beings). This is called the Sa*m*sâra (1) for the slow, for the ignorant. Having well considered it, having well looked at it, I say thus: all beings, those with two, three, four senses, plants, those with five senses, and the rest of creation, (experience) individually pleasure or displeasure, pain, great terror, and unhappiness. Beings are filled with alarm from all directions and in all directions. See! there the benighted ones cause great pain. See! there are beings individually embodied. (2)

See! there are men who control themselves; others pretend only to be houseless, for one destroys this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through his doing acts relating to animals. (3) About this the Revered One has taught the truth: for the sake of the splendour,

honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards animals, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed, when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing, when he injures this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through acts relating to animals. Thus I say. (4)

Some slay (animals) for sacrificial purposes, some kill (animals) for the sake of their skin, some kill (them) for the sake of their flesh, some kill them for the sake of their blood; thus for the sake of their heart, their bile, the feathers of their tail, their tail, their big or small horns, their teeth, their tusks, their nails, their sinews, their bones[1]; with a purpose or without a purpose. Some kill animals because they have been wounded by them, or are wounded, or will be wounded. (5)

He who injures these (animals) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards animals, nor cause others to act so, nor allow others to act so. He who knows

[1] The word after bones (a*tthi*e) is a*tthi*imi*mg*âe, for which buffaloes, boars, &c. are killed, as the commentator states. I do not know the meaning of this word which is rendered asthimiñgâ.

these causes of sin relating to animals, is called a reward-knowing sage. Thus I say. (6)

Seventh Lesson.

He who is averse from (all actions relating to) wind, knows affliction. Knowing what is bad, he who knows it with regard to himself, knows it with regard to (the world) outside; and he who knows it with regard to (the world) outside, knows it with regard to himself: this reciprocity (between himself and) others (one should mind). Those who are appeased, who are free from passion, do not desire to live. (1)

See! there are men who control themselves; others pretend only to be houseless, for one destroys this (wind-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind. (2) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards wind, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (wind-body) by bad and injurious acts, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind. Thus I say. (3)

There are jumping beings which, coming near wind, fall into it. Some, certainly, touched by wind, shrivel up; those which shrivel up there, lose their sense there; those which lose their sense there, die there. (4)

He who injures these (wind-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards wind, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to wind, is called a reward-knowing sage. Thus I say. (5)

Be aware that about this (wind-body) too those are involved in sin who delight not in the right conduct, and, though doing acts, talk about religious discipline, who conducting themselves according to their own will, pursuing sensual pleasures, and engaging in acts, are addicted to worldliness. He who has the true knowledge about all things, will commit no sinful act, nor cause others to do so, &c. (6) Knowing them, a wise man should not act sinfully towards the aggregate of six (kinds of) lives, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to the aggregate of the six (kinds of) lives, is called a reward-knowing sage. Thus I say. (7)

End of the First Lecture, called Knowledge of the Weapon.

SECOND LECTURE,

CALLED

CONQUEST OF THE WORLD.

First Lesson.

Quality is the seat of the root, and the seat of the root is quality[1]. He who longs for the qualities, is overcome by great pain, and he is careless[2]. (For he thinks) I have to provide for a mother, for a father, for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances[3], for different kinds of property, profit, meals, and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious doings (described in the preceding lecture). (1) (Doing so), the life of some mortals (which by destiny would have been long) is shortened. For when with the deterioration of the perceptions of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they[4] after a time

[1] I. e. in the qualities of the external things lies the primary cause of the Saṁsâra, viz. sin; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities.

[2] I. e. gives way to love, hate, &c.

[3] Saṁthuya. The commentators explain this word acquaintance or one who is recommended to me.

[4] I. e. these failing perceptions.

produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help thee or protect thee, nor canst thou help them or protect them. (2) He is not fit for hilarity, playing, pleasure, show. Therefore, ah! proceeding to pilgrimage, and thinking that the present moment is favourable (for such intentions [1]), he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away.

A man who carelessly conducts himself, who killing, cutting, striking, destroying, chasing away, frightening (living beings) resolves to do what has not been done (by any one)—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee or protect thee, nor canst thou help them or protect them. (3)

Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then, after a time, he falls in sickness; those with whom he lives together will first leave him, and he will afterwards leave them. They cannot help thee or protect thee, nor canst thou help them or protect them. (4)

Knowing pain and pleasure in all their variety [2], and seeing his life not yet decline, a wise man should know that to be the proper moment (for entering a religious life); while the perceptions of his ear, eye, organs of smelling, tasting, touching are not

[1] I.e. his present life; for the birth in âryakshetra and in a noble family is difficult to obtain in this Saṃsâra.

[2] Patteyaṃ, singly, with regard to the living beings.

yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute [1] the real end of his soul [2]. Thus I say. (5)

Second Lesson.

A wise man should remove any aversion (to control [3]); he will be liberated in the proper time. Some, following wrong instruction, turn away (from control). They are dull, wrapped in delusion. While they imitate the life of monks, (saying), 'We shall be free from attachment,' they enjoy the pleasures that offer themselves [4]. Through wrong instruction the (would-be) sages trouble themselves (for pleasures); thus they sink deeper and deeper in delusion, (and cannot get) to this, nor to the opposite shore [5]. Those who are freed (from attachment to the world and its pleasures), reach the opposite shore [6]. Subduing desire by desirelessness, he does not enjoy the pleasures that offer themselves. Desireless, giving up the world, and ceasing to act, he knows, and sees, and has no wishes because of his discernment [7]; he is called houseless. (1)

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[1] Samanuvâseggâsi (tti bemi) is taken by the commentators for the second person, which always occurs before tti bemi, but nowhere else. I think si belongs to tti bemi, and stands for se = asau.

[2] Viz. control.

[3] Arati is usually dislike, âu//ai exercise; but, according to the commentators, these words here mean samyamârati and nivartayati.

[4] E. g. the Buddhists, &c., Sâkyâdayah.

[5] I. e. they are neither householders nor houseless monks.

[6] I. e. moksha, final liberation.

[7] Viz. between good and bad, or of the results of desire.

(But on the contrary) he suffers day and night, works in the right and the wrong time, desires wealth and treasures, commits injuries and violent acts, again and again directs his mind upon these injurious doings[1]; for his own sake, to support or to be supported by his relations, friends, the ancestors, gods, the king, thieves, guests, paupers, *Sramaṇas*. (2)

Thus violence is done by these various acts, deliberately, out of fear, because they think 'it is for the expiation of sins[2],' or for some other hope. Knowing this, a wise man should neither himself commit violence by such acts, nor order others to commit violence by such acts, nor consent to the violence done by somebody else.

This road (to happiness) has been declared by the noble ones, that a clever man should not be defiled (by sin). Thus I say. (3)

Third Lesson.

'Frequently (I have been born) in a high family, frequently in a low one; I am not mean, nor noble, nor do I desire (social preferment).' Thus reflecting, who would brag about his family or about his glory, or for what should he long? (1)

Therefore a wise man should neither be glad nor angry (about his lot): thou shouldst know and consider the happiness of living creatures. Carefully conducting himself, he should mind this: blindness, deafness, dumbness, one-eyedness, hunchbacked-

[1] See I, 2, 1, § 1.

[2] The sacrificial rites of the Brâhmaṇas are meant.

ness[1], blackness, variety of colour (he will always experience); because of his carelessness he is born in many births, he experiences various feelings. (2)

Not enlightened (about the cause of these ills) he is afflicted (by them), always turns round (in the whirl of) birth and death. Life is dear to many who own fields and houses. Having acquired dyed and coloured (clothes), jewels, earrings, gold, and women, they become attached to these things. And a fool who longs for life, and worldly-minded[2], laments that (for these worldly goods) penance, self-restraint, and control do not avail, will ignorantly come to grief. (3)

Those who are of a steady conduct do not desire this (wealth). Knowing birth and death, one should firmly walk the path (i.e. right conduct), (and not wait for old age to commence a religious life).

For there is nothing inaccessible for death. All beings are fond of life[3], like pleasure, hate pain, shun destruction, like life, long to live. To all life is dear[4]. (4)

Having acquired it (i.e. wealth), employing bipeds and quadrupeds, gathering riches in the three ways[5],

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[1] Hereafter va*d*abhatta*m* explained by vinirgatapr*i*thivi va*d*abha-laksha*n*a*m*.

[2] Sa*m*pu*nn*a*m*=sampûr*n*a*m*, lit. complete, i.e. the complete end of human existence is enjoyment of the world.

[3] Another reading mentioned by the commentator is piyâyayâ, fond of themselves.

[4] The original of this paragraph reads partly metrical; after the verse marked in my edition there follow three final pâdas of a śloka.

[5] According to the commentators, the three modes of activity (yoga), action, order, consent, or the three organs of activity (kara*n*a), mind, speech, body, are meant.

whatever his portion will be, small or great, he will desire to enjoy it. Then at one time, his manifold savings are a large treasure. Then at another time, his heirs divide it, or those who are without a living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool doing cruel deeds which benefit another, will ignorantly come thereby to grief. (5)

This certainly has been declared by the sage[1]. They do not cross the flood[2], nor can they cross it; they do not go to the next shore, nor can they go to it; they do not go to the opposite shore, nor can they go to it.

And though hearing the doctrine, he does not stand in the right place: but the clever one who adopts the true (faith), stands in the right place (i.e. control)[3].

He who sees by himself, needs no instruction. But the miserable, afflicted fool who delights in pleasures, and whose miseries do not cease, is turned round in the whirl of pains. Thus I say. (6)

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[1] I.e. the Tîrthakara.

[2] I.e. the Saṁsâra, represented under the idea of a lake or slough, in the mud of which the worldly are sinking without being able to reach the shore.

[3] Âyâṇiggaṁ ṇa âdâya tammi ṭhâṇe ṇa ṭiṭṭhai | avitahaṁ pappa kheyanne tammi ṭhâṇammi ṭiṭṭhai ॥ These words form a regular śloka, which has not been noticed by any commentator. Śîlâṅka seems to have read vitahaṁ pappa akheyanne, but I consider the reading of our MSS. better, for if we adopt it, ṭhâṇa retains the same meaning (viz. control) in both parts of the couplet, while if we adopt Śîlâṅka's reading, ṭhâṇa must in the one place denote the contrary of what it means in the other; âdâniya, doctrine, lit. to be adopted.

Fourth Lesson.

Then, after a time, he falls in sickness: those with whom he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help thee or protect thee, nor canst thou help them or protect them. (1)

Knowing pleasure and pain separately[1], they trouble themselves about the enjoyment (of the external objects). For some men in this world have (such a character that) they will desire to enjoy their portion, whether it be large or small, in the three ways[2]. Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief. (2)

Wisely reject hope and desire[3], and extracting that thorn (i.e. pleasure) thou (shouldst act rightly). People who are enveloped by delusion do not understand this: he who (gathers wealth) will, perhaps, not have the benefit of it.

The world is greatly troubled by women. They (viz. men) forsooth say, 'These are the vessels (of happiness).' But this leads them to pain, to delusion,

[1] The meaning seems to be: If people do not know that pleasure and pain are the result of their own works, &c.

[2] The commentators give no explanation of what is meant by 'the three ways.' yet cf. 3, § 5.

[3] The words âsa*m* *k*a *kha*m*da*m *k*a vigi*m*ka dhîre form a trish/ubh pâda.

to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law. (3)

Thus spake the hero[1]: 'Be careful against this great delusion; the clever one should have done with carelessness by considering death in tranquillity, and that, the nature of which is decay (viz. the body); these (pleasures), look! will not satisfy (thee). Therefore have done with them! Sage, look! this is the great danger, it should overcome none whomsoever. He is called a hero who is not vexed by (the hardships caused) by control. He should not be angry because the (householder) gives him little. If turned off, he should go. Thou shouldst conform to the conduct of the sages.' Thus I say. (4)

Fifth Lesson.

That for this (viz. pleasure) the wants of the world should be supplied by bad injurious doings: for one's own sons, daughters, daughters-in-law, kinsmen, nurses, kings, male and female slaves, male and female servants, for the sake of hospitality, of supper and breakfast, the accumulation of wealth is effected. (1)

(This is) here for the enjoyment of some men. (But a wise man) exerting himself, houseless, noble, of noble intellect, of noble perception recognises the proper moment (for all actions). He should not accept, nor cause others to accept, or permit them

[1] The MSS. have udâhu dhîre. The last word is a frequent mistake for vîre, which is adopted by the commentators. They explain udâhu by ud-âha=uktavân.

to accept anything unclean[1]. Free from uncleanliness he should wander about. (2)

Being not seen in buying and selling, he should not buy, nor cause others to buy, nor consent to the buying of others. This mendicant who knows the time, the strength (of himself), the measure (of all things), the practice[2], the occasion (for begging, &c.), the conduct, the religious precepts[3], the true condition (of the donor or hearer), who disowns all things not requisite for religious purposes[4], who is under no obligations, he proceeds securely (on the road to final liberation) after having cut off both (love and hate). Clothes, alms-bowls, blankets, brooms, property[5], straw mats, with regard to these things he should know (what is unclean). When he receives food he should know the quantity required. This has been declared by the Revered One: he should not rejoice in the receipt of a gift, nor be sorry when he gets nothing. Having got much, one should not store it away; one should abstain from things not requisite for religious purposes. With a mind different (from that of common people) a seer abandons (these things). This is the road taught by the noble ones, well acquainted with which one should not be defiled (by sin). Thus I say. (3)

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[1] Âmagandha, unclean, is also a Buddhist term; see Rhys Davids' Buddhism, pp. 131, 181.

[2] Kheda = abhyâsa, or the pain of worldly existence.

[3] Samaya.

[4] Pariggaha; it might also be translated, who disowns attachment.

[5] Oggaha = avagraha property e.g. the ground or space which the householder allows the mendicant who stays in his house.

Pleasures are difficult to reject, life is difficult to prolong. That man, certainly, who loves pleasures, is afflicted (by their loss), is sorry in his heart, leaves his usual ways, is troubled, suffers pain. The far-sighted one who knows the world, knows its inferior part (hell), its upper part (heaven), its side-long part (the state of brute beasts). He who knows the relation (of human affairs, viz.) that he who desires for the world is always turned round (in the sa*m*-sâra), is called among mortals a hero, who liberates those who are fettered. (4)

As the interior (of the body is loathsome), so is the exterior; as the exterior, so is the interior. In the interior of the body he perceives the foul interior humours, he observes their several courses (or eruptions). A well-informed man knowing (and renouncing the body and pleasures), should not eat (his saliva [1]); he should not oppose himself to the (current of knowledge). Certainly, that man who engages in worldly affairs, who practises many tricks, who is bewildered by his own doings, acts again and again on that desire which increases his unrighteousness [2]. Hence the above has been said for the increase of this (life) [3]. (A man addicted to pleasures) acts as if immortal, and puts great faith (in pleasure); but when he perceives that this body sustains pains, he cries in his ignorance. Therefore keep in your mind what I say. (5)

[1] I.e. what he has thrown away, vomited, as it were; pleasures.

[2] Veram vaddhei appaṇo, apparently the close of a śloka; see I, 3, a, 3.

[3] The commentators supply śarîrasya, the body. For sinful acts injure the bodies of living beings; therefore they are increased by our abstaining from sin.

A heretic[1] professes to cure (the love of pleasure), while he kills, cuts, strikes, destroys, chases away, resolves to do what has not been done before. To whom he applies the cure—enough of that fool's affection[2]; or he who has (the cure) applied, is a fool. This does not apply to the houseless. Thus I say. (6)

Sixth Lesson.

He who perfectly understands (what has been said in the preceding lesson) and follows the (faith) to be coveted, should therefore do no sinful act, nor cause others to do one. Perchance he meditates a sin (by an act against only) one (of the six aggregates of lives); but he will be guilty (of sin against) every one of the six. Desiring happiness and bewailing much, he comes ignorantly to grief through his own misfortune. (1) Through his own carelessness every one produces that phase of life in which the vital spirits are pained. Observing (the pain of mundane existence, one should) not (act) with violence. This is called the true knowledge (and renunciation). He who ceasing from acts relinquishes the idea of property, relinquishes property itself. That sage has seen the path (to final liberation) for whom there exists no property. Knowing this, a wise man, who knows the world and has cast off the idea of the world,

[1] Pa*m*dite=pa*n*dita*m*mâni, who believes or pretends to be a learned man.

[2] Ala*m* bâlassa sa*m*gena, a pâda of sloka; followed by the words in note 2, p. 24, it forms the hemistich of verse 3 in the Second Lesson of the next Chapter.

should prudently conquer[1] the obstructions to righteousness. Thus I say. (2)

The hero does not tolerate discontent,
The hero does not tolerate lust.
Because the hero is not careless,
The hero is not attached (to the objects of the senses).

Being indifferent against sounds (and the other) perceptions, detest the comfort of this life.

A sage adopting a life of wisdom, should treat his gross body roughly.

The heroes who have right intuition, use mean and rough food[2].

Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the sa*m*sâra), to be liberated, to have ceased (from all activity). Thus I say. (3)

A sage is called unfit who does not follow the law and fails in his office. (But on the contrary) he is praised as a hero, he overcomes the connection with the world, he is called the guide (or the right way). What has been declared to be here the unhappiness of mortals, of that unhappiness the clever ones propound the knowledge. (4)

Thus understanding (and renouncing) acts, a man who recognises the truth, delights in nothing else; and he who delights only in the truth, recognises nothing else. As (the law) has been revealed for the full one, so for the empty one; as for the empty

[1] See p. 17, note 1.

[2] These words apparently form a *s*loka, though the third pâda is too short by one syllable; but this fault can easily be corrected by inserting *k*a: pa*m*ta*m* lûha*m* *k*a sevanti. The commentators treat the passage as prose.

one, so for the full one[1]. But he (to whom the faith is preached) will perhaps disrespectfully beat (the preacher). Yet know, there is no good in this (indiscriminate preaching). (But ascertain before) what sort of man he is, and whom he worships. He is called a hero who liberates the bound, above, below, and in the sideward directions. He always conforms to all knowledge (and renunciation); the hero is not polluted by the sin of killing. He is a wise man who perfectly knows the non-killing[2], who searches after the liberation of the bound. The clever one is neither bound nor liberated; he should do or leave undone (what the hero does or does not do); he should not do what (the hero) leaves undone:

Knowing (and renouncing) murder of any kind and worldly ideas in all respects[3].

He who sees himself, needs no instruction. But the miserable and afflicted fool who delights in pleasures and whose miseries do not cease, is turned round in the whirl of pains[4]. Thus I say. (5)

End of the Second Lecture, called Conquest of the World.

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[1] The full and the empty designate those who adopt the true faith, and those who do not.

[2] *Anugghâyana*. According to the commentator, the destruction of karman.

[3] This is again a stray half *sloka*. The text abounds in minor fragments of verses, *trishṭubhs*, or *slokas*.

[4] See the end of the Third Lesson.

THIRD LECTURE,

CALLED

HOT AND COLD.

First Lesson.

The unwise sleep, the sages always wake. Know, that in this world the (cause of) misery [1] brings forth evil consequences! Knowing the course of the world [2], one should cease from violent acts. He who correctly possesses [3] these (sensual perceptions), viz. sounds, and colours, and smells, and tastes, and touches (1), who self-possessed, wise, just, chaste, with right comprehension understands the world, he is to be called a sage, one who knows the law, and righteous. He knows the connection of the whirl (of births) and the current (of sensation with love and hate). Not minding heat and cold, equanimous against pleasure and pain, the Nirgrantha does not feel the austerity of penance. Waking and free from hostility, a wise man, thou liberatest (thyself and others) from the miseries. (2)

But a man always benighted, subject to old age and death, does not know the law. Seeing living beings suffering, earnestly enter a religious life [4]. Considering this, O prudent one, look!

Knowing the misery that results from action,
The deluded and careless one returns to life;

[1] I. e. ignorance and delusion.

[2] Regarding the evil-doer.

[3] And renounces.

[4] Again a half sloka, unnoticed as such by the commentators.

Disregarding sounds and colours, upright,
Avoiding Mâra one is liberated from death [1].

Carefully abstaining from pleasures and ceasing from bad works he is a hero, guarding himself, who is grounded in knowledge [2]. (3) He who knows the violence done for the sake of special objects, knows what is free from violence [3]; he who knows what is free from violence, knows the violence done for special objects. For him who is without karman, there is no appellation [4]. The condition of living beings arises from karman.

Examining karman and the root of karman, viz. killing [5], examining (it) and adopting its contrary [6], he is not seen by both ends [7]. Knowing this, a wise man who knows the world and has cast off the idea of the world, should prudently conquer the obstructions to righteousness [8]. Thus I say. (4)

Second Lesson.

Look, Sir, at birth and old age here,
Examine and know the happiness of the living,
Thence the most learned, knowing (what is called)
the highest good,
He who has right intuition, commits no sin. (1)

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[1] A trish/ubh unnoticed by the commentators.

[2] Kheyanna=khedagña nipuna. I think the Sanskrit would rather be kshetragña.

[3] I. e. control.

[4] As man, god, hell-being, young, old, &c.

[5] See p. 28, note 4.

[6] Literally, the left side (savyam); control is intended.

[7] I. e. he is not touched by love and hate, which cause death.

[8] See I, 2, 6 (2).

Undo the bond with mortals here;
He who lives by sins, is subject to both [1],
Desirous of pleasures they heap up karman,
Influenced by it they are born again. (2)
Killing (animals) he thinks good sport, and derives mirth from it:
Away with that fool's company, he increases his own unrighteousness. (3)
Thence the most learned, knowing (what is called) the highest good,
Aware of the punishment, commits no sin;
Wisely avoid the top and the root [2]!
Cutting them off, he knows himself free from karman. (4)

That man will be liberated from death; he is a sage who sees the danger [3], knowing the highest good in this world, leading a circumspect life, calm, guarded, endowed (with knowledge, &c.), always restrained, longing for death, he should lead a religious life. Manifold, indeed, appear sinful actions; therefore prove constant to truth! Delighting in it [4], a wise man destroys all karman. (1)

Many, indeed, are the plans of this man (of the world); he will satisfy his desires; he (thereby causes) the slaughter of others, the pain of others, the punishment of others, the slaughter, the blame,

[1] Literally, sees both, i.e. experiences bodily and mental (agonies), those of this world and of the next.

[2] The root means delusion, the top the rest of the sins.

[3] Arising from worldliness. The same words occur in 2, 6, § 2; but bhae (bhaya) stands here instead of pahé, road. Bhae occurs also in the former place in some MSS.

[4] Ettho 'varae is usually 'ceasing from it, i. e. activity.' But here the commentators explain it as translated above.

the punishment of a whole province. Doing such things, some have exerted themselves[1]. (2)

Therefore the second (i.e. the wrong creed) is not adhered to. The knowing one seeing the vanity (of the world) [knowing the rise and fall of the souls[2]], the Brahman follows the unrivalled (control of the *G*ainas). He should not kill, nor cause others to kill, nor consent to the killing of others. 'Avoid gaiety, not delighting in creatures (i.e. women), having the highest intuition,' keeping off from sinful acts. (3)

And the hero should conquer wrath and pride,
Look at the great hell (as the place) for greed.
Therefore the hero abstaining from killing,
Should destroy sorrow, going the road of easiness[3].

Here now the hero, knowing the bondage,
Knowing sorrow, should restrain himself.
Having risen to birth among men,
He should not take the life of living beings.

Third Lesson.

'Knowing the connection of the world, (carelessness is not for his benefit[4]).' 'Look at the exterior

[1] Samu*tth*iyâ is commonly used in the sense of right effort, and thus explained by the commentators in this place, though we should expect the contrary.

[2] The words in brackets [ ] are a gloss upon the preceding sentence. If we leave them out, the rest forms half a *s*loka.

[3] Laghubhûya, i. e. nirvâ*n*a.

[4] This is a very difficult passage. Connection (sandhi) is explained in different ways, as karmavivara, samyag*gñ*ânâvâpti, and the state of the soul, which has only temporarily and not thoroughly come to rest. To complete the sentence the commentators add pramâdo na *s*reyase. As the words of the text form the pâda of a *s*loka, it is probable that something like pamâo neva se*gg*ase

(world from analogy with thy own) self; [then] thou wilt neither kill nor destroy (living beings);' viz. out of reciprocal regard [well examining] he does no sinful act. What is the characteristic of a sage? 'Recognising the equality (of all living beings), he appeases hisself.' (1)

Knowing the highest good, one should never be careless;
Guarding one's self, always prudent, one should pass life on the right road.

'One should acquire disregard of sensual enjoyment, being with a great one (i.e. a god) or the small ones (men).' When one knows whence men come and where they go, and when both ends are out of sight[1], one is not cut, nor slit, nor burnt, nor struck[2] (2) by any one in the whole world[3].

Some do not remember what preceded the present: 'what has been his past? what will be his future?' Some men here say: 'what has been his past, that will be his future[4].'

There is no past thing, nor is there a future one;
So opine the Tathâgatas.

He whose karman has ceased and conduct is right,

concluded the hemistich. The meaning is, 'Make good use of any opening to get out of worldly troubles.'

[1] See 1, lesson 4.

[2] The reading of the Nâgârgunîyas, according to the commentary, was, 'Knowing well and essentially the five (perceptions) in the object and the three degrees (i.e. good, middle, bad), in the twofold (i.e. what is to be avoided and to be adopted), one is not marred by either (love and hate).' These words form a *sloka*.

[3] The commentary connects these words with the preceding sentence, saying that the accusative stands for the instrumental, by any one.

[4] The words of the original read like a trish*t*ubh in disorder; the same is the case with a different reading quoted by the commentator.

who recognises the truth (stated above) and destroys sinfulness (thinks):

What is discontent and what is pleasure? not subject to either, one should live;

Giving up all gaiety, circumspect and restrained, one should lead a religious life. (3)

Man! Thou art thy own friend; why wishest thou for a friend beyond thyself? Whom he knows as a dweller on high [1], him he should know as a dweller far (from sin); and whom he knows as a dweller far (from sin), him he should know as a dweller on high. Man! restraining thyself (from the outward world) 'thou wilt get free from pain.' Man, understand well the truth! exerting himself in the rule of truth a wise man overcomes Mâra. (4)

'The gifted man [2], following the law, sees well his true interest.' In a twofold way [3], for the sake of life's splendour, honour and glory (some men exert themselves), wherein they go astray. The gifted [2], touched by calamity, are not confounded. 'Mind this! the worthy one, in this world, gets out of the creation [4].' Thus I say. (5)

Fourth Lesson.

That man (i.e. the liberated) conquers wrath, pride, deceit, and greed. This is the doctrine of the Seer who does not injure living beings and has put an end (to acts and to sa*m*sâra). Preventing

[1] There is apparently a pun in the text: u*kk*âlaiya*m* is explained by u*kk*âlayitâram = remover (of sins), but as contrasted with dûrâlaiya it has the meaning we have adopted above.

[2] With knowledge, &c.

[3] For the sake of love and hate, or worldly and heavenly bliss.

[4] If loyâloya is omitted, the last words form the half of a sloka.

propensity to sin destroys former actions. He who knows one thing, knows all things; and he who knows all things, knows one thing[1]. He who is careless in all respects, is in danger[2]; he who is not careless in all respects, is free from danger. (1)

He who conquers one (passion), conquers many; and he who conquers many, conquers one. 'Knowing the misery of the world' rejecting the connection with the world, 'the heroes go on the great journey,' they rise gradually; 'they do not desire life.' (2)

He who avoids one (passion), avoids (them all) severally; and he who avoids them severally, avoids one. Faithful according to the commandment (of the Tîrthakaras), wise, and understanding the world according to the commandment—such a man is without danger[3] from anywhere. There are degrees in injurious acts, but there are no degrees in control. (3)

He who knows[3] wrath, knows pride; he who knows pride, knows deceit; he who knows deceit, knows greed; he who knows greed, knows love; he who knows love, knows hate; he who knows hate, knows delusion; he who knows delusion, knows conception; he who knows conception, knows birth; he who knows birth, knows death; he who knows death, knows hell; he who knows hell, knows animal existence; he who knows animal existence, knows pain.

Therefore, a wise man should avoid wrath, pride, deceit, greed, love, hate, delusion, conception, birth, death, hell, animal existence, and pain.

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[1] Because true knowledge of one thing is inseparable from true knowledge of all things.

[2] I. e. he heaps up karman.

[3] And accordingly avoids wrath.

This is the doctrine of the Seer, who does not injure living beings and has put an end (to acts and to sa*m*sâra). Preventing the propensity to sin destroys former actions. Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say. (4)

End of the Third Lecture, called Hot and Cold.

FOURTH LECTURE,

CALLED

RIGHTEOUSNESS.

First Lesson.

The Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures[1] should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. (1)

This is the pure, unchangeable, eternal law, which the clever ones, who understand the world, have declared: among the zealous and the not zealous, among the faithful and the not faithful, among the not cruel and the cruel, among those who have worldly weakness and those who have not, among those who like social bonds and those who do not: 'that is the truth, that is so, that is proclaimed in this (creed).' (2)

Having adopted (the law), one should not hide it, nor forsake it. Correctly understanding the law, one should arrive at indifference for the impressions of the senses[2], and 'not act on the motives of the world.' 'He who is not of this mind[3], how should he come to the other[4]?'

[1] Pâṇâ bhûyâ *g*îvâ sattâ. In the sequel we translate these words, all sorts of living beings.

[2] Literally, what one sees.

[3] Who acts not on worldly motives. [4] Sinfulness.

What has been said here, has been seen (by the omniscient ones), heard (by the believers), acknowledged (by the faithful), and thoroughly understood by them. Those who acquiesce and indulge (in worldly pleasures), are born again and again. 'Day and night exerting thyself, steadfast,' always having ready wisdom, perceive that the careless (stand) outside (of salvation); if careful, thou wilt always conquer. Thus I say. (3)

Second Lesson.

There are as many âsravas[1] as there are parisravas, and there are as many parisravas as there are âsravas. There are as many anâsravas as there are aparisravas, and there are as many aparisravas as there are anâsravas. He who well understands these words and regards the world according to the instruction (and understands), that which has been distinctly declared, that 'wise man proclaims (the truth) here to men,' who still belong to the sa*m*sâra, who are awakened, and have reached discrimination. (1)

'Those also who are afflicted and careless' (will be instructed). I say this as a truth. There is nothing secure from the mouth of death. Those who are led by their desires, who are the tabernacle of fraud, 'who seized by Time dwell in the heap (of karman),' are born again and again. [Many who are again and again (immersed) in delusion, (will

[1] Âsrava is that by means of which karman takes effect upon the soul, parisrava that (nirgarâ, &c.) by which the influence of karman is counteracted. Anâsrava is that by which âsrava is avoided (religious vows), and aparisrava that by which karman is acquired.

often renew) their acquaintance with the places of pain; they experience the pains inherent in regeneration. He who often does cruel acts, often undergoes (punishment in hell, &c.) He who seldom does cruel acts, seldom undergoes (punishment).][1] (2)

Some say thus, also the wise ones; the wise ones say thus, also some others[2]. Many and several in this world, Brâhmaṇas or Śramaṇas, raise this discussion: We have seen, heard, acknowledged, thoroughly understood, in the upper, nether, and sidelong directions, and in all ways examined it: all sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it. (3)

That is a doctrine of the unworthy. But those who are teachers, have said: You have wrongly seen, wrongly heard, wrongly acknowledged, wrongly understood, in the upper, nether, and sidelong directions, in all ways wrongly examined it, when you say thus, speak thus, declare thus, explain thus: All sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it. That is a doctrine of the unworthy. (4) But we say thus, speak thus, declare thus, explain thus:

[1] The passage in brackets is introduced by the words pâṭhântaraṁ vâ, 'various reading.' It occurs in all MSS. I have consulted, and is commented upon by the commentaries as belonging to the text.

[2] By some is meant the highest class of sages. The meaning is that all professors, high or low, say the same, agree in the doctrine of ahiṁsâ.

All sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. Know about this, there is no wrong in it. This is the doctrine of the teachers. (5)

First the persuasion of every one should be ascertained, and then we will ask them severally: Ye professors! is pain pleasant to you, or unpleasant? If they give the right answer, reply: For all sorts of living beings pain is unpleasant, disagreeable, and greatly feared. Thus I say. (6)

Third Lesson.

'Reflect and observe that whether you go to this world or to that beyond, in the whole world those who are discerning beings, who abstain from cruelty[1], relinquish karman. They are flesh-subduing, called duty-knowing, upright men, aware that pain results from actions.' Thus say those who have right intuition. (1)

All the professors, conversant with pain, preach renunciation. Thus thoroughly knowing karman, observing the commandment, wise, unattached (to the world), recognising thy Self as one[2], subdue the body, chastise thyself, weaken thyself: 'just as fire consumes old wood!' Thus with a composed mind, unattached, 'unhesitatingly avoid wrath!' Considering the shortness of life 'know pain, or what will come[3];' one shall feel the several feelings; and perceive the world suffering under them. (2)

[1] Nikkhittada*ndâ*, literally, those who have laid down the rod.

[2] I. e. as separate and different from the world.

[3] According to the commentators the present and future pains.

Those who are free from sinful acts are called anidâna[1]. Hence a very wise man should not be inflamed (by wrath). Thus I say. (3)

Fourth Lesson.

One should mortify (one's flesh) in a low, high, and highest degree, quitting one's former connections, and entering tranquillity. Therefore a hero is careful, a person of pith[2], guarded, endowed (with knowledge, &c.), and always restrained. Difficult to go is the road of the heroes, who go whence there is no return (final liberation). Subdue blood and flesh. (1)

That man is called a worthy one, a hero, one to be followed, who living in chastity [guarding his eyes] shakes off the aggregate[3].

He who desires the current of karman, is a fool who has not cut off the fetters of, nor conquered the connection with, (the world.) For such as dwell in darkness, and are without knowledge, there is no success in faith. Thus I say. (2)

'Whence should he have it[4], who does not get it

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[1] If we read nivvuḍâ pâvakammehiṁ aṇiyâṇâ viyâhiyâ, we have a hemistich of a śloka.

[2] Sârae. The commentators translate it with svârata = su + â (â *g*îvanamaryâdâyâ) + rata (sa*m*yamânush*th*âne), for ever delighting in the exercise of control. I think the Sanskrit prototype of sârae is sâraka.

[3] These words seem to have formed a śloka, which could easily be restored if we read: purise davie vîre âyâ*nigge* viyâhie | vâsittâ ba*m*bha*ch*era*m*si *ge* dhu*n*âi samussaya*m* || The aggregate is either that of the constituent parts of the body, i. e. the body itself, or that of karman, i. e. the sum of karman.

[4] Success in faith.

early, late, or in the middle of life?' But the discerning one is awakened, and ceases to act. See that it is good to be so! Cutting off that 'whence bondage, cruel death, and dreadful pain,' 'and the (desire for) external (objects) flow, he who among mortals knows freedom from acts,' 'seeing that acts will bear fruit, the knower of the sacred lore, parts from (karman).' (3)

There are those who have established themselves in the truth, who (were, are, or will be) heroes, endowed (with knowledge), always exerting themselves, full of equanimity [1], valuing the world (as it deserves) in the east, west, south, north. We shall tell the knowledge of them who (were, &c.) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves).

Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say. (4)

End of the Fourth Lecture, called Righteousness.

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[1] Saṁghaḍaḍaṁsino: nirantaradarśinaḥ śubhâśubhasya.

FIFTH LECTURE,

CALLED

ESSENCE OF THE WORLD.

First Lesson.

Many entertain cruel thoughts against the world with a motive or without one; they entertain cruel thoughts against these (six classes of living beings). To him[1] pleasures are dear. Therefore he is near death. Because he is near death, he is far (from liberation). But he who is neither near (death) nor far (from liberation), considers the life of a slow and ignorant fool as similar to a dewdrop trembling on the sharp point of the blade of Kusa grass which falls down when shaken by the wind. A fool, doing cruel acts, comes thereby ignorantly to grief. 'Through delusion he is born, dies, &c.' Being conversant with the deliberation about this delusion, one is conversant with the sa*m*sâra; being not conversant with that deliberation, one is not conversant with the sa*m*sâra. He who is clever, should not seek after sexual intercourse. But having done so, (it would be) a second folly of the weak-minded not to own it. Repenting and excluding (from the mind) the begotten pleasures, one should instruct others to follow the commandment Thus I say. (1)

See! many who desire colours, are led around

[1] The change of number here and in the analogous passages at the beginning of the second and third lessons is one of the grammatical irregularities in which our text abounds.

(in the sa*m*sâra), they (experience) here again and again feelings (i. e. punishment)[1]. Many live by injurious deeds against the world, they live by injurious deeds against these (living beings)[2]. Also the fool, suffering (for his passions), delights in bad acts here, mistaking that for salvation which is none. Many (heretics) lead the life of a hermit (in order to avoid worldly sorrows and pains). (2)

Such a man has much wrath, much pride, much conceit, much greed; he delights in many (works), acts frequently like a stage-player or a rogue, forms many plans, gives way to his impulses, is influenced by his acts though he pretends to be awakened: (thinking) that nobody will see him. Through the influence of ignorance and carelessness the fool never knows the law. Men! unhappy creatures, world-wise are those who, not freeing themselves from ignorance, talk about final liberation: they turn round and round in the whirlpool (of births). Thus I say. (3)

Second Lesson.

Many do not live by injurious deeds against the world, they do not live by injurious deeds against

[1] This interpretation of the scholiast can scarcely be correct. Probably the same ideas which are introduced in the last paragraph with the words, Being conversant with, &c., are to be repeated here. For this passage is similar to the commencement of that in § 1, or identical if we adopt the pâ*th*ântaram.

[2] This passage is perfectly analogous to that in the beginning of the lesson. But the scholiast explains the locatives which we have, according to his explanation in the former place, translated against the world, against these, here and in the similar passages which occur in this lecture, by, in the world, amongst these, viz. householders.

these (living beings). Ceasing from them, making an end of them, he perceives: this is a favourable opportunity[1]; he who searches for[2] the right moment for this body (should never be careless). This is the road taught by the noble ones. (1)

When he has become zealous for the law, he should never be careless, knowing pain and pleasure in their various forms. Men act here on their own motives; it has been declared that they suffer for their own sins. Neither killing nor lying, he should (patiently) bear (all unpleasant) feelings when affected by them. That man is called a true monk. (2)

Those who are not given to sinful acts are (nevertheless) attacked by calamities; but then the steadfast will bear them. (He has to bear) them afterwards as (he has done) before (his conversion). (The body) is of a fragile, decaying nature, (it is) unstable, transient, uneternal, increasing and decreasing, of a changeable nature. Perceive this as its true character. For him who well understands this, who delights in the unique refuge[3], for the liberated and inactive there is no passage (from birth to birth). Thus I say. (3)

Many are attached to something in the world—be it little or much, small or great, sentient or non-sentient—they are attached to it (here) amongst these (householders). Thus some incur great danger. For him who contemplates the course of the world and does not acknowledge these attachments (there

[1] For adopting the right conduct.

[2] Annesî = anveshin. I think that annesî may be an aorist of *gñâ*, knew.

[3] Âyatana, i.e. the triad: right knowledge, right intuition, right conduct.

is no such danger). Knowing that that which is well understood is well practised, man! with thy eyes on the highest good, be victorious (in control). Among such men only is real Brahmanhood. Thus I say. (4)

I have heard this, and it is in my innermost heart; and the freedom from bonds is in your innermost heart. He who has ceased (to have worldly attachments), the houseless, suffers with patience a long time.

The careless stand outside, the careful lead a religious life.

Maintain rightly this state of a sage. Thus I say. (5)

Third Lesson.

Many are not attached to something in this world, they are not attached to it among these (householders). He is a wise man who has heard and understood the word of the learned ones. Without partiality the law has been declared by the noble ones. As I have destroyed here[1] the connection with the world, so is the connection elsewhere difficult to destroy. Therefore I say: One should not abandon firmness. (1) Some who early exert themselves, do not afterwards slide back; some who early exert themselves, afterwards slide back; those who do not early exert themselves, (can of course) not slide back. That man also is of this description[2], who knowing the world (as worthless nevertheless) follows its ways. 'Knowing this, it has been declared by the sage.' Here the follower of the com-

[1] 'Here' and 'elsewhere' mean, in the church of Mahâvîra, and in that of the Tîrthikas.

[2] Belongs to the last category, to which belong the Śâkyas, &c.

mandment, the wise, the passionless, he who exerts himself before morning and after evening[1], always contemplating virtue[2] and hearing (the merit of it) will become free from love and delusion. 'Fight with this (your body)! why should you fight with anything else?' Difficult to attain is this (human body) which is worth the fight. For the clever ones have praised the discernment of wisdom; the fool who falls from it, is liable to birth, &c. (2) In this (religion of the *G*ainas the cause of the fool's fall) has been declared (to depend) on colour[3] and killing. But a sage who walks the beaten track (to liberation), regards the world in a different way. 'Knowing thus (the nature of) acts in all regards, he does not kill,' he controls himself, he is not overbearing. (3)

Comprehending that pleasure (and pain) are individual, advising kindness, he will not engage in any work in the whole world: keeping before him the one (great aim, liberation), and not turning aside, 'living humbly, unattached to any creature.' The rich (in control) who with a mind endowed with all penetration (recognises) that a bad deed should not be done, will not go after it. What you acknowledge as righteousness, that you acknowledge as sagedom (mauna); what you acknowledge as sagedom, that you acknowledge as righteousness. It is

[1] Puvvâvararâya*m*, the first and the last wake (yâma) of the night; the intermediate time is allowed for sleep.

[2] Sîla is either sa*m*yama, control with its 18,000 subdivisions, or it consists of (1) the five great vows, (2) the three guptis, (3) the restraint of the senses, (4) the avoidance of sin (kashâya).

[3] Colour stands for all perceptions of the senses. Of course, the attachment to sensual pleasures is meant.

inconsistent with weak, sinning, sensual, ill-conducted house-inhabiting men. (4) 'A sage, acquiring sagedom, should subdue his body.' 'The heroes who look at everything with indifference, use mean and rough (food, &c.)' Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the sa*m*sâra), to be liberated, to have ceased (from acts). Thus I say. (5)

Fourth Lesson.

For a monk who has not yet reached discrimination[1], it is bad going and difficult proceeding when he wanders (alone) from village to village. Some men (when going wrong) will become angry when exhorted with speech. And a man with wary pride is embarrassed with great delusion[2]. (1) There are many obstacles which are very difficult to overcome for the ignorant and the blinded. Let that not be your case! That is the doctrine of the clever one (Mahavîra). Adopting the (â*k*ârya's) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, living carefully, acting according to his mind, examining one's way[3], not coming too near (the â*k*ârya), minding living beings, one should go (on one's business). (2)

[1] Avyakta, either with regard to śruta, sacred knowledge, or to his age.

[2] The result will be that he thinks himself above the admonition of the spiritual head (â*k*ârya) of the chapter (ga*kkha*), and leaves the chapter, living as a ga*kkha*nirgata.

[3] The monk must closely inspect everything with which he comes in contact in order to avoid killing animals; this holds good with regard to walking, sitting, sleeping, eating, drinking, &c.

(A monk should according to the âkârya's order) go and return, contract or stretch (his limbs), thoroughly clean (what ought to be cleaned). Sometimes, though a monk be endowed with virtue and walks in righteousness, living beings, coming in contact with his body, will be killed. (If this happens through mere carelessness) then he will get his punishment in this life; but if it was done contrary to the rules[1], he should repent of it and do penance for it[2]. Thus he who knows the sacred lore[3], recommends penance combined with carefulness. (3)

(When a monk) with fully developed intuition and knowledge, calm, guarded, endowed (with knowledge), always restrained, perceives (a woman tempting him), he should consider within himself: what will this person do? The greatest temptation in this world are women. This has been declared by the sage. (4)

When strongly vexed by the influence of the senses, he should eat bad food, mortify himself, stand upright, wander from village to village, take no food at all, withdraw his mind from women. First troubles, then pleasures; first pleasures, then troubles[4]: thus they are the cause of quarrels. Considering this and well understanding it, one should teach oneself not to cultivate (sensuality). Thus I say. He should not speak of women, nor look at them, nor converse with them, nor claim them as his own, nor do their work. Careful in his speech and

[1] Âuṭṭṭkammaṁ=âkuṭṭikarman.

[2] Vivega=viveka, explained as prâyaśittam. [3] Vedavid.

[4] In order to attain pleasure, one has to work for the means; after the enjoyment of the pleasures one has to undergo punishment in hell, &c.

guarding his mind, he should always avoid sin. He should maintain this sagedom. Thus I say. (5)

Fifth Lesson.

Thus I say: a lake is full of water, it is in an even plain, it is free from dust, it harbours (many fish)[1]. Look! he (the teacher) stands in the stream (of knowledge) and is guarded in all directions. Look! there are great Seers in the world, wise, awakened, free from acts. Perceive the truth: from a desire of (a pious) end they chose a religious life. Thus I say. (1)

He whose mind is always wavering, does not reach abstract contemplation[2]. Some, bound (by worldly ties), are followers (i. e. understand the truth); some who are not bound, are followers. How should he not despond who amongst followers is a non-follower? 'But that is truth beyond doubt, what has been declared by the *Ginas*.' (2)

Whatever[3] a faithful, well-disposed man, on entering the order, thought to be true, that may afterwards appear to him true; what he thought to be true, that may afterwards appear to him untrue; what he thought to be untrue, that may afterwards appear to him true; what he thought to be untrue, that may afterwards appear to him true. What he thinks to be true, that may, on consideration, appear to him true, whether it be true or untrue. What he thinks to be untrue, that may, on consideration, appear to him untrue, whether it be true or untrue. But he

[1] Like unto it is a teacher who is full of wisdom, who lives in a quiet country, is free from passion, and protects living beings.

[2] Samâdhi, the means of a religious death.

[3] Any article of the *Gaina* faith.

who reflects should say unto him who does not reflect: Consider it to be true. Thus the connection (i. e. the continuity of sins) is broken. (3)

Regard this as the course of the zealous one, who stands (in obedience to the spiritual guide). In this point do not show yourself a fool[1]!

As it would be unto thee, so it is with him whom thou intendest to kill. As it would be unto thee, so it is with him whom thou intendest to tyrannise over. As it would be unto thee, so it is with him whom thou intendest to torment. In the same way (it is with him) whom thou intendest to punish, and to drive away. The righteous man who lives up to these sentiments, does therefore neither kill nor cause others to kill (living beings). He should not intentionally cause the same punishment for himself[2]. (4)

The Self is the knower (or experiencer), and the knower is the Self. That through which one knows, is the Self. With regard to this (to know) it (the Self) is established[3]. Such is he who maintains the right doctrine of Self. This subject has truly been explained. Thus I say. (5)

Sixth Lesson.

Some not instructed (in the true law) make (only a show) of good conduct; some, though instructed,

[1] Fool, bâla; the scholiast explains bâla as *Sâkya* or Pârśvastha, an outsider, or a follower of Pârśva (?).

[2] For the same pain he has caused to others in this life, he will suffer in the life hereafter.

[3] This means that knowledge is a modification (pariṇâma) of the Self, and therefore one with it, but not as a quality or action of the Self different from it.

have no good conduct. Let that not be your case! That is the doctrine of the clever one. Adopting the (âkârya's) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, conquering (sinfulness), one sees the truth; unconquered one should be one's own master, having no reliance on anything (in the world). He who is great and withdraws his mind from the outer world, should learn the teaching (of the Tirthakaras) through the teaching (of the âkârya); by his own innate knowledge, or through the instruction of the highest[1], or having heard it from others. A wise man should not break the commandment. Examining all (wrong) doctrines from all sides and in all respects, one should clearly understand (and reject) them. 'Knowing the delight of this world[2], circumspect and restrained, one should lead the life of an ascetic.' Desiring liberation[3], a hero should, through the sacred lore, ever be victorious. Thus I say. (1)

The current (of sin)[4] is said to come from above, from below, and from the sides; these have been declared to be the currents through which, look, there is sinfulness.

'Examining the whirlpool[5], a man, versed in the sacred lore, should keep off from it.' Leaving the world to avert the current (of sin), such a great

[1] I. e. the Tîrthakaras.

[2] I. e. self-control.

[3] The original has ni//hiya = nish*th*ita.

[4] It is called the door of âsrava. The three directions mentioned in the text, are the three divisions of the universe. Objects of desire in each induce men to sin. The original is a śloka, noticed as such by the scholiast.

[5] Of worldly desires and their objects.

man, free from acts, knows and sees the truth; examining (pleasures) he does not desire them. (2) Knowing whence we come and whither we go, he leaves the road to birth and death, rejoicing in the glorious (liberation). 'All sounds recoil thence, where speculation has no room,' nor does the mind penetrate there[1]. The saint[2] knows well that which is without support[3]. (3)

(The liberated) is not long nor small nor round nor triangular nor quadrangular nor circular; he is not black nor blue nor red nor green nor white; neither of good nor bad smell; not bitter nor pungent nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh nor smooth; he is without body, without resurrection, without contact (of matter), he is not feminine nor masculine nor neuter; he perceives, he knows, but there is no analogy (whereby to know the nature of the liberated soul); its essence is without form; there is no condition of the unconditioned. There is no sound, no colour, no smell, no taste, no touch—nothing of that kind. Thus I say. (4)

End of the Fifth Lecture, called Essence of the World.

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[1] It is impossible to express the nature of liberation in words, since it cannot be reached even by the mind.

[2] Oe=*oga*, he who is free from love and hate.

[3] I.e. liberation, or the state of the liberated. Support, *patiṭṭhâna*, is the body or karman.

SIXTH LECTURE,

CALLED

THE CLEANING[1].

First Lesson.

He who is awakened amongst men, preaches; the man to whom all these classes of lives are well known, preaches the unparalleled wisdom. He praises the road to liberation for those who well exert themselves, who have forsworn cruelty, are zealous and endowed with knowledge. Thus some great heroes are victorious; but, look, some others who are wanting in control do not understand (the welfare of) their souls. Thus I say. (1)

As in a lake a greedy leaf-covered tortoise cannot rise up; as the trees do not leave their place (though shaken by storms, &c.): thus men, born in various families, cry bitterly because they are attached to the objects of the senses[2]; on account of their sinfulness they do not reach liberation[3]. (2)

Now look at those who are born in these families to reap the fruit of their own acts[4]:

Boils and leprosy, consumption, falling sickness, blindness and stiffness, lameness and humpbackedness, 1

[1] Dhuta, literally, shaken. Compare the dhutaṅgas of the Buddhists. Childers' Pâli Dict. s. v.

[2] Literally, the colours.

[3] This paragraph reads like prose mixed with parts of verses. But it is not possible to restore one complete verse.

[4] 'To reap the fruit of their own acts' is, according to the commentary, the meaning of âyattâe=âtmatvâya.

Dropsy and dumbness, look! apoplexy(?) and eye-disease, trembling and crippledness, elephantiasis and diabetes, 2

These are the sixteen diseases enumerated in due order; besides them many illnesses and wounds occur. 3

Contemplating their (i. e. the creatures') death, knowing their births in higher and lower regions, contemplating the fruit (of their acts), hear about this according to truth. 4

There are said to be blind beings dwelling in darkness; once or frequently meeting this lot, they experience pleasant and unpleasant feelings. This has been declared by the awakened ones. (3) There are beings endowed with voice, with taste, water-beings dwelling in water, beings living in the air: 'beings torment beings. See the great danger in this world[1];' many pains (are the lot) of the creatures. Men who are given to their lusts, come to destruction through their weak, frail body. 'The fool works hard, thinking' that the unhappy one suffers many pains. 'Knowing that these diseases are many, should the afflicted search after (remedies)?' See! they are of no avail, have done with them! Sage! see this great danger! Do not hurt anybody! Contemplate. Be attentive! I shall proclaim the doctrine of renunciation[2]. (4)

To reap the fruit of their acts they are born in these various families, they increase, are born, grow up, become awakened, and leave the world in due order as great sages. The lamenting parents say to them who proceed on the glorious road: 'Do not

[1] The result of former acts. [2] Dhûtavâda.

leave us!' (5) Consulting their own pleasure, indulging their passions, 'making a noise[1], the parents cry:' No man who leaves his parents is (fit to become) a flood-crossing sage! (The ascetic) does not take refuge there (in his family); for what could attract him there?

He should always maintain this knowledge! Thus I say. (6)

Second Lesson.

Though some know the misery of the world, have relinquished their former connections, have given up ease, live in chastity, and, whether monk or layman, thoroughly understand the law, they are not able (to persevere in a religious life). The ill-disposed, giving up the robe, alms-bowl, blanket, and broom, do not bear the continuous hardships that are difficult to bear. He who prefers pleasures will, now or after an hour[2], be deprived (of the body[3], not to recover it) for an infinite space of time. And thus they do not cross (the sa*m*sâra), for the sake of these pleasures which entail evil consequences and are associated with others of their kind. (1)

But some who embrace the law, will practise it, being careful about its outward signs; not giving way to worldliness, but being firm. Knowing (and renouncing) all lust, a devout man becomes a great sage when he breaks all bonds, thinking: Nothing

[1] The commentator explains this passage: 'We do your will, we depend on you (?),' so shouting they cry, &c.

[2] I.e. after a short time.

[3] The body with five organs, in which alone liberation can be realised.

belongs to me. A man who, thinking, I am I[1], exerts himself for this (creed), ceases (to act), is houseless, walks about bald-headed. The naked, fasting (monk), who combats the flesh, will be abused, or struck, or hurt[2]; he will be upbraided with his former trade, or reviled with untrue reproaches. Accounting (for this treatment) by his former sins, knowing pleasant and unpleasant occurrences, he should patiently wander about. Quitting all worldliness[3] one should bear all (disagreeable) feelings, being possessed of the right view[4]. (2)

Those are called naked, who in this world, never returning (to a worldly state), (follow) my religion according to the commandment. This highest doctrine has here been declared for men. Delighted with this, destroying that (i.e. the effect of works), he will successively[5] give up sinfulness[6], after having come to a knowledge of it. Here (in our religion) some live as single mendicants. Therefore a wise man should lead the life of an ascetic by collecting pure alms or any alms in all sorts of families. 'If (the food) be of good or bad smell, or if dreadful beasts inflict pain on (other) beings'—

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[1] I have nothing to do with anybody else.

[2] Lûsie. The commentator translates it by lunkita, to tear out the hair. This would be a rather difficult operation on the bald head of a Gaina monk. Lûsiya is, of course, the Sanskrit lûshita, hurt.

[3] Visottiyam. Sanskrit visrotasikâ (?)=saṅkâ.

[4] Samiyadamsanc. The commentator explains it by samitadarsana. I think it corresponds to samyagdarsana.

[5] Pariyâenam=paryâya. The commentator interprets it by srâmanya.

[6] Âdâniggam=âdâniya. It means usually faith; but I have here translated it according to the commentary.

all that happens to you, you will firmly bear it. Thus I say. (3)

Third Lesson.

A sage who is well instructed in the law and leads a life of abstinence, is always a destroyer of the effects of works[1]. To a mendicant who is little clothed[2] and firm in control, it will not occur (to think): My clothes are torn, I shall beg for (new) clothes; I shall beg for thread; I shall beg for a needle; I shall mend (my clothes); I shall darn them; I shall repair them; I shall put them on; I shall wrap myself in them. (1)

The unclothed one, who excels in this (abstinence), will often be molested by (sharp blades of) grass, by cold, heat, gnats, and mosquitoes. The unclothed one, who effects scarcity (of his wants or of his karman), bears these and various other hardships. He is fit for penance, as has been declared by the Revered One. Understanding this in all respects and with his whole mind, he should perfectly know righteousness. The great heroes (i. e. the Tîrthakaras) who for a long time[3] walked

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[1] Âdânam explained as implements which are not requisite for the law.

[2] *A*kela, literally, unclothed. But it has that meaning only when it is applied to a *g*inakalpika. A *g*inakalpika is a monk who wears no clothes and uses the hollow of the hand for an alms-bowl. The only implements he has are the broom (ra*g*oharan*n*am) and the piece of cloth which the monk places before the mouth while speaking, in order to prevent insects from getting into his mouth (mukhavastrikâ).

[3] *K*irarâta, literally, long night. Compare dîrgharâtra, which the Bauddhas and *G*ainas employ in the sense we have given to *k*irarâtam in the text.

in the former years[1], the worthy ones bore the troubles (mentioned above); endowed with perfect knowledge they had lean arms and very little flesh and blood. He who discontinues (to sin) and is enlightened, is said to have crossed (the sa*m*sâra), to be liberated, and to have ceased (to act). Thus I say. (2)

But can discontent lay hold of a mendicant, who has ceased to act and leads a religious life, for a long time controlling himself? He advances in his spiritual career and exerts himself. As an island which is never covered with water, so is the law taught by the noble ones (a safe refuge for those in danger). They are free from desires, free from murder, beloved, wise, learned. For their benefit has been the exertion of the Revered One; as birds (feed) their young ones, so are the disciples regularly to be instructed day and night. Thus I say. (3)

Fourth Lesson.

The disciples are thus regularly instructed, day and night, by the knowledge-endowed great heroes, receiving knowledge from them. Some, being seduced from the calmness of the mind, adopt rough manners. Some, living in chastity, dispute the authority (of the teacher), others hear and understand his words; they intend to lead a godly life, but having left the world[2], they are not qualified (for a religious life). Others, being incensed by lusts,

[1] Puvvâi*m* vâsâi*m*, the former years are those long periods by which the length of the early Tîrthakaras' life is measured. Walked means walked in righteousness.

[2] Or obedience to their teacher?

greedy, sensual, 'do not care for abstract meditation and religious instruction: these men speak harshly unto the teacher.' It is a second folly of the slow-minded to call virtuous, calm, religiously living men worthless.

Some, turning from (control), assign its difficulty as their reason (for doing so)[1]; others, falling from the pure knowledge and defiling the creed, though not without devotion, for the love of life change (their vows). 'When they feel the hardships (of a religious life) they slide back, for their love of life.' Their leaving the world is a bad leaving. (1)

Those who deserve to be called fools, are born again and again. Standing low (in learning or control) they will exalt themselves (and say) in their pride: I am learned. They speak harshly unto the passionless; they upbraid them with their former trades, or revile them with untrue reproaches[2]. The wise, therefore, should know the law. Thou lovest unrighteousness, because thou art young, and lovest acts, and sayest: 'Kill beings;' thou killest them or consentest to their being killed by others. (Such a man) thinks contemptuously: A very severe religion has been proclaimed. Sinking in opposition to the law, he is called murderer. Thus I say. (2)

Some think: What have I to do with this or that man? Thus they leave father and mother, kith and kin, like heroes exerting themselves, free from murder. Look! the pious and calm become

[1] They do not upbraid their teachers, and hence are not guilty of the second folly.

[2] Compare second lesson, § 3. Paliya, which we have here as in the passage above translated 'former trade,' is here explained by anushṭhâna, exertion.

desponding; the rising, cast down. Those troubled with sensuality, the cowardly men become perverters of the faith[1]. Therefore the reputation of some becomes bad. He is an apostate ascetic! He is an apostate ascetic! (3)

Look! Some, though living with religious, pious, calm, and worthy (monks), are not religious, nor pious, nor calm, nor worthy. Knowing them, the learned, the wise, the steadfast hero will always be victorious through the right faith. Thus I say. (4)

Fifth Lesson.

Staying in or between houses, in or between villages, in or between towns, in or between counties, a monk is attacked by murderers, or is subject to the hardships (of a mendicant's life). A hero should bear these hardships. (1)

A saint[2], with right intuition, who cherishes compassion for the world, in the east, west, south, and north, should preach, spread, and praise (the faith), knowing the sacred lore[3]. He should proclaim it among those who exert themselves, and those who do not[4], among those who are willing to hear (the word). (2)

Not neglecting tranquillity, indifference, patience, liberation, purity, uprightness, gentleness, and freedom from worldly cares[5], one should, with due consideration, preach the law of the mendicants to all sorts of creatures. (3)

[1] Or breakers of vows.

[2] Oya, see note 2, p. 52.

[3] Veyavî=vedavid.

[4] This is equivalent either to believers and heretics, or to clerical and lay men.

[5] Lâghaviya, lightness, explained, freedom from bonds.

With due consideration preaching the law of the mendicants, one should do no injury to one's self, nor to anybody else, nor to any of the four kinds of living beings. But a great sage, neither injuring nor injured, becomes a shelter for all sorts of afflicted creatures, even as an island, which is never covered with water. (4)

Thus a man who exerts himself, and is of a steady mind, without attachment, unmoved (by passion) but restless (in wandering about), having no worldly desires, should lead the life of an ascetic.

Having contemplated the beautiful law, the discerning one is liberated.

Therefore look at worldliness, ye men, fettered in fetters!

Those whom lust conquers, sink; therefore do not shrink from the hard (control)! He who knows (and renounces) perfectly and thoroughly these injurious acts, from whom the injurers do not shrink [1], 'who has shaken off wrath, pride,' delusion, and greed, 'he is called a removed one.' Thus I say. (5)

On the decay of the body (he does not despond, but deserves) his appellation, 'the leader of the battle.' The sage who has reached the other side, unafflicted and unmoved like a beam, being in the power of death, desires death as the dissolution of the body. Thus I say. (6)

End of the Sixth Lecture, called the Cleaning.

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[1] One expects, who does not shrink from the injurers.

SEVENTH LECTURE,

CALLED

LIBERATION.

First Lesson.

I say: To friendly or hostile (heretics) one should not give food, drink, dainties and spices, clothes, alms-bowls, and brooms; nor exhort these persons to give (such things), nor do them service, always showing the highest respect. Thus I say[1]. (1)

(A heretic may say): Know this for certain: having or not having received food, &c. (down to) brooms, having or not having eaten (come to our house), even turning from your way or passing (other houses; we shall supply your wants). Confessing an individual creed, coming and going, he may give, or exhort to give, or do service (but one should not accept anything from him), showing not the slightest respect. Thus I say. (2)

Some here are not well instructed as regards the subject of conduct; for desirous of acts, they say: 'Kill creatures;' they themselves kill or consent to the killing of others; or they take what has not been given; or they pronounce opinions, e.g. the world exists, the world does not exist, the world is

[1] This and the following paragraph are extremely difficult to translate. I have translated the words according to the scholiast, and supplied what he supplies; but his interpretation can scarcely be reconciled with the text.

unchangeable, the world is ever changing; the world has a beginning, the world has no beginning; the world has an end, the world has no end; (or with regard to the self and actions): this is well done, this is badly done; this is merit, this is demerit; he is a good man, he is not a good man; there is beatitude, there is no beatitude; there is a hell, there is no hell. When they thus differ (in their opinions) and profess their individual persuasion, know (that this is all) without reason[1]. Thus they are not well taught, not well instructed in the religion such as it has been declared by the Revered One, who knows and sees with quick discernment. (One should either instruct the opponent in the true faith) or observe abstinence as regards speech. Thus I say. (3)

Everywhere[2] sins are admitted; but to avoid them is called my distinction. For ye who live in a village or in the forest, or not in a village and not in the forest, know the law as it has been declared. 'By the Brahman, the wise (Mahâvîra), three[3] vows have been enjoined.' Noble and tranquil men who are enlightened and exert themselves in these (precepts), are called free from sinful acts. (4)

Knowing (and renouncing) severally and singly

[1] The Gainas do not espouse one of the alternative solutions of the metaphysical and ethical questions; but they are enabled by the syâdvâda to believe in the co-existence of contrary qualities in one and the same thing.

[2] In all other religious sects.

[3] *Gâma* = *yâma*. These are, (1) to kill no living being, (2) to speak no untruth, (3) to abstain from forbidden things (theft and sexual pleasures). Or the three ages of man are intended by *gâma*, which we have rendered vows.

the actions against living beings, in the regions above, below, and on the surface, everywhere and in all ways—a wise man neither gives pain to these bodies, nor orders others to do so, nor assents to their doing so. Nay, we abhor those who give pain to these bodies. Knowing this, a wise man should not cause this or any other pain (to any creatures). Thus I say. (5)

Second Lesson.

A mendicant may exert himself, or stand or sit or lie in a burying-place or in an empty house or in a mountain cave or in a potter's workshop. A householder may approach a mendicant who stays in any of these places, and say unto him: O long-lived *Śramaṇa*! I shall give you what I have bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food, drink, dainties and spices, clothes, an alms-bowl, a plaid, a broom—by acting sinfully against all sorts of living beings; or I shall prepare you snug lodgings; eat (the offered food), dwell (in the prepared house[1]). (1)

O long-lived *Śramaṇa*! A mendicant should thus refuse a householder of good sense and ripe age: O long-lived householder! I do not approve of thy words, I do not accept thy words, that, for my sake, thou givest unto me what thou hast bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food, drink, dainties and spices, clothes, an alms-bowl, a plaid, a broom—by

[1] Later on in the commentary (beginning of the sixth lesson) this is called udgamotpâdanaishaṇâ.

acting sinfully against all sorts of living beings; or that thou preparest pleasant lodgings for me. O long-lived householder! I have given up this, because it is not to be done. (2) A mendicant may exert himself, &c. (first sentence of § 1). A householder, without betraying his intention, may approach him who stays in some one of the above-mentioned places, and give unto him what has been taken, &c. (all as above, down to) or prepare pleasant lodgings, and accommodate the mendicant with food (and lodging). A mendicant should know it by his own innate intelligence, or through the instruction of the highest (i. e. the Tîrthakaras), or having heard it from others: This householder, forsooth, for my sake injures all sorts of living beings, to give me food, &c., clothes, &c., or to prepare pleasant lodgings. A mendicant should well observe and understand this, that he may order (the householder) not to show such obsequiousness. Thus I say. (3)

Those who having, with or without the mendicant's knowledge, brought together fetters [1], become angry (on the monk's refusal) and will strike him, saying: Beat, kill, cut, burn, roast, tear, rob, despatch, torture him! But the hero, come to such a lot, will bravely bear it, or tell him the code of conduct, considering that he is of a different habit; or by guarding his speech he should in due order examine the subject, guarding himself.

This has been declared by the awakened ones: The faithful should not give to dissenters food, &c., clothes, &c., nor should they exhort them (to give),

[1] The above-detailed benefactions.

nor do them service, always showing the highest respect. Thus I say. (4)

Know the law declared by the wise Brâhmaṇa: one should give to one of the same faith food, &c., clothes, &c., and one should exhort him (to give) or do him service, always showing the highest respect. Thus I say. (5)

Third Lesson.

Some are awakened as middle-aged men and exert themselves well, having, as clever men, heard and received the word of the learned[1]. The noble ones have impartially preached the law. Those who are awakened, should not wish for pleasure, nor do harm, nor desire (any forbidden things). A person who is without desires and does no harm unto any living beings in the whole world, is called by me 'unfettered.' (1)

One free from passions understands perfectly the bright one[2], knowing birth in the upper and nether regions.

'Bodies increase through nourishment, they are frail in hardships.' See some whose organs are failing (give way to weakness).

A person who has no desires, cherishes pity. He who understands the doctrine of sin, is a mendicant who knows the time, the strength, the measure, the occasion, the conduct, the religious precept; he disowns all things not requisite for religious purposes,

[1] The scholiast says that there are three classes of the awakened: the Svayambuddha, the Pratyekabuddha, and the Buddhabodhita. The last only is treated of in the text.

[2] I. e. self-control.

in time exerts himself, is under no obligations; he proceeds securely (on the road to final liberation) after having cut off both (love and hate)[1]. (2)

A householder approaching a mendicant whose limbs tremble for cold, may say:

O long-lived *Śramaṇa*! are you not subject to the influences of your senses?

O long-lived householder! I am not subject to the influences of my senses. But I cannot sustain the feeling of cold. Yet it does not become me to kindle or light a fire[2], that I may warm or heat myself; nor (to procure that comfort) through the order of others.

Perhaps after the mendicant has spoken thus, the other kindles or lights a fire that he may warm or heat himself. But the mendicant should well observe and understand this, that he may order him to show no such obsequiousness. Thus I say. (3)

Fourth Lesson.

A mendicant who is fitted out with three robes[3], and a bowl as fourth (article), will not think: I shall beg

[1] The latter part of this paragraph is nearly identical with lecture 2, lesson 5, § 3, to which we refer the reader for the explanation of the dark phrases.

[2] The original has fire-body, which the faithful are enjoined not to injure; see lecture 2, lesson 4.

[3] The three robes allowed to a *Gaina* monk are two linen under garments (kshaumikakalpa) and one woollen upper garment (aurṇikakalpa). Besides these (kalpatraya), the monk possesses, 2. an alms-bowl (pâtra) with six things belonging to it, 3. a broom (rajoharaṇa), 4. a veil for the mouth (mukhavastrikâ). The alms-bowl and the articles belonging to it are specialised in the following gâthâ: pattaṃ pattâbaṃdho pâyaṭṭhavaṇaṃ ka pâyakesariyâ i padalâi rayattâṇaṃ ka gokkhao pâyaniggogo ॥

for a fourth robe. He should beg for (clothes) which he wants, and which are permitted by the religious code[1]; he should wear the clothes in the same state in which they are given him; he should neither wash nor dye them, nor should he wear washed or dyed clothes, nor (should he) hide (his garments when passing) through other villages, being careless of dress. This is the whole duty[2] of one who wears clothes. But know further, that, after winter is gone and the hot season has come, one should leave off the used-up (garment of the three), being clad with an upper and under garment, or with the undermost garment, or with one gown, or with no clothes—aspiring to freedom from bonds[3]. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

When it occurs to a blessed[4] mendicant that he suffers pain, and cannot bear the influence of cold, he should not try to obviate these trials, but stand fast in his own self which is endowed with all knowledge[5]. 'For it is better for an ascetic that he should take poison.' Even thus he will in due time put an end to existence. This (way to escape trials) has been adopted by many who were

[1] Things, &c.: this is the meaning of the technical term ahesa*ṇiggaṃ* yathaisha*ṇ*îya, allowed objects of begging.

[2] Literally, outfit. Cf. II, 5, 2, § 1.

[3] I. e. freedom from worldly cares and interest.

[4] Vasuma*ṃ*: rich (in control).

[5] But he should not, in order to escape these trials, commit such suicide as is only permitted to ascetics who have reached the highest degree of perfection, when they are ripe for Nirvâ*ṇ*a. Suicide only puts off the last struggle for Nirvâ*ṇ*a; but it is better than breaking the vow.

free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (2)

Fifth Lesson.

A mendicant who is fitted out with two robes, and a bowl as third (article), will not think: I shall beg for a third robe. He should beg for robes which are allowed to be begged for; he should wear the clothes, &c. &c.[1] This is the whole outfit of one who wears clothes. But know further, that after the winter is gone and the hot season has come, one should leave off the used-up garments; having left off the used-up garments, (one should) be clad with the undermost garment, with a gown[2], or with no clothes at all—aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

When the thought occurs to a mendicant that through illness he is too weak, and not able to beg from house to house—and on his thus complaining a householder brings food, &c., obtained (without injuring life[3]), and gives it him—then he should, after deliberation, say[4]: O long-lived householder! it does not become me to eat or drink this[3] food, &c., or (accept) anything else of the same kind. (2)

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[1] See lesson 4, § 1.

[2] The MSS. are at variance with each other in adapting the words of the former lesson to the present case. As the commentaries are no check, and do not explain our passage, I have selected what seemed to me to be the most likely reading.

[3] Abhihaḍa=abhyâhṛita: it is a typical attribute of objectionable things. The commentator explains it here by ǵivopamardanivṛitta.

[4] The original has only âloeggâ, he should examine whether

A mendicant who has resolved, that he will, when sick, accept the assistance of fellow-ascetics [1] in good health, when they offer (assistance) without being asked, and that vice versa he, when in health, will give assistance to sick fellow-ascetics, offering it without being asked—(he should not deviate from his resolution though he die for want of help). (3)

Taking the vow to beg (food, &c.) for another (who is sick), and to eat (when sick) what is brought by another; taking the vow to beg, &c., and not to eat what is brought; taking the vow not to beg, &c., but to eat what is brought; taking the vow neither to beg, &c., nor to eat what is brought—(one should adhere to that vow). Practising thus the law as it has been declared, one becomes tranquil, averted from sin, guarded against the allurements of the senses. Even thus (though sick) he will in due time put an end to existence [2]. This (method) has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (4)

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the food &c. is acceptable or not. This is called the grahaṇaishaṇâ.

[1] Sâhammiya=sâdharmika, one who follows the same rule in cases where different rules are left to the option of the mendicants. The word abhikaṁkha=abhikâṅkshya is not translated, the commentator makes it out to mean, wishing for freedom from sinful acts.

[2] As in the preceding lesson a man who cannot conquer his sensuality, is permitted to commit suicide (by hanging himself, &c.), in order to put an end to his trials and temptations, so in this lesson a man whose sickness prevents him from persevering in a life of austerities, is permitted to commit suicide by rejecting food and drink. This is called bhaktapânapratyâkhyânamukti. It seems therefore to have been regarded as leading to final liberation (mukti).

Sixth Lesson.

A mendicant who is fitted out with one robe, and a bowl as second (article), will not think: I shall beg for a second robe. He should beg for such a robe only as is allowed to be begged for, and he should wear it in the same state as he receives it. This is, &c. (see lesson 4, § 1).

But when the hot season has come, one should leave off the used-up clothes; one should be clad with one or no garment—aspiring to freedom from bonds. Knowing what the Revered One, &c. (see lesson 5, § 1).

When the thought occurs to a mendicant: 'I am myself, alone; I have nobody belonging to me, nor do I belong to anybody,' then he should thoroughly know himself as standing alone—aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

A male or female mendicant eating food &c. should not shift (the morsel) from the left jaw to the right jaw, nor from the right jaw to the left jaw, to get a fuller taste of it, not caring for the taste (of it)—aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (2)

If this thought occurs to a monk: 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food; regularly reducing his food, and diminishing his sins, 'he should take proper care of his body, being

immovable like a beam; exerting himself he dissolves his body[1].' (3)

Entering a village, or a scot-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans, or a capital[2]—a monk should beg for straw; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor mud, nor cobwebs—he should spread the straw on it. Then he should there and then effect (the religious death called) itvara[3]. (4)

[1] There is no finite verb in this sentence, nor any word which could supply its place. The old Gaina authors were so accustomed to surround their meaning with exclusions and exceptions, and to fortify it with a maze of parentheses, that they sometimes apparently forgot to express the verb, especially when they made use of fragments of old verses, as in the present case.

[2] This is one of the most frequent gamas or identical passages which form a rather questionable ornament of the Sûtra style. The gamas are usually abbreviated, e.g. villages, &c., all down to capital, or eggs, &c., all down to cobwebs, which we shall presently meet with.

[3] Itvara or iṅgitamaraṇa consists in starving oneself, while keeping within a limited space. A religious death is usually permitted only to those who have during twelve years undergone preparatory penance, consisting chiefly in protracted periods of fasting. The scholiast says that in our case the itvara is not enjoined for sick persons who can no longer sustain austerities; but they should act as if they were to commit the itvara suicide, hoping that in five or six days the sickness would leave them, in which case they are to return to their former life. But if they should not get better but die, it is all for the best.

This is the truth: speaking truth, free from passion, crossing (the saṁsâra), abating irresoluteness, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this (religion), he accomplishes this fearful (religious death). Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (5)

Seventh Lesson.

To a naked[1] monk the thought occurs: I can bear the pricking of grass, the influence of cold and heat, the stinging of flies and mosquitos; these and other various painful feelings I can sustain, but I cannot leave off the covering of the privities. Then he may cover his privities with a piece of cloth[2].

A naked monk who perseveres in this conduct, sustains repeatedly these and other various painful feelings: the grass pricks him, heat and cold attack him, flies and mosquitos sting him. A naked monk (should be) aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

A monk who has come to any of the following resolutions,—having collected food, &c., I shall give of it to other monks, and I shall eat (what they have) brought; (or) having collected food, &c., I shall give of it to other monks, but I shall not eat

[1] Akela.

[2] This is the kaṭibandhana or kolapaṭṭaka; it should be four fingers broad and one hasta long.

(what they have) brought; (or) having collected food, &c., I shall not give of it to other monks, but I shall eat (what they have) brought; (or) having collected food, &c., I shall not give of it to other monks, nor eat (what they have) brought; (2) (or) I shall assist a fellow-ascetic with the remnants of my dinner, which is acceptable[1] and remained in the same state in which it was received[2], and I shall accept the assistance of fellow-ascetics as regards the remnants of their dinner, which is acceptable and remained in the same state in which it was received;—(that monk should keep these vows even if he should run the risk of his life) (3)—aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly conform to it. (4)

(The last two paragraphs of the last lesson are to be reproduced here.)

Thus I say. (5)

Eighth Lesson.

The wise ones who attain in due order[3] to one of the unerring states (in which suicide is prescribed), those who are rich in control and endowed with knowledge, knowing the incomparable (religious death, should continue their contemplation). (1)

[1] Ahesa*nigga*: it had those qualities which are required of a thing the mendicant may accept.

[2] Ahâpariggahiya=ahâparig*ri*hîta.

[3] The preceding lessons treated of suicide conceded to sick persons as a means of entering Nirvâ*n*a. The eighth lesson, which is written in *s*lokas, describes the different kinds of religious deaths which form the end of a twelve-years' mortification of the flesh (sa*m*lekhanâ). But the ascetic must ask and get the permission of his Guru, before he commits suicide.

Knowing the twofold (obstacles, i. e. bodily and mental), the wise ones, having thoroughly learned the law, perceiving in due order (that the time for their death has come), get rid of karman. (2)

Subduing the passions and living on little food [1], he should endure (hardships). If a mendicant falls sick, let him again take food. (3)

He should not long for life, nor wish for death; he should yearn after neither, life or death. (4)

He who is indifferent and wishes for the destruction of karman, should continue his contemplation. Becoming unattached internally and externally, he should strive after absolute purity. (5)

Whatever means one knows for calming one's own life [2], that a wise man should learn (i. e. practise) in order to gain time (for continuing penance). (6)

In a village or in a forest, examining the ground and recognising it as free from living beings, the sage should spread the straw [3]. (7)

Without food he should lie down and bear the pains which attack him. He should not for too long time give way to worldly feelings which overcome him. (8)

When crawling animals or such as live on high or below, feed on his flesh and blood, he should neither kill them nor rub (the wound). (9)

Though these animals destroy the body, he should not stir from his position.

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[1] Compare lecture 7, lesson 6, § 3.

[2] I. e. for preserving the life, when too severe penance brings on sickness and the probability of instant death.

[3] Here commences the description of the bhaktapratyâkhyâ-namaraṇa, suicide by rejecting food.

After the âsravas have ceased, he should bear (pains) as if he rejoiced in them. (10)

When the bonds fall off, then he has accomplished his life.

(We shall now describe) a more exalted (method[1]) for a well-controlled and instructed monk. (11)

This other law has been proclaimed by *Gñâtri*-putra:

He should give up all motions except his own in the thrice-threefold way[2]. (12)

He should not lie on sprouts of grass, but inspecting the bare ground he should lie on it.

Without any comfort and food, he should there bear pain. (13)

When the sage becomes weak in his limbs, he should strive after calmness[3].

For he is blameless, who is well fixed and immovable (in his intention to die). (14)

He should move to and fro (on his ground), contract and stretch (his limbs) for the benefit of the whole body; or (he should remain quiet as if he were) lifeless. (15)

He should walk about, when tired of (lying), or stand with passive limbs; when tired of standing, he should sit down. (16)

Intent on such an uncommon death, he should regulate the motions of his organs.

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[1] Viz. the iṅgitamaraṇa, which differs from the preceding one by the restriction of the motions of the candidate for suicide to a limited space.

[2] I. e. of body, speech, and mind; doing, or causing, or allowing to be done.

[3] He should not give way to melancholy thoughts.

Having attained a place swarming with insects, he should search for a clean spot. (17)

He should not remain there whence sin would rise.

He should raise himself above (sinfulness), and bear all pains. (18)

And this is a still more difficult method[1], when one lives according to it: not to stir from one's place, while checking all motions of the body. (19)

This is the highest law, exalted above the preceding method:

Having examined a spot of bare ground he should remain there; stay O Brâhmaṇa! (20)

Having attained a place free from living beings, he should there fix himself.

He should thoroughly mortify his flesh, thinking: There are no obstacles in my body. (21)

Knowing as long as he lives the dangers and troubles, the wise and restrained (ascetic) should bear them as being instrumental to the dissolution of the body. (22)

He should not be attached to the transitory pleasures, nor to the greater ones; he should not nourish desire and greed, looking only for eternal praise. (23)

He should be enlightened with eternal objects[2], and not trust in the delusive power of the gods;

[1] It is called pâovagamaṇa, translated by the commentators pâdapopagamana, remaining motionless like a felled tree. This etymology, which is generally adopted by the Gainas, is evidently wrong; for the Sanskrit prototype is the Brahmanical prâyopagamana.

[2] This is the scholiast's interpretation of nimaṃteggâ nimantrayet.

a Brâhmaṇa should know of this and cast off all inferiority[1]. (24)

Not devoted to any of the external objects he reaches the end of his life; thinking that patience is the highest good, he (should choose) one of (the described three) good methods of entering Nirvâṇa. (25) Thus I say.

End of the Seventh Lecture, called Liberation.

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[1] Nûmam karma mâyâ vâ.

EIGHTH LECTURE,

(CALLED)

THE PILLOW OF RIGHTEOUSNESS.

First Lesson.

As I have heard it, I shall tell how the Venerable Ascetic, exerting himself and meditating, after having entered the order in that winter, wandered about[1],

'I shall not cover myself with that robe[2],' only in that winter (he used it). He had crossed (the saṁsâra) for the rest of his life. This (refusing of dress) is in accordance with his doctrine. (1)

More than four months many sorts of living beings gathered on his body, crawled about it, and caused pain there. (2)

For a year and a month he did not leave off his robe. Since that time the Venerable One, giving up his robe, was a naked, world-relinquishing, houseless (sage)[3]. (3)

Then he meditated (walking) with his eye fixed on a square space before him of the length of a

[1] The commentators call this passage a śloka, though only the beginning of it looks like a pâda, the rest showing no metrical law. The beginning of the last passage looks also like the first pâda of a śloka; but the rest requires some violent alterations to answer the metrical laws of a śloka.

[2] The divine robe given him by Indra.

[3] The commentator says that this happened at the Suvarṇabâlukâ river.

man[1]. Many people assembled, shocked at the sight; they struck him and cried. (4)

Knowing (and renouncing) the female sex in mixed gathering places[2], he meditated, finding his way himself: I do not lead a worldly life. (5)

Giving up the company[3] of all householders whomsoever, he meditated. Asked, he gave no answer; he went, and did not transgress the right path. (6)

For some it is not easy (to do what he did), not to answer those who salute; he was beaten with sticks, and struck by sinful people. (7)

Disregarding slights difficult to bear, the Sage wandered about, (not attracted) by story-tellers, pantomimes, songs, fights at quarter-staff, and boxing-matches. (8)

At that time the son of *Gñâtri* saw without sorrow (or pleasure) people in mutual conversation. *Gñâtri*putra obtained oblivion of these exquisite sorrows. (9)

For more than a couple of years he led a religious life without using cold water; he realised singleness, guarded his body, had got intuition, and was calm. (10)

Thoroughly knowing the earth-bodies and water-bodies and fire-bodies and wind-bodies, the lichens, seeds, and sprouts, (11)

He comprehended that they are, if narrowly

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[1] Tiriyabhittim is left out in the translation. I cannot make out the exact meaning of it, perhaps: 'so that he was a wall for the animals.'

[2] Sayanehim in the original.

[3] Literally, the mixed state.

inspected, imbued with life, and avoided to injure them; he, the great Hero. (12)

The immovable (beings) are changed to movable ones, and the movable beings to immovable ones; beings which are born in all states become individually sinners[1] by their actions. (13)

The Venerable One understands thus: he who is under the conditions (of existence)[2], that fool suffers pain. Thoroughly knowing (karman), the Venerable One avoids sin. (14)

The sage, perceiving the double (karman)[3], proclaims the incomparable activity[4], he, the knowing one; knowing the current of worldliness, the current of sinfulness, and the impulse, (15)

Practising the sinless abstinence from killing, he did no acts, neither himself nor with the assistance of others; he to whom women were known as the causes of all sinful acts, he saw (the true state of the world). (16)

He did not use what had expressly been prepared for him[5]; he well saw (that bondage comes) through action. Whatever is sinful, the Venerable One left that undone: he consumed clean food. (17)

He did not use another's robe, nor does he eat out of another's vessel. Disregarding contempt, he went with indifference to places where food was prepared. (18)

Knowing measure in eating and drinking, he was not desirous of delicious food, nor had he a longing for it. A sage should not rub his eyes nor scratch his body. (19)

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[1] Or sinful? bâlâ.

[2] Present and future.

[3] Upadhi.

[4] I. e. religious life.

[5] Âhâkaḍam: yathâ yena prakârena p*ri*sh*ṭ*vâ apr*i*sh*ṭ*vâ vâ k*ṛ*tam yathâk*ṛ*tam âdhâkarmâdinâ.

Looking a little sideward, looking a little behind, answering little when spoken to, he should walk attentively looking on his path. (20)

When the cold season has half-way advanced, the houseless, leaving off his robe and stretching out his arms, should wander about, not leaning against a trunk. (21)

This is the rule which has often been followed by the wise Brâhmaṇa, the Venerable One, who is free from attachment: thus proceed (the monks).

Thus I say. (22)

Second Lesson.

Whatever different seats and couches have been told, whatever have been used by the great Hero, these resting-places are thus detailed[1]. (1)

He sometimes lodged in workshops, assembling-places, wells, or shops; sometimes in manufactories or under a shed of straw. (2)

He sometimes lodged in travellers' halls, garden-houses, or towns; sometimes on a burying-ground, in relinquished houses, or at the foot of a tree. (3)

In these places was the wise Śramaṇa for thirteen long years; he meditated day and night, exerting himself, undisturbed, strenuously. (4)

The Venerable One, exerting himself, did not seek

[1] Śîlâṅka remarks: 'This verse has not been explained by the author of the old ṭîkâ. Why? Either because it offers no difficulty, or because it was wanting. Yet it is found in the MSS. of the text alone. We do not exactly know the reason.' Which old ṭîkâ is meant by Śîlâṅka we cannot tell with certainty. It scarcely can be the Kûrṇi, for in the Bombay MS. of it the text of the verse in question is given, but no explanation beyond the words: esâ pukkhâ, this is (given as an answer to) a question.

sleep for the sake of pleasure; he waked up himself, and slept only a little, free from desires. (5)

Waking up again, the Venerable One lay down, exerting himself; going outside for once in a night, he walked about for an hour. (6)

In his resting-places he sustained fearful and manifold calamities; crawling or flying animals attack him. (7)

Bad people, the guard of the village, or lance-bearers attack him; or there were domestic temptations, single women or men; (8)

Fearful and manifold (calamities) of this and the next world; pleasant and unpleasant smells, and manifold sounds: (9)

Always well controlled, he bore the different sorts of feelings; overcoming carelessness and pleasure, the Brâhmaṇa wandered about, speaking but little. (10)

In the resting-places there once, in a night, the single wanderers asked him (who he was, and why he was there); as he did not answer, they treated him badly; but he persevered in his meditations, free from resentment. (11)

(Sometimes to avoid greater troubles when asked), 'Who is there within?' he answered, 'It is I, a mendicant.' But this is the best law: silently to meditate, even if badly treated. (12)

When a cold wind blows, in which some feel pain, then some houseless monks in the cold rain seek a place sheltered from the wind. (13)

(Some heretical monks say), 'We shall put on more clothes; kindling wood or (well) covered, we shall be able (to bear) the very painful influence of the cold.' (14)

But the Venerable One desired nothing of the kind;

strong in control, he suffered, despising all shelter. Going outside once of a night, the Venerable One was able (to endure all hardships) in calmness. (15)

This is the rule which has often been followed by the wise Brâhmaṇa, the Venerable One, who is free from attachment: thus proceed (the monks).

Thus I say. (16)

Third Lesson.

Always well guarded, he bore the pains (caused by) grass, cold, fire, flies, and gnats; manifold pains. (1)

He travelled in the pathless country of the Lâḍhas, in Vaggabhûmi and Subbhabhûmi[1]; he used there miserable beds and miserable seats. (2)

In Lâḍha (happened) to him many dangers. Many natives attacked him. Even in the faithful part of the rough country[2] the dogs bit him, ran at him. (3)

Few people kept off the attacking, biting dogs. Striking the monk, they cried '*Khukkhû*,' and made the dogs bite him. (4)

Such were the inhabitants. Many other mendicants, eating rough food in Vaggabhûmi, and carrying about a strong pole or a stalk (to keep off the dogs), lived there. (5)

Even thus armed they were bitten by the dogs, torn by the dogs. It is difficult to travel in Lâḍha. (6)

[1] Vagrabhûmi and Subhrabhûmi (or Svabhrabhûmi) are, according to the commentaries, the two divisions of Lâḍha. I think that Lâḍha may be identical with the classical Râḍhâ or western Bengal and the Lâla of the Buddhists, the native country of Vigaya, the legendary conqueror of Ceylon. Subbhabhûmi is probably the country of the Suhmas, who are also identified with the Râḍhas.

[2] The commentator seems to understand the words lukkhadesie bhatte in the sense: There the living also was rough; for they used clothes of grass instead of cotton.

Ceasing to use the stick (i. e. cruelty) against living beings, abandoning the care of the body, the houseless (Mahâvîra), the Venerable One, endures the thorns of the villages (i.e. the abusive language of the peasants), (being) perfectly enlightened. (7)

As an elephant at the head of the battle, so was Mahâvîra there victorious. Sometimes he did not reach a village there in Lâ*dh*a. (8)

When he who is free from desires approached the village, the inhabitants met him on the outside, and attacked him, saying, 'Get away from here.' (9)

He was struck with a stick, the fist, a lance, hit with a fruit, a clod, a potsherd. Beating him again and again, many cried. (10)

When he once (sat) without moving his body, they cut his flesh[1], tore his hair under pains, or covered him with dust. (11)

Throwing him up, they let him fall, or disturbed him in his religious postures; abandoning the care of his body, the Venerable One humbled himself and bore pain, free from desire. (12)

As a hero at the head of the battle is surrounded on all sides[2], so was there Mahâvîra. Bearing all hardships, the Venerable One, undisturbed, proceeded (on the road to Nirvâ*n*a). (13)

This is the rule which has often been followed, &c.

Fourth Lesson.

The Venerable One was able to abstain from indulgence of the flesh[3], though never attacked by

[1] Or his mustaches. [2] Or is on his guard.
[3] Omodariya.

diseases. Whether wounded or not wounded, he desired not medical treatment. (1)

Purgatives and emetics, anointing of the body and bathing, shampooing and cleansing of the teeth do not behove him, after he learned (that the body is something unclean). (2)

Being averse from the impressions of the senses[1], the Brâhmaṇa wandered about, speaking but little. Sometimes in the cold season the Venerable One was meditating in the shade. (3)

In summer he exposes himself to the heat, he sits squatting in the sun; he lives on rough (food): rice, pounded jujube, and beans. (4)

Using these three, the Venerable One sustained himself eight months. Sometimes the Venerable One did not drink for half a month or even for a month. (5)

Or he did not drink for more than two months, or even six months, day and night, without desire (for drink). Sometimes he ate stale food. (6)

Sometimes he ate only the sixth meal, or the eighth, the tenth, the twelfth; without desires, persevering in meditation. (7)

Having wisdom, Mahâvîra committed no sin himself, nor did he induce others to do so, nor did he consent to the sins of others. (8)

Having entered a village or a town, he begged for food which had been prepared for somebody else. Having got clean[2] food, he used it, restraining the impulses. (9)

When there were hungry crows, or thirsty beings stood in his way, where he begged, or when he saw them flying repeatedly down, (10)

[1] Gâmadhamma. [2] I. e. free from faults.

When a Brâhmaṇa or Śramaṇa, a beggar or guest, a Kâṇḍâla[1], a cat, or a dog stood in his way, (11)

Without ceasing in his reflections, and avoiding to overlook them[2], the Venerable One slowly wandered about, and, killing no creatures, he begged for his food. (12)

Moist or dry or cold food, old beans, old pap, or bad grain, whether he did or did not get such food, he was rich (in control). (13)

And Mahâvîra meditated (persevering) in some posture, without the smallest motion; he meditated in mental concentration on (the things) above, below, beside, free from desires. (14)

He meditated free from sin and desire, not attached to sounds or colours; though still an erring mortal (khadmastha), he wandered about, and never acted carelessly. (15)

Himself understanding the truth and restraining the impulses for the purification of the soul, finally liberated, and free from delusion, the Venerable One was well guarded during his whole life. (16)

This is the rule which has been followed, &c.

End of the Ninth Lecture, called the Pillow of Righteousness.

End of the First Book.

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[1] Śvapâka.

[2] Tassa appattiyaṁ pariharaṁto, avoiding the non-perception of it, i. e. the interruption of his reflections.

SECOND BOOK

FIRST PART[1].

FIRST LECTURE,

CALLED

BEGGING OF FOOD[2].

First Lesson.

When a male or a female mendicant, having entered the abode of a householder with the intention of collecting alms, recognises[3] food, drink, dainties, and spices as affected by, or mixed up with, living beings, mildew, seeds or sprouts, or wet with water, or covered with dust—either in the hand or the pot of another[4]—they should not, even if they can get it, accept of such food, thinking that it is impure and unacceptable[5]. (1)

But if perchance they accept of such food, under pressing circumstances[6], they should go to a secluded spot, a garden, or a monk's hall—where there are no

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[1] *Kûdâ*. [2] Pi*nd*aisha*n*â.

[3] This is the typical beginning of most precepts or sûtras in this *kûdâ*: se bhikkhû vâ bhikkhu*n*i vâ gâhâvaikula*m* pi*nd*avâyapa*d*iyâe a*n*upavi*tth*e samâ*n*e se *gg*a*m* pu*n*a *g*â*n*eg*g*â. In the sequel I have shortened this rather lengthy preamble.

[4] By the other is meant the householder or the giver (dâ*tr*i).

[5] This is the typical conclusion of all prohibitions: aphâsuya*m* a*n*esa*n*i*gg*a*m* ti mannamâ*n*e lâbhe sa*m*te no pa*d*i*gg*âhe*gg*â. In the translation the plural is used throughout, in order to avoid the necessity of always repeating 'he or she.'

[6] As e. g. total want of another opportunity to get suitable food during famine and sickness.

eggs, nor living beings, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor drops (of water), nor mud, nor cobwebs—and rejecting (that which is affected by), and cleaning that which is mixed up (with living beings, &c.), they should circumspectly eat or drink it. But with what they cannot eat or drink, they should resort to a secluded spot, and leave it there on a heap of ashes or bones, or rusty things, or chaff, or cowdung, or on any such-like place which they have repeatedly examined and cleaned. (2)

A monk or a nun on a begging-tour should not accept as alms whatever herbs they recognise, on examining them, as still whole, containing their source of life, not split longwise or broadwise, and still alive, fresh beans, living and not broken; for such food is impure and unacceptable. (3)

But when they recognise after examination that those herbs are no more whole, do not contain their source of life, are split longwise or broadwise, and no more alive, fresh beans, lifeless and broken, then they may accept them, if they get them; for they are pure and acceptable. (4)

A monk or nun on a begging-tour should not accept as alms whatever flattened grains, grains containing much chaff, or half-roasted spikes of wheat, &c., or flour of wheat, &c., or rice or flour of rice, they recognise as only once worked[1]; for such food is impure and unacceptable. (5)

But when they recognise these things as more than once worked, as twice, thrice worked, then they may accept them, if they get them; for they are pure and acceptable. (6)

[1] Pounded or cooked or roasted, &c., because after only one operation sperms of life might still be left.

A monk or a nun desiring to enter the abode of a householder for collecting alms, should not enter or leave it together with a heretic or a householder; or a monk who avoids all forbidden food, &c., together with one who does not. (7)

A monk or a nun entering or leaving the out-of-door places for religious practices or for study[1] should not do so together with a heretic or a householder; or a monk who avoids all forbidden food, together with one who does not. (8)

A monk or a nun wandering from village to village should not do so together with a heretic or a householder; or a monk who avoids all forbidden food, together with one who does not. (9)

A monk or a nun on a begging-tour should not give, immediately or mediately, food, &c., to a heretic or a householder; or a monk who avoids all forbidden food, to one who does not. (10)

A monk or a nun on a begging-tour should not accept food, &c., from a householder whom they know to give out of respect for a Nirgrantha, in behalf of a fellow-ascetic, food, &c., which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings; for such-like food, &c., prepared by another man[2] or by the giver himself, brought out of the house or not brought out of the house, belonging to the giver or not belonging to him, partaken or tasted of, or not partaken or tasted of, is impure and unacceptable.

[1] These are the vi*k*ârabhûmi and vihârabhûmi.

[2] Purisa*m*taraka*d*a. I have rendered this word according to the interpretation of the commentators; but in a similar passage, 8, 3, §§ 2 and 3, they understand the word to mean appropriated by another person.

In this precept substitute for 'on behalf of one fellow-ascetic,' (2) on behalf of many fellow-ascetics, (3) on behalf of one female fellow-ascetic, (4) on behalf of many female fellow-ascetics; so that there will be four analogous precepts. (11)

A monk or a nun should not accept of food, &c., which they know has been prepared by the householder for the sake of many *Sramaṇa*s and Brâhma*ṇa*s, guests, paupers, and beggars, after he has counted them, acting sinfully towards all sorts of living beings; for such food, whether it be tasted of or not, is impure and unacceptable. (12)

A monk or a nun should not accept of food, &c., procured in the way described in § 11 for the sake of the persons mentioned in § 12, if the said food, &c., has been prepared by the giver himself, has been brought out of the house, does not belong to the giver, has not been partaken or tasted of; for such food, &c., is impure and unacceptable; but if the food, &c., has been prepared by another person, has been brought out of the house, belongs to the giver, has been partaken or tasted of, one may accept it; for it is pure and acceptable. (13)

A monk or a nun wishing to enter the abode of a householder with the intention of collecting alms, should not, for the sake of food or drink, enter or leave such always liberal, always open houses, where they always give a morsel, always the best morsel, always a part of the meal, always nearly the half of it.

This certainly is the whole duty of a monk or a nun in which one should, instructed in all its meanings and endowed with bliss, always exert oneself.

Thus I say. (14)

Second Lesson.

A monk or a nun on a begging-tour should not accept food, &c., in the following case: when, on the eighth or paushadha day, on the beginning of a fortnight, of a month, of two, three, four, five, or six months, or on the days of the seasons, of the junction of the seasons, of the intervals of the seasons, many *Sramaṇa*s and Brâhma*ṇa*s, guests, paupers, and beggars are entertained with food, &c., out of one or two or three or four vessels, pots, baskets, or heaps of food; such-like food which has been prepared by the giver, &c., (all down to) not tasted of, is impure and unacceptable. But if it is prepared by another person, &c. (see first lesson, § 13), one may accept it; for it is pure and acceptable. (1)

A monk or a nun on a begging-tour may accept food, &c., from unblamed, uncensured families, to wit, noble families, distinguished families, royal families, families belonging to the line of Ikshvâku, of Hari, cowherds' families, Vaiśya families, barbers' families, carpenters' families, ṭakurs' families, weavers' families; for such food, &c., is pure and acceptable. (2)

A monk or a nun on a begging-tour should not accept food, &c., in the following case: when in assemblies, or during offerings to the manes, or on a festival of Indra or Skanda or Rudra or Mukunda or demons or Yakshas or the snakes, or on a festival in honour of a tomb, or a shrine, or a tree, or a hill, or a cave, or a well, or a tank, or a pond, or a river, or a lake, or the sea, or a mine—when on such-like various festivals many *Sramaṇa*s and Brâhma*ṇa*s,

guests, paupers, and beggars are entertained with food, &c. (all as in § 1, down to) acceptable. (3)

But when he perceives that all have received their due share, and are enjoying their meal, he should address[1] the householder's wife or sister or daughter-in-law or nurse or male or female servant or slave and say: 'O long-lived one! (or, O sister!) will you give me something to eat?' After these words of the mendicant, the other may bring forth food, &c., and give it him. Such food, &c., whether he beg for it or the other give it, he may accept; for it is pure and acceptable. (4)

When a monk or a nun knows that at a distance of more than half a yogana a festive entertainment[2] is going on, they should not resolve to go there for the sake of the festive entertainment. (5)

When a monk hears that the entertainment is given in an eastern or western or southern or northern place, he should go respectively to the west or east or north or south, being quite indifferent (about the feast); wherever there is a festive entertainment, in a village or scot-free town, &c. (see I, 7, 6, § 4), he should not go there for the sake of the festive entertainment.

The Kevalin assigns as the reason for this precept, that if the monk eats food, &c., which has been given him on such an occasion, he will incur the sin of one

[1] Puvvâm eva âloeggâ, he should first look at him or her (and then say).

[2] Samkhadi, somewhere explained odanapâka, cooking of rice; in the commentary the following etymology is given: samkhandyante virâdhyante prâṇino yatra sâ samkhadi. But the Guzerati commentator explains it: gihâm ghanâ gaṇ nimitti âhâra kelvivâ bhanâ.

who uses what[1] has been prepared for him, or is mixed up with living beings, or has been bought or stolen or taken, though it was not to be taken, nor was it given, but taken by force. (6)

A layman[2] might, for the sake of a mendicant, make small doors large, or large ones small; put beds[3] from a level position into a sloping one, or from a sloping position into a level one; place the beds[3] out of the draught or in the draught; cutting and clipping the grass outside or within the upâśraya, spread a couch for him, (thinking that) this mendicant is without means for a bed[3]. Therefore should a well-controlled Nirgrantha not resolve to go to any festival which is preceded or followed by a feast.

This certainly is the whole duty, &c. (see end of lesson 1).

Thus I say. (7)

Third Lesson.

When he has eaten or drunk at a festive entertainment, he might vomit (what he has eaten), or not well digest it; or some other bad disease or sickness might befall him. (1)

The Kevalin says this is the reason:

A mendicant, having drunk various liquors, together with the householder or his wife, monks or nuns, might not find the (promised) resting-place on leaving the scene of entertainment and looking

[1] This stands for âhâkammiya and uddesiya, pure and impure food prepared for a mendicant.

[2] Asa*mg*ae, the uncontrolled one; it denotes a layman or a householder.

[3] Se*gg*â=śayyâ, bed; but the scholiast explains it by vasati, dwelling, lodging.

out for it; or in the resting-place he may get into mixed company; in the absence of his mind or in his drunkenness he may lust after a woman or a eunuch; approaching the mendicant (they will say): 'O long-lived *Śramaṇa*! (let us meet) in the garden, or in the sleeping-place, in the night or in the twilight.' Luring him thus by his sensuality (she says): 'Let us proceed to enjoy the pleasures of love.' He might go to her, though he knows that it should not be done.

These are the causes to sin, they multiply continuously. Therefore should a well-controlled Nirgrantha not resolve to go to any festival which is preceded or followed by a feast. (2)

A monk or a nun, hearing or being told of some festivity, might hasten there, rejoicing inwardly: 'There will be an entertainment, sure enough!' It is impossible to get there from other families alms which are acceptable and given out of respect for the cloth[1], and to eat the meal. As this would lead to sin, they should not do it[2]. But they should enter there, and getting from other families their alms, should eat their meal. (3)

A monk or a nun, knowing that in a village or a scot-free town, &c. (see 1, 7, 6, § 4), an entertainment will be given, should not resolve to go to that village, &c., for the sake of the entertainment. The Kevalin assigns as the reason herefore: When a man goes to

[1] Esiyaṁ vesiyaṁ. The latter word is explained by rajoharaṇâdiveshâl labdham, what one gets for the sake of one's apparel, the broom, &c.

[2] Mâitthânaṁ samphâse, no evaṁ kareggâ, i. e. mâtṛisthânaṁ samspṛiset, na evaṁ kuryât: mâtṛisthâna is somewhere explained karmopadânasthâna.

a much-frequented and vulgar entertainment somebody's foot treads on his foot, somebody's hand moves his hand, somebody's bowl clashes against his bowl, somebody's head comes in collision with his head, somebody's body pushes his body, or somebody beats him with a stick or a bone or a fist or a clod, or sprinkles him with cold water, or covers him with dust; or he eats unacceptable food, or he receives what should be given to others. Therefore should a well-controlled Nirgrantha not resolve to go to a much-frequented and vulgar entertainment to partake of it. (4)

A monk or a nun on a begging-tour should not accept such food, &c., about the acceptability or unacceptability of which his (or her) mind has some doubts or misgivings; for such food, &c. (5)

When a monk or a nun wishes to enter the abode of a householder, they should do so with the complete outfit[1]. (6)

A monk or a nun entering or leaving the out-of-door places for religious practices or study, should do so with the complete outfit. (7)

A monk or a nun wandering from village to village should do so with the complete outfit[2]. (8)

A monk or a nun should not, with the complete outfit, enter or leave the abode of a householder to collect alms, or the out-of-door places for religious practices and study, or wander from village to village on perceiving that a strong and widely-spread rain pours down, or a strong and widely-spread mist is

[1] See I, 7, 4, note 1.

[2] These Sûtras are perfectly analogous with §§ 7, 8 of the first lesson.

coming on, or a high wind raises much dust, or many flying insects are scattered about and fall down. (9)

A monk or a nun on a begging-tour should not accept food, &c., in the houses of Kshatriyas, kings, messengers, and relations of kings, whether they are inside or outside, or invite them; for such food, &c., is impure and unacceptable. Thus I say. (10)

Fourth Lesson.

A monk or a nun on a begging-tour should not resolve to go to a festival, preceded or followed by an entertainment, to partake of it, when they know that there will be served up chiefly meat or fish or roasted slices of meat or fish; nor to a wedding breakfast in the husband's house or in that of the bride's father; nor to a funeral dinner or to a family dinner where something is served up,—if on their way there, there are many living beings, many seeds, many sprouts, much dew, much water, much mildew, many drops (of water), much dust, and many cobwebs; or if there have arrived or will arrive many *S*rama*n*as and Brâhma*n*as, guests, paupers, and beggars, and if it will be a crowded assembly, so that a wise man may not enter or leave it, or learn there the sacred texts, to question about them, to repeat them, to consider them, to think about the substance of the law. (1)

A monk or a nun may go to such an entertainment (as described in the preceding Sûtra), provided that on their way there, there are few living beings, few seeds, &c.; that no *S*rama*n*as and Brâhma*n*as, &c., have arrived or will arrive; that it is not a

crowded assembly, so that a wise man may enter or leave, &c.[1] (2)

A monk or a nun desirous to enter the abode of a householder, should not do so, when they see that the milch cows are being milked, or the food, &c., is being cooked, and that it is not yet distributed. Perceiving this, they should step apart and stay where no people pass or see them. But when they conceive that the milch cows are milked, the dinner prepared and distributed, then they may circumspectly enter or leave the householder's abode for the sake of alms. (3)

Some of the mendicants say to those who follow the same rules of conduct, live (in the same place), or wander from village to village: 'This is indeed a small village, it is too populous, nor is it large; reverend gentlemen, go to the outlying villages to beg alms[2].'

Some mendicant may have there kinsmen or relations, e. g. a householder or his wife, or daughters, or daughters-in-law, or nurses, or male and female slaves or servants. Such families with which he is connected by kindred or through marriage, he intends to visit before (the time of begging): 'I shall get there (he thinks) food or dainties or milk or thick sour milk or fresh butter or ghee or sugar or oil or honey or meat or liquor, a sesamum dish[3], or raw sugar, or a meal of parched wheat[4], or a meal of curds and sugar with spices[5]; after having eaten and drunk, and having cleaned and rubbed the alms-bowl, I shall,

[1] This precept applies, according to the commentator, only to sick monks, or such as can get nothing elsewhere.

[2] The just arrived monks should do as they are bidden.

[3] Saṁkuli. [4] Pûya. [5] Sikhariṇî.

together with other mendicants, enter or leave the abode of a householder to collect alms.' As this would be sinful, he should not do so. (4)

But, at the proper time, entering there with the other mendicants, he may there in these or other families accept alms which are acceptable and given out of respect for his cloth, and eat his meal.

This certainly is the whole duty, &c. (see end of lesson 1).

Thus I say. (5)

Fifth Lesson.

When a monk or a nun on entering the abode of a householder sees that the first portion of the meal is being thrown away[1] or thrown down, or taken away, or distributed, or eaten, or put off, or has already been eaten or removed; that already other *Śramaṇa*s and Brâhma*ṇa*s, guests, paupers, and beggars go there in great haste; (they might think), 'Hallo! I too shall go there in haste.' As this would be sinful, they should not do so. (1)

When a monk or a nun on a begging-tour comes upon walls or gates, or bolts or holes to fit them, they should, in case there be a byway, avoid those (obstacles), and not go on straight.

The Kevalin says: This is the reason: Walking there, he might stumble or fall down; when he stumbles or falls down, his body might become contaminated with fæces, urine, phlegmatic humour, mucus, saliva, bile, matter, semen, or blood. And if his body has become soiled, he should not wipe or

[1] In honour of the gods.

rub or scratch or clean[1] or warm or dry it on the bare ground or wet earth [or dusty earth[2]] on a rock or a piece of clay containing life, or timber inhabited by worms, or anything containing eggs, living beings, &c. (down to) cobwebs; but he should first beg for some straw or leaves, wood or a potsherd, which must be free from dust, resort with it to a secluded spot, and on a heap of ashes or bones, &c. (see II, 1, 1, § 2), which he has repeatedly examined and cleaned, he should circumspectly wipe or rub, warm or dry (his body). (2)

When a monk or a nun on a begging-tour perceives a vicious cow coming towards them, or a vicious buffalo coming towards them, or a vicious man, horse, elephant, lion, tiger, wolf, panther, bear, hyena, *s*arabha, shakal, cat, dog, boar, fox, leopard coming towards them, they should, in case there be a byway, circumspectly avoid them, and not walk on straight. (3)

When a monk or a nun on a begging-tour comes on their way upon a pit, pillar, thorns, or unsafe, marshy or uneven ground, or mud, they should, in case there be a byway, avoid these (obstacles), and not walk on straight.

When a monk or a nun on a begging-tour perceives that the entrance of a householder's abode is secured by a branch of a thorn bush, they should not, without having previously got the (owner's) permission, and having examined and swept (the entrance), make it passable or enter and leave (the

[1] This stands for uvvale*gga* vâ uvva*tteggâ* vâ (udvaled vâ udvarted vâ), for which words, denoting some rather indistinct varieties of rubbing, I know no adequate English words.

[2] The words in brackets are the translation of varia lectio.

house). But they may circumspectly do so, after having got the (owner's) permission, and having examined and swept it. (4)

When a monk or a nun on a begging-tour knows that a *Sramaṇa* or a Brâhmaṇa, a guest, pauper or beggar has already entered (the house), they should not stand in their sight or opposite the door[1].

The Kevalin[2] says: This is the reason: Another, on seeing him, might procure and give him food, &c. Therefore it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that he should not stand in the other mendicants' sight or opposite the door.

Knowing this, he should go apart and stay where no people pass or see him. Another man may bring and give him food, &c., while he stays where no people pass or see him, and say unto him: 'O long-lived *Sramaṇa*! this food, &c., has been given for the sake of all of you; eat it or divide it among you.' Having silently accepted the gift, he might think: 'Well, this is just (enough) for me!' As this would be sinful, he should not do so.

Knowing this, he should join the other beggars, and after consideration say unto them[3]: 'O long-lived *Sramaṇas*! this food, &c., is given for the sake of all of you; eat it or divide it among you.' After these words another might answer him: 'O long-lived

[1] This might also be translated: at an opposite door.

[2] The following passage is not explained in the commentaries, and is wanting in the oldest MS., though supplied on the margin. It may therefore be concluded that the whole passage, the greater part of which is typical, is a later addition.

[3] Âloeggâ. The scholiast explains it here by darśayet, he should show the food, &c. Professor Oldenberg has identified this word with the Pâli âroketi.

*Srama*ṇ*a*! distribute it yourself.' Dividing the food, &c., he should not (select) for himself too great a portion, or the vegetables, or the conspicuous things, or the savoury things, or the delicious things, or the nice things, or the big things; but he should impartially divide it, not being eager or desirous or greedy or covetous (of anything). When he thus makes the division, another might say: 'O long-lived *Srama*ṇ*a*! do not divide (the food); but let us, all together, eat and drink.' When he thus eats, he should not select for himself too great a portion, &c.; but should eat and drink alike with all, not being desirous, &c.[1] (5)

When a monk or a nun on a begging-tour perceives that a *Srama*ṇ*a* or Brâhma*ṇa*, a beggar or guest has already entered the house, they should not overtake them and address (the householder) first. Knowing this, they should go apart and stay where no people pass or see them. But when they perceive that the other has been sent away or received alms, and has returned, they may circumspectly enter the house and address the householder.

This certainly is the whole duty, &c.

Thus I say. (6)

Sixth Lesson.

When a monk or a nun on a begging-tour perceives that many hungry animals have met and come together in search of food, e.g. those of the chicken-kind or those of the pig-kind, or that crows

[1] The scholiast says that the way to procure food, &c., as described in this paragraph, should only be resorted to under pressing circumstances.

have met and come together, where an offering is thrown on the ground, they should, in case there be a byway, avoid them and not go on straight. (1)

A monk or a nun on a begging-tour should not stand leaning against the door-post of the householder's abode, or his sink or spitting-pot, nor in sight of, or opposite to his bathroom or privy; nor should they contemplate a loophole or a mended spot or a fissure (of the house) or the bathing-house, showing in that direction with an arm or pointing with a finger, bowing up and down. (2)

Nor should they beg, pointing with a finger at the householder, or moving him with a finger, or threatening him with a finger, or scratching him with a finger, or praising him, or using coarse language. (3)

If he sees somebody eating, e.g. the householder or his wife, &c., he should after consideration say: 'O long-lived one! (or, O sister!) will you give me some of that food?' After these words the other might wash or wipe his hand or pot or spoon or plate with cold or hot water[1]. He should after consideration say: 'O long-lived one! (or, O sister!) do not wash or wipe your hand or pot or spoon or plate! If you want to give me something, give it as it is!' After these words the other might give him a share, having washed or wiped his hand, &c., with cold or hot water. But he should not accept anything out of such a hand, &c., which has been before treated thus; for it is impure and unacceptable. (4)

It is also to be known that food, &c., is impure

[1] Sîodagavigaḍa, usiṇodagavigaḍa. Vigaḍa, Sanskrit vikaṭa, is explained apkâya. It is therefore cold or hot water which is to be considered as containing life.

and unacceptable, which is given with a wet hand, though the hand be not purposely wetted. (5)

The same rule holds good with regard to a moistened hand, &c., and a dusty hand, &c., and a hand which is soiled with clay, dew, orpiment, vermilion, realgar, collyrium, white chalk, alum, rice-flour, kukkusa, ground drugs. (6)

It is also to be known that he may accept such food, &c., which is given with a soiled hand, &c., to one similarly soiled (i.e. with what one is to receive), or to one unsoiled, with hand similarly soiled; for such food, &c., is pure and acceptable. (7)

A monk or a nun on a begging-tour should not accept flattened grains, grains containing much chaff, &c. (see II, 1, 1, § 5), which a layman, for the sake of the mendicant, has ground[1], grinds, or will grind, has winnowed, winnows, or will winnow on a rock or a piece of clay containing life, &c. (see II, 1, 5, § 2, all down to) cobwebs; for such large, parched grains, &c., are impure and unacceptable. (8)

A monk or a nun on a begging-tour should not accept fossil salt or sea salt which a householder, for the sake of the mendicant, has ground or pounded, grinds or pounds, will grind or pound on a rock or a piece of clay containing life, &c.; for such-like fossil salt or sea salt is impure and unacceptable. (9)

A monk or a nun on a begging-tour should not

[1] The subject asa*mg*ae, the uncontrolled one, i.e. layman, stands in the singular, but the verb in the plural. The same irregularity occurs in the next paragraph. The commentator accounts for it simply by saying: ekava*k*anâdhikâre pi *kh*ânda-satvât tadvyatyayena bahuva*k*anam drash*t*avyam, pûrvatra vâ *g*âtâv ekava*k*anam.

accept food, &c., which is prepared over the fire; for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman will kill the fire-bodies, by wetting or moistening, wiping or rubbing, throwing up or turning down the food, &c., for the sake of the mendicant. Hence it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that they should not accept food, &c., which has been prepared over the fire, &c.

This certainly is the whole duty, &c.

Thus I say. (10)

Seventh Lesson.

A monk or a nun on a begging-tour should not accept food, &c., which has been placed on a post or pillar or beam or scaffold or loft[1] or platform or roof or some such-like elevated place; for such food fetched from above is impure and unacceptable. The Kevalin says: This is the reason: The layman might fetch and erect a stool or a bench or a ladder or a handmill, get upon it, and getting upon it fall or tumble down. Thus he might hurt his foot or arm or breast or belly or head or some other part of his body; or he might kill or frighten or bruise or smash or crush or afflict or pain or dislocate all sorts

[1] Mâla. The word is not explained in the Ṭîkâ and Dîpikâ; the Guzerati translation says that the word is lokapratîta, commonly understood. It is probably the Maráthî mâḍ or mâḍá; the former word denotes a loft, floored with bamboos; the second, the room formed by overlaying with slight sticks the cross-beams of a house, a loft, an erection or stand in a cornfield, scaffolding (of a building). Molesworth, Maráthí and English Dictionary, s. v.

of living beings. Therefore he should not accept such-like food, &c., fetched from above. (1)

A monk or a nun on a begging-tour should not accept food, &c., which a layman, for the sake of the mendicant, has taken from a granary or vault by contorting himself up and down and horizontally; thinking that such-like food is brought from underground[1]. (2)

A monk or a nun on a begging-tour should not accept food, &c., which is kept in earthenware. The Kevalin says: This is the reason: The layman might, for the sake of the mendicant, break the earthen vessel containing the food, &c., and thereby injure the earth-body; in the same way he might injure the fire-body, the wind-body, plants and animals; by putting it again (in earthenware), he commits the pa*kkhi*âkamma sin. Hence it has been said to the mendicant, &c., that he should not accept food, &c., which is put in earthenware. (3)

A monk or a nun on a begging-tour should not accept food, &c., placed on the earth-body, the wind-body, the fire-body, for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman might, for the sake of the mendicant, stir or brighten the fire, and taking the food, &c., down from it, might give it to the mendicant. Hence it has been said, &c., that he should accept no such food. (4)

When a monk or a nun on a begging-tour sees that a layman might, for the sake of the mendicant,

[1] The original has bho mâlohada*m* ti na*kkâ*. Bho mâlohada is explained adhomâlâhr*i*tam. Mâlohada, which I translate 'fetched from above,' is the technical term for things affected by the dosha under question.

cool too hot food, &c., by blowing or fanning with a winnowing basket or fan or a palm leaf or a branch or a part of a branch or a bird's tail or a peacock's tail or a cloth or a corner of a cloth or the hand or the mouth, they should, after consideration, say (to the householder or his wife): 'O long-lived one! (or, O sister!) do not blow or fan the hot food, &c., with a winnowing basket, &c.; but if you want to give it me, give it as it is.' After these words the other might give it after having blown or fanned it with a winnowing basket, &c.; such-like food they should not accept, because it is impure and unacceptable. (5)

A monk or a nun on a begging-tour should not accept food, &c., which is placed on vegetable or animal matter[1]; for such food is impure and unacceptable. (6)

A monk or a nun on a begging-tour should not accept water which has been used for watering flour or sesamum or rice, or any other such-like water which has been recently used for washing, which has not acquired a new taste, nor altered its taste or nature, nor has been strained; for such-like water is impure and unacceptable. But if it has long ago been used for washing, has acquired a new taste, has altered its taste or nature, and has been strained, it may be accepted, for it is pure and acceptable. (7)

When a monk or a nun on a begging-tour finds water used for washing sesamum, chaff or barley, or rainwater[2] or sour gruel or pure water, they should, after consideration, say (to the householder or his wife): 'O long-lived one! (or, O sister!) will you give

[1] Va*n*assaikâyapati*tth*iya and tasakâyapati*tth*iya.

[2] Âyâma, âkâmlam avasyânam.

me some of this water?' Then the other may answer him: 'O long-lived *Sramaṇa*! take it yourself by drawing it with, or pouring it in, your bowl!' Such-like water, whether taken by himself or given by the other, he may accept. (8)

A monk or a nun on a begging-tour should not accept such water as has been taken from the bare ground, &c. (see II, 1, 5, § 2, all down to) cobwebs, or water which the layman fetches in a wet or moist or dirty vessel, mixing it with cold water.

This certainly is the whole duty, &c.

Thus I say. (9)

Eighth Lesson.

A monk or a nun on a begging-tour should not accept juice of mangos, inspissated juice of mangos, juice of wood-apples, citrons, grapes, wild dates, pomegranates, cocoa-nuts, bamboos, jujubes, myrobalans, tamarinds, or any such-like liquor containing particles of the shell or skin or seeds, which liquor the layman, for the sake of the mendicant, pressed, strained, or filtered through a basket[1], cloth, or a cow's tail; for such liquor is impure and unacceptable. (1)

When a monk or a nun on a begging-tour smells, in travellers' houses or garden houses or householders' houses or ma*ṭh*s, the scent of food or drink or sweet scents, they should not smell them, being indifferent against smell, and not eager or desirous or greedy or covetous of the pleasant smell. (2)

[1] *Kh*avva, Sanskrit *kh*abdaka (sic). The Hindî has *kh*avḍâ, basket.

A monk or a nun on a begging-tour should not accept raw things which are not yet modified by instruments [1], as bulbous roots, growing in water or dry ground, mustard stalks; for they are impure and unacceptable. The same holds good with regard to long pepper, ground long pepper, common pepper, ground common pepper, ginger or ground ginger. (3)

A monk or a nun on a begging-tour should not accept such raw fruits which are not yet modified by instruments, as those of Mango, Amrâtaka, *Ghig-ghi*rî [2], Surabhi [3], Sallakî [4]; for they, &c. (4)

The same holds good with regard to raw shoots which, &c., as those of Asvattha, Nyagrodha, Pila*m*khu [5], Nîyûra [6], Sallakî. (5)

The same holds good with regard to raw berries which, &c., as those of Kapittha [7], pomegranate, or Pippala. (6)

A monk or a nun on a begging-tour should not accept raw, powdered fruits which are not well ground and still contain small seeds, as those of Umbara, Pila*m*khu, Nyagrodha, and Asvattha; for &c. (7)

A monk or a nun on a begging-tour should not accept unripe wild rice [8], dregs, honey, liquor, ghee, or sediments of liquor, if these things be old or if living beings are engendered or grow or thrive in

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[1] I. e. when they have undergone no operation which takes the life out of them.

[2] Name of a shrub.

[3] Explained by ratagru.

[4] Boswellia Thurifera.

[5] Explained by pipparî.

[6] Cedrela Toona.

[7] The wood-apple tree, Feronia Elephantum.

[8] Âma*d*âga, explained in the commentary âmapa*nn*am, unripe or half ripe, ara*n*ikatandulîyakâdi.

them, or are not taken out, or killed or destroyed in them. (8)

A monk or a nun on a begging-tour should not accept any such-like raw plants[1] as Ikshumeru, Añkakarelu, Kaseru, Samghâṭika, Pûtiâlu. (9)

A monk or a nun on a begging-tour should not accept any such-like (vegetables) as Nymphaea or stalk of Nymphaea or the bulb of Nelumbium or the upper part or the filament of Lotus or any part of the plant. (10)

A monk or a nun on a begging-tour should not accept such-like raw substances as seeds or sprouts, growing on the top or the root or the stem or the knots (of a plant), likewise the pulp or blossoms of the plantain, cocoa-nut, wild date, and palmyra trees. (11)

A monk or a nun on a begging-tour should not accept any such-like raw unmodified substances as sugar-cane, which is full of holes, or withering or peeling off or corroded by wolves; or the points of reeds or the pulp of plantains. (12)

The same holds good with regard to garlic or its leaves or stalk or bulb or integument. (13) Likewise with regard to cooked fruits of Atthiya[2], Tinduka[3], Vilva[4], Śriparṇî[5]. (14)

A monk or a nun on a begging-tour should not accept such raw, unmodified substances as corn, clumps of corn, cakes of corn, sesamum, ground sesamum, or cakes of sesamum.

This is the whole duty, &c.

Thus I say. (15)

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[1] Of these plants only Kaseru, a kind of grass, and Samghâṭika Trapa Bispinosa are specialised in our dictionaries.

[2] A certain tree.

[3] Diospyros Glutinosa.

[4] Aegle Marmelos.

[5] Pistia Stratiotes.

Ninth Lesson.

In the east or west or south or north, there are some faithful householders, &c., (all down to) servants who will speak thus: 'It is not meet that these illustrious, pious, virtuous, eloquent, restrained, controlled, chaste ascetics, who have ceased from sensual intercourse, should eat or drink food, &c., which is âdhâkarmika[1]; let us give to the ascetics all food, &c., that is ready for our use, and let us, afterwards, prepare food for our own use.' Having heard such talk, the mendicant should not accept such-like food, &c., for it is impure and unacceptable. (1)

A monk or a nun on a begging-tour or in their residence or on a pilgrimage from village to village, who know that in a village or scot-free town, &c., dwell a mendicant's nearer or remoter relations—viz. a householder or his wife, &c.—should not enter or leave such houses for the sake of food or drink. The Kevalin says: This is the reason: Seeing him, the other might, for his sake, procure or prepare food, &c. Hence it has been said to the mendicant, &c., that he should not enter or leave such houses for the sake of food or drink.

Knowing this, he should go apart and stay where no people pass or see him. In due time he may enter other houses, and having begged for alms which are acceptable and given out of respect for

[1] For the meaning of this frequently used term, see note 5 on p. 81, and note 1 on p. 94.

his cloth, he may eat his dinner. If the other has, on the mendicant's timely entrance, procured or prepared food, &c., which is âdhâkarmika, he might silently examine it, and think: 'Why should I abstain from what has been brought.' As this would be sinful, he should not do so. But after consideration he should say: 'O long-lived one! (or, O sister!) as it is not meet that I should eat or drink food, &c., which is âdhâkarmika, do not procure or prepare it.' If after these words the other brings and gives him âdhâkarmika food which he has prepared, he should not accept such-like food, &c., for it is impure and unacceptable. (2)

When a monk or a nun on a begging-tour sees that meat or fish is being roasted, or oil cakes, for the sake of a guest, are being prepared, they should not, quickly approaching, address the householder; likewise if the food is prepared for the sake of a sick person. (3)

A monk or a nun on a begging-tour might, of the received quantity of food, eat only the sweet-smelling parts and reject the bad-smelling ones. As this would be sinful, they should not do so; but they should consume everything, whether it be sweet smelling or bad smelling, and reject nothing. (4)

A monk or a nun on a begging-tour might, of the received quantity of drink, imbibe only the well-flavoured part, and reject the astringent part. As this would be sinful, they should not do so; but they should consume everything, whether it be well flavoured or astringent, and reject nothing. (5)

A monk or a nun, having received a more than sufficient quantity of food, might reject (the superfluous part) without having considered or consulted

fellow-ascetics living in the neighbourhood, who follow the same rules of conduct, are agreeable and not to be shunned; as this would be sinful, they should not do so. Knowing this, they should go there and after consideration say: 'O long-lived *Sramaṇa*s! this food, &c., is too much for me, eat it or drink it!' After these words the other might say: 'O long-lived *Sramaṇa*! we shall eat or drink as much of this food or drink as we require; or, we require the whole, we shall eat or drink the whole.' (6)

A monk or a nun on a begging-tour should not accept food, &c., which for the sake of another has been put before the door, if the householder has not permitted him to do so, or he gives it him; for such food, &c. But on the contrary he may accept it.

This is the whole duty, &c.

Thus I say. (7)

Tenth Lesson.

A single mendicant, having collected alms for many, might, without consulting his fellow-ascetics, give them to those whom he list; as this would be sinful, he should not do so. Taking the food, he should go there (where his teacher &c. is) and speak thus: 'O long-lived *Sramaṇa*! there are near or remote (spiritual) relations of mine: a teacher, a sub-teacher, a religious guide, a Sthavira, a head of a Gaṇa, a Gaṇadhara, a founder of a Gaṇa; forsooth, I shall give it them.' The other may answer him: 'Well now, indeed, O long-lived one! give such a portion!' As much as the other commands, thus much he should give; if the other commands the whole, he should give the whole. (1)

A single mendicant, having collected agreeable food, might cover it with distasteful food, thinking: 'The teacher or sub-teacher, &c., seeing what I have received, might take it himself; indeed, I shall not give anything to anybody!' As this would be sinful, he should not do so.

Knowing this, he should go there (where the other mendicants are), should put the vessel in his out-stretched hand, show it (with the words): 'Ah, this! ah, this!' and hide nothing. (2)

A single mendicant, having received some food, might eat what is good, and bring what is discoloured and tasteless; as this would be sinful, he should not do so. (3)

A monk or a nun on a begging-tour should not accept any part of the sugar-cane[1], whether small or large, pea-pods, seed-pods, of which articles a small part only can be eaten, and the greater part must be rejected; for such things are impure and unacceptable. (4)

A monk or a nun on a begging-tour should not accept meat or fish containing many bones, so that only a part of it can be eaten and the greater part must be rejected; for such meat or fish, &c., is impure and unacceptable. (5)

A monk or a nun on a begging-tour may be invited to meat or fish containing many bones, (by the householder who addresses him thus): 'O long-lived *Śramaṇa*! will you accept meat with many bones?' Hearing such a communication, he should

[1] They are detailed in the original: a*m*taru*kkh*uya*m*, a piece between two knots; u*kkh*uga*mdi*ya*m*, a piece containing a knot; u*kkhu*koyagam (?), u*kkh*umeraga*m*, top of a stalk; u*kkh*usâlaga*m*, long leaf; u*kkhu*dâlaga*m*, fragment of a leaf.

say, after consideration: 'O long-lived one! (or, O sister!) it is not meet for me to accept meat with many bones; if you want to give me a portion of whatever size, give it me; but not the bones!' If after these words the other (i.e. the householder) should fetch meat containing many bones, put it in a bowl and return with it, (the mendicant) should not accept such a bowl, whether out of the other's hand or a vessel[1]; for it is impure and unacceptable. But if he has inadvertently accepted it, he should not say: 'No, away, take it!' Knowing this, he should go apart, and in a garden or an upâśraya, where there are few eggs, &c., (all down to) cobwebs, eat the meat or fish, and taking the bones, he should resort to a secluded spot and leave them on a heap of ashes, &c. (see II, 1, 1, § 2). (6)

If a householder should fetch fossil salt or sea salt, put it in a bowl and return with it, a monk or a nun on a begging-tour should not accept it out of the other's hand or vessel; for, &c.

But if he has inadvertently accepted it, he should return with it to the householder, if he is not yet too far away, and say, after consideration[2]: 'Did you give me this with your full knowledge or without it?' He might answer: 'I did give it without my full knowledge; but indeed, O long-lived one! I now give it you; consume it or divide it (with others)!'

Then being permitted by, and having received it from, the householder, he should circumspectly eat it or drink it, and what he cannot eat or drink he

[1] Parahatthaṁsi vâ parapâyaṁsi vâ. This is a typical phrase, and seems rather out of place here.

[2] Âloeggâ, he should show, would perhaps be better.

should share with his fellow-ascetics in the neighbourhood, who follow the same rules of conduct, are agreeable, and not to be shunned; but if there are no fellow-ascetics, the same should be done as in case one has received too much food.

This is the whole duty, &c.

Thus I say. (7)

Eleventh Lesson.

Some mendicants say unto (others) who follow the same rules of conduct, or live in the same place, or wander from village to village, if they have received agreeable food and another mendicant falls sick[1]: 'Take it! give it him! if the sick mendicant will not eat it, thou mayst eat it.' But he (who is ordered to bring the food) thinking, 'I shall eat it myself,' covers it and shows it (saying): 'This is the lump of food, it is rough to the taste[2], it is pungent, it is bitter, it is astringent, it is sour, it is sweet; there is certainly nothing in it fit for a sick person.' As this would be sinful, he should not do so. But he should show him which parts are not fit for a sick person (saying): 'This particle is pungent, this one bitter, this one astringent, this one sour, this one sweet.' (1)

Some mendicants say unto (others) who follow the same rules of conduct, or live in the same place, or wander from village to village, if they have received agreeable food and another mendicant falls sick: 'Take it! give it him! if the mendicant will not eat it, bring it to us!' 'If nothing prevents me, I shall

[1] This is the way in which the commentator construes the sentence. There is some confusion in the text, which cannot easily be removed.

[2] Loe, Sanskrit rûksha?

bring it.' (Then he might act as stated in § 1, which would be sinful.) (2)

For the avoidance of these occasions to sin there are seven rules for begging food and as many for begging drink, to be known by the mendicants.

Now, this is the first rule for begging food. Neither hand nor vessel are wet[1]: with such a hand or vessel he may accept as pure, food, &c., for which he himself begs or which the other gives him. That is the first rule for begging food. (3)

Now follows the second rule for begging food. The hand and the vessel are wet. The rest as in the preceding rule. That is the second rule for begging food. (4)

Now follows the third rule for begging food. In the east, &c., there are several faithful householders, &c., (all down to) servants: they have put (food) in some of their various vessels, as a pan, a pot, a winnowing basket, a basket, a precious vessel. Now (the mendicant) should again know: is the hand not wet and the vessel wet; or the hand wet and the vessel not wet? If he collect alms with an alms-bowl or with his hand[2], he should say, after consideration: 'O long-lived one! (or, O sister!) with your not-wet hand, or with your wet vessel, put (alms) in this my bowl, or hand, and give it me!' Such-like food, for which he himself begs or which the other gives him, he may accept; for it is pure and acceptable. That is the third rule for begging food. (5)

Now follows the fourth rule for begging food. A

[1] Sa*ṃ*sa*tth*a; it would perhaps be more correct to translate this word, soiled with the food in question.

[2] These are the pa*d*iggahadhârî and the pâ*ṇ*ipa*d*iggahiya, lit. one who uses his hand instead of an alms-bowl.

monk or a nun may accept flattened grains, &c. (cf. II, 1, 1, § 5), for which they beg themselves or which the other gives them, if it be such as to require little cleaning or taking out (of chaff); for it is pure, &c. That is the fourth rule for begging food. (6)

Now follows the fifth rule for begging food. A monk or a nun may accept food which is offered on a plate or a copper cup or any vessel, if the moisture on the hands of the giver is almost dried up; for, &c. That is the fifth rule for begging food. (7)

Now follows the sixth rule for begging food. A monk or a nun may accept food which had been taken up from the ground, either taken up for one's own sake or accepted for the sake of somebody else, whether it be placed in a vessel or in the hand; for, &c. That is the sixth rule for begging food. (8)

Now follows the seventh rule for begging food. A monk or a nun may accept food of which only a part may be used, and which is not wanted by bipeds, quadrupeds, *Śramaṇa*s, Brâhma*ṇa*s, guests, paupers, and beggars, whether they beg for it themselves, or the householder gives it them. That is the seventh rule for begging food. (9)

These are the seven rules for begging food; now follow the seven rules for begging drink. They are, however, the same as those about food, only the fourth gives this precept: A monk or a nun may accept as drink water which has been used for watering flour or sesamum, &c. (II, 1, 7, § 7), if it be such as to require little cleaning and taking out (of impure) articles; for, &c. (10)

One who has adopted one of these seven rules for begging food or drink should not say: 'These reverend persons have chosen a wrong rule, I alone

have rightly chosen.' (But he should say): 'These reverend persons, who follow these rules, and I who follow that rule, we all exert ourselves according to the commandment of the *G*ina, and we respect each other accordingly.'

This certainly is the whole duty, &c.

Thus I say. (11)

End of the First Lecture, called Begging of Food.

SECOND LECTURE,

CALLED

BEGGING FOR A COUCH[1].

First Lesson.

If a monk or a nun want to ask for a lodging, and having entered a village or scot-free town, &c., conceive that lodging to contain eggs, living beings, &c., they should not use it for religious postures, night's-rest, or study[2]. (1)

But if the lodging contains only few eggs or few living beings, &c., they may, after having inspected and cleaned it, circumspectly use it for religious postures, &c. Now, if they conceive that the householder, for the sake of a Nirgrantha and on behalf of a fellow-ascetic (male or female, one or many), gives a lodging which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings, they should not use for religious postures, &c., such a lodging which has been appropriated by the giver himself, &c. (see II, 1, 1, § 11).

The same holds good if there be instead of a fellow-ascetic many *Śramaṇa*s and Brâhma*ṇa*s, guests, paupers, and beggars. But if the lodging has been

[1] Seggâ.

[2] Tahappagâre uvassae no *ṭhâṇam* vâ *seggam* vâ nisîhiya*m* vâ *k*eteggâ. *Thâ*ṇa = sthâna is explained kâyotsarga; seggâ = śayyâ, saṃstâraka; nisîhiyâ = niśîthikâ, svâdhyâya; *k*eteggâ = *k*intayet. The last word is elsewhere translated dadyât.

appropriated by another man than the giver, &c., they may, after having inspected and cleaned it, circumspectly use it for religious postures, &c. (2)

A monk or a nun, knowing that the layman has, for the sake of the mendicant, matted the lodging, whitewashed it, strewn it (with grass, &c.), smeared it (with cowdung), levelled, smoothed, or perfumed it (or the floor of it), should not use that lodging, which has been prepared by the giver himself, &c., for religious postures. But if it has been prepared by another person, &c., they may circumspectly use it for religious postures. (3)

A monk or a nun, knowing that a layman will, for the sake of a mendicant, make small doors large, &c. (all as in II, 1, 2, § 7, down to) spread his couch or place it outside, should not use such a lodging which has been appropriated by the giver himself, &c., for religious postures, &c. But if it has been appropriated by another person, &c., they may circumspectly use it for religious postures, &c. (4)

Again, a monk or a nun, knowing that the layman, for the sake of the mendicant, removes from one place to another, or places outside, bulbs or roots or leaves or flowers or fruits or seeds or grass-blades of water plants, should not use such a lodging, which is appropriated by the giver himself, for religious postures, &c. But if it has been prepared by another person, &c., they may circumspectly use it for religious postures, &c. (5)

A monk or a nun, knowing that the layman, for the sake of the mendicant, removes from one place to another, or places outside, a chair or a board or a ladder or a mortar, should not use such a lodging-place, &c. (all as at the end of the last paragraph). (6)

A monk or a nun should not use for religious postures, &c., a lodging-place above ground, as a pillar or a raised platform or a scaffold or a second story or a flat roof, likewise no underground place (except under urgent circumstances). If by chance they are thus lodged, they should there not wash or clean their hands or feet or eyes or teeth or mouth with hot or cold water; nor should they put forth there any other secretion, as excrements, urine, saliva, mucus, bilious humour, ichor, blood, or any other part of the bodily humours.

The Kevalin says: This is the reason: Making secretions he might stumble or fall; stumbling or falling he might hurt his hand, &c. (II, 1, 7, § 1), or any other limb of his body, or kill, &c., all sorts of living beings. Hence it has been said to the mendicant, &c., that he should use no above-ground lodging-place for religious postures, &c. (7)

A monk or a nun on a begging-tour should not use, for religious postures, a lodging-place used by the householder, in which there are women, children, cattle, food, and drink. This is the reason: A mendicant living together with a householder's family may have an attack of gout, dysentery, or vomiting; or some other pain, illness, or disease may befall him; the layman might, out of compassion, smear or anoint the mendicant's body with oil or ghee or butter or grease, rub or shampoo it with perfumes, drugs, lodhra, dye, powder, padmaka, then brush or rub it clean; clean, wash, or sprinkle it with hot or cold water, kindle or light a fire by rubbing wood on wood; and having done so, he might dry or warm (the mendicant's body).

Hence it has been said to the mendicant, &c.,

that he should not use for religious postures, &c., a lodging-place which is used by the householder. (8)

This is (another) reason: While a mendicant lives in a lodging used by the householder, the householder or his wife, &c., might bully, scold [1], attack or beat each other. Then the mendicant might direct his mind to approval or dislike: 'Let them bully each other!' or, 'Let them not bully each other!' &c. &c.

Hence it has been said to the mendicant, &c., that he should not use, for religious postures, &c., a lodging-place used by the householder. (9)

This is (another) reason: While the mendicant lives together with householders, the householder might, for his own sake, kindle or light or extinguish a fire-body. Then the mendicant might direct his mind to approval or dislike: 'Let them kindle or light or extinguish a fire-body;' or, 'Let them not do so.'

Hence it has been said to the mendicant, &c. (see above). (10)

This is (another) reason: While the mendicant lives together with householders, he might see the householder's earrings or girdle or jewels or pearls or gold and silver [2] or bracelets (those round the wrist and those round the upper arm) or necklaces (those consisting of three strings, or those reaching halfway down the body, or those consisting of eighty

[1] Vaha*m*ti. The Guzerati translation renders it nirbha*mkh*e, which is derived from Sanskrit nirbharts.

[2] Hira*nn*e suva*nn*e. The commentators explain these two words, which are synonyms in the later language, as 'raw and wrought gold, or coined gold.' I translate 'gold and silver,' because the distinction of the commentators seems rather far-fetched, and because silver would be missed in enumerations like the present one.

strings or forty strings or one string or strings of pearls, golden beads or jewels) or a decked or ornamented girl or maiden. Thus the mendicant might direct his mind to approval or dislike: 'Let her be thus;' or, 'Let her not be thus.' So he might say, so he might think. Hence it has been said to the mendicant, &c. (see above). (11)

This is (another) reason: While a mendicant lives together with householders, the householder's wives, daughters, daughters-in-law, nurses, slave-girls or servant-girls might say: 'These reverend *Śramaṇa*s, &c., have ceased from sexual intercourse; it behoves them not to indulge in sexual intercourse: whatever woman indulges with them in sexual intercourse, will have a strong, powerful, illustrious, glorious, victorious son of heavenly beauty.' Hearing and perceiving such talk, one of them might induce the mendicant ascetic to indulge in sexual intercourse.

Hence it has been said to the mendicant, &c., that he should not use for religious postures, &c., a lodging used by the householder.

This is the whole duty, &c.

Thus I say. (12)

Second Lesson.

Some householders are of clean habits and the mendicants, because they never bathe, are covered with uncleanliness; they smell after it, they smell badly, they are disagreeable, they are loathsome. Hence the householders, with regard to the mendicant, put off some work which otherwise they would have done before, and do some work which otherwise they would have put off.

Hence it has been said to the mendicant, &c.,

that he should not use, for religious postures, &c., a lodging used by the householder. (1)

This is the reason: While a mendicant lives together with householders, the householder might, for his own sake, have prepared something to eat. Then, afterwards, he might, for the sake of the mendicant, prepare or dress food, &c., and the mendicant might desire to eat or drink or swallow it.

Hence it has been said to the mendicant, &c. (see above). (2)

This is the reason: While the mendicant lives together with a householder, there may be ready wood cleft for the use of the householder. Then, afterwards, (the householder) might, for the sake of the mendicant, cleave or buy or steal wood, kindle or light, by rubbing wood on wood, the fire-body, and the mendicant might desire to dry or warm himself at, or enjoy, the fire.

Hence it has been said to the mendicant, &c. (see above). (3)

When in the night or twilight a mendicant, to ease nature, leaves the door open, a thief, watching for an occasion, might enter. It is not meet for the mendicant to say: This thief enters or does not enter, he hides himself or does not hide himself, he creeps in or does not creep in, he speaks or does not speak; he has taken it, another has taken it, it is taken from that man; this is the thief, this is the accomplice, this is the murderer, he has done so[1]. The householder will suspect the ascetic, the men-

[1] For if he gives warning of the thief, the warner or the thief might be slain; but if he gives no warning, no life will be lost, though the mendicant's integrity may be doubted.

dicant, who is not a thief, to be the thief. Hence it has been said to the mendicant, &c. (4)

A monk or a nun should not use, for religious postures, &c., sheds of grass or straw which contain eggs, living beings, &c. But they may do so if they contain few eggs, few living beings, &c. (5)

A mendicant should not stay in halting-places, garden houses, family houses, monasteries, where many fellow-ascetics are frequently arriving.

1. If the reverend persons continue to live in those places after staying there for a month[1] in the hot or cold seasons or for the rainy season (he should say): 'O long-lived one! you sin by overstaying the fixed time.' (6)

2. If the reverend persons repeatedly live in halting-places, &c., after staying there for the proper time, without passing two or three intermediate months somewhere else, (he should say): 'O long-lived one! you sin by repeating your retreat in the same place.' (7)

3. Here, in the east, west, north, or south, there are, forsooth, some faithful householders, householders' wives, &c., who are not well acquainted with the rules of monastic life (with regard to the fitness of lodging-places); nevertheless they believe in, perceive, are convinced of, (the merit of) giving lodging to mendicants. They (accordingly) give lodging-places for the sake of many *Śramaṇa*s and Brâhma*ṇa*s, guests, paupers, and beggars, in workshops, chapels, temples, assembly halls, wells, houses or halls for shopkeeping or for keeping or building carriages, distilleries, houses where Darbha-grass,

[1] Or any fixed period, which the mendicant has vowed not to exceed staying in one place.

bark, trees, wood or charcoal are being worked, houses on burial-places, rooms for retirement near the place of sacrifice[1], empty houses, hill-houses, caves, stone-houses, or palaces. He should say to those reverend persons who live in such-like places as workshops, &c., together with other guests: 'O long-lived one! you sin by living in a place frequented by other sectarians.' (8)

4. Here, in the east, &c. They accordingly give, &c. (all as in § 8 down to) palaces. If the mendicants come there while the other religious men do not come there, they sin by living in a place not frequented by other mendicants. (9)

5. In the east, west, north, or south there are faithful householders, viz. a householder or his wife, &c., who will speak thus: 'It is not meet that these illustrious, pious, virtuous, eloquent, controlled, chaste ascetics, who have ceased from sexual intercourse, should dwell in a lodging which is âdhâkarmika[2]: let us give to the mendicants the lodgings which are ready for our use, viz. workshops, &c., and let us, afterwards, prepare lodgings for our own use, viz. workshops, &c.' Hearing and perceiving such talk, if the reverend persons frequent such-like lodgings, viz. workshops, &c., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) vargakriyâ.' (10)

6. Here, in the east, &c. (see § 8 all down to) they give lodging-places for the sake of many *Śra-maṇa*s and Brâhma*ṇa*s, guests, paupers, and beggars, after having well counted them, in workshops, &c.

[1] *Śântigṛ*ha.

[2] See note 5 on p. 81.

If the reverend persons frequent such-like lodgings, viz. workshops, &c., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) mahâvargakriyâ.' (11)

7. Here, in the east, &c. They accordingly give, for the sake of many sorts of *Sramaṇa*s[1], after having well counted them, lodging-places, viz. workshops, &c. If the reverend persons frequent such-like lodgings, viz. workshops, &c., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) sâvadyakriyâ.' (12)

8. Here, in the east, &c. They accordingly prepare, for the sake of one sort of *Sramaṇa*s, lodgings, viz. workshops, &c., for which purpose great injury is done to the earth, water, fire, wind-bodies, plants, and animals, great injury, great cruelty, great and manifold sinful acts; by wasting cold water or strewing (the ground), smearing it with cowdung, shutting the doors and securing the bed, lighting a fire. If the reverend persons frequent such-like lodgings, viz. workshops, &c., and lead in such ceded lodgings an ambiguous[2] life (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) mahâsâvadyakriyâ.' (13)

9. But if the lodgings, viz. workshops, &c., are

[1] There are five sorts of *Sramaṇa*s enumerated in the following hemistich, which occurs not only in Śîlâṅka's commentary, but also in that of the Sthânâṅga Sûtra, as Dr. Leumann informs me: Niggaṃtha, Sakka, Tâvasa, Gerua, Âgîva paṃkahâ samaṇâ. Nirgranthas, Śâkyas, Tâpasas, Gairikas, Âgîvakas.

[2] Dupakkhaṃ te kamma sevaṃti, lit. use twofold work; the meaning is, according to the commentary, that they act like householders, though they make a show of monastic life.

prepared by the householders for their own sake under the same circumstances as detailed in the preceding paragraph, and the reverend persons frequent such-like lodgings, they lead, in those lodgings, an unambiguous life. 'O long-lived one! that (lodging is infected by the very small sin called) alpasâvadyakriyâ.'

This is the whole duty, &c.

Thus I say. (14)

Third Lesson.

'It[1] is difficult to obtain pure, acceptable alms; it is indeed not free from such preparations as strewing the ground (with Darbha-grass), smearing it (with cowdung), shutting the doors and securing the beds. And he (the mendicant) delights in pilgrimage, religious exercises, study, begging for a bed, a couch, or other alms.'

Some mendicants explain thus (the requisites of a lodging); they are called upright, searching after liberation, practising no deceit.

Some householders (who, having learned the requisites of a lodging-place, fit one out accordingly, try to deceive the mendicants, saying): 'This lodging, which we offer you, has been assigned to you, it has been originally prepared for our sake, or for the sake of some relations, it has been used, it has been relinquished.'

Explaining[2] thus, he truly explains. (The teacher says): Well, he is (an explainer of the truth). (1)

[1] The commentators say that this passage contains the mendicant's answer to an invitation to live in this or that village. By the second it is meant the lodging.

[2] The commentator supposes here the householder to further

If a mendicant, at night or at the twilight, leaves or enters a small lodging, one with a small door, a low or crammed lodging, (he should put forward) first his hand, then his foot, and thus circumspectly leave or enter it.

The Kevalin says: This is the reason: There might be a badly bound, badly placed, badly fastened, loose umbrella, pot, stick, staff, robe, hide, leather boots or piece of leather belonging to *Sramaṇa*s or Brâhma*ṇa*s; and the mendicant, when leaving or entering (the lodging) at night or twilight, might stumble or fall; stumbling or falling he might hurt his hand or foot, &c. (see IV, 1, 7, § 1), kill, &c., all sorts of living beings.

Hence it has been said to the mendicant, &c., that one (should put forward) first the hand, then the foot, and thus circumspectly leave or enter such a lodging. (2)

He (the mendicant) should, at halting-places, &c., ask for a lodging-place, after having inquired who is the landlord or who is the tenant. He should ask permission to use the lodging-place in this way: 'By your favour, O long-lived one! we shall dwell here for a while (for the time and in the place) which you will concede.' (If the landlord should object and say that he owns the lodging for a limited time only, or if he asks for the number of monks for which the lodging is required, he should answer)[1]: 'As long as this lodging belongs to you, (or) for the sake of as

inquire after the requisites of, and the objections to, the lodging-place. The mendicant should explain them.

[1] The passage in parentheses contains what the commentator supplies.

many fellow-ascetics (as shall stand in need of it), we shall occupy the lodging; afterwards we shall take to wandering.' (3)

A monk or a nun may know the name and gotra of him in whose lodging he lives; in that case they should not accept food, &c., in that house whether invited or not invited; for it is impure and unacceptable. (4)

A monk or a nun should not use for religious postures, &c., a lodging-place which is used by the householder, which contains fire or water; for it is not fit for a wise man to enter or leave it, &c. (cf. II, 1, 4, § 1). (5)

A monk or a nun should not use for religious postures, &c., a lodging for which they have to pass through the householder's abode, or to which there is no road; for it is not fit, &c. (see last paragraph). (6)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., might bully or scold, &c., each other (see II, 2, 1, § 9); for it is not fit, &c. (7)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., rub or anoint each other's body with oil or ghee or butter or grease; for it is not fit, &c. (8)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., rub or shampoo each other's body with perfumes, ground drugs, powder, lodhra, &c. (see II, 2, 1, § 8); for it is not fit, &c. (9)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his

wife, &c., clean, wash, or sprinkle each other's body with cold or hot water; for it is not fit, &c. (10)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., go about naked or hide themselves, or talk about sexual pleasures, or discuss a secret plan; for it is not fit, &c. (11)

A monk or a nun should not use for religious postures, &c., a lodging which is a much-frequented playground[1]; for it is not fit, &c. (12)

1. If a monk or a nun wish to beg for a couch, they should not accept one which they recognise full of eggs, living beings, &c. (13)

2. If the couch is free from eggs, living beings, but is heavy, they should not accept such a couch. (14)

3. If the couch is free from eggs, living beings, light, but not movable, they should not accept such a couch. (15)

4. If the couch is free from eggs, living beings, &c., light, movable, but not well tied, they should not accept such a couch[2]. (16)

5. If the couch is free from eggs, living beings, light, movable, and well tied, they may accept such a couch. (17)

For the avoidance of these occasions to sin there are four rules, according to which the mendicant should beg for a couch.

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[1] Âi*nn*asa*m*lekkha*m*. I am not certain whether I have found the correct meaning.

[2] In the first case, there would be sa*m*yamavirâdhanâ, or obstruction to control; in the second, âtmavirâdhanâ, injury to him who lifts the couch; in the third, tatparityâga; in the fourth, bandhanâdipalimantha, friction of the ropes. The word which I have translated movable is pa*d*ihâriya pratihâruka. The translation is conjectural.

Now this is the first rule for begging for a couch.

If a monk or a nun beg for a couch, specifying (its quality), viz. one of Ikka*ṭa*-reed, a hard one, one of *G*antuka-grass, of Para-grass[1], of peacock feathers, of hay, of Kusa-grass, of brush-hair, of Pa*kk*aka, of Pippala, of straw, they should, after consideration, say: 'O long-lived one! (or, O sister!) please give me this here!' If the householder prepares one of the above-specified couches, or if the mendicant asks himself, and the householder gives it, then he may accept it as pure and acceptable.

This is the first rule. (18)

Now follows the second rule.

If a monk or a nun beg for a couch (of the above-detailed description) after having well inspected it, they should, after consideration, say: 'O long-lived one! &c.' (all as in the first rule).

This is the second rule[2]. (19)

If a monk or a nun beg for a couch of the above-detailed description, viz. one of Ikka*ṭa*-grass, &c., from him in whose house he lives, they may use it if they get it; if not, they should remain in a squatting or sitting posture (for the whole night).

This is the third rule. (20)

Now follows the fourth rule.

If a monk or a nun beg for a couch such as it is spread, either on the ground or on a wooden plank, they may use it if they get it; if not, they

[1] The commentator says that from this grass artificial flowers are produced.

[2] According to the commentary the first and second rules may not be adopted by a ga*kkh*a-nirgata, or a monk who is attached to no order of monks.

should remain in a squatting or sitting posture (for the whole night).

This is the fourth rule. (21)

A monk who has adopted one of these four rules, should not say, &c. (all as in II, 1, 11, § 12, down to) we respect each other accordingly. (22)

If a monk or a nun wish to give back a couch, they should not do so, if the couch contains eggs, living beings, &c. But if it contains few living beings, &c., they may restrainedly do so, after having well inspected, swept, and dried it[1]. (23)

A monk or a nun on a begging-tour or in a residence or on a pilgrimage from village to village should first inspect the place for easing nature. The Kevalin says: This is the reason: If a monk or a nun, in the night or the twilight, ease nature in a place which they have not previously inspected, they might stumble or fall, stumbling or falling they might hurt the hand or foot, &c., kill, &c., all sorts of living beings. (24)

A monk or a nun might wish to inspect the ground for their couch away from[2] that occupied by a teacher or sub-teacher, &c. (see II, 1, 10, § 1), or by a young one or an old one or a novice or a sick man or a guest, either at the end or in the middle, either on even or uneven ground, or at a place where there is a draught or where there is no draught. They should then well inspect and sweep

[1] One past preterite participle *vinitthuniya* is left out in the translation, as I do not know its meaning.

[2] Nannattha with instr., here explained muktvâ. Though I suspect the correctness of this translation, I have nothing better to offer.

(the floor), and circumspectly spread a perfectly pure bed or couch. (25)

Having spread a perfectly pure bed or couch, a monk or a nun might wish to ascend it. When doing so, they should first wipe their body from head to heels; then they may circumspectly ascend the perfectly pure bed or couch, and circumspectly sleep in it. (26)

A monk or a nun sleeping in a perfectly pure bed or couch (should have placed it at such a distance from the next one's) that they do not touch their neighbour's hand, foot, or body with their own hand, foot, or body; and not touching it, should circumspectly sleep in their perfectly pure bed or couch. (27)

Before inhaling or breathing forth, or coughing or sneezing or yawning or vomiting or eructating, a monk or a nun should cover their face or the place where it lies; then they may circumspectly inhale or breathe forth, &c. (28)

Whether his lodging[1] be even or uneven; full of, or free from, draughts; full of, or free from, dust; full of, or free from, flies and gnats; full of, or free from, dangers and troubles—in any such-like lodging one should contentedly stay, nor take offence at anything.

This is the whole duty, &c.

Thus I say. (29)

End of the Second Lecture, called Begging for a Couch.

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[1] Seggâ, here explained by vasati.

THIRD LECTURE,

CALLED

WALKING[1].

First Lesson.

When the rainy season has come and it is raining, many living beings are originated and many seeds just spring up, the roads between (different places) contain many living beings, seeds, &c. (see II, 1, 1, § 2), the footpaths are not used, the roads are not recognisable. Knowing this (state of things) one should not wander from village to village, but remain during the rainy season in one place[2]. (1)

When a monk or a nun knows that in a village or scot-free town, &c. (see I, 7, 6, § 3), there is no large place for religious practices nor for study; that there cannot easily be obtained a stool, bench, bed, or couch, nor pure, acceptable alms; that there have come or will come many *Sramaṇa*s and Brâhma*ṇa*s, guests, paupers, and beggars; that the means of existence are extremely small; that it is not fit for a wise man to enter or leave it, &c. (see II, 1, 4, § 1); in such a village, scot-free town, &c., they should not remain during the cold season. (2)

When a monk or a nun knows that in a village or scot-free town, &c., there is a large place for religious practices or for study; that there can easily

[1] Iriyâ. [2] I. e. keep the pa*gg*usan.

be obtained a stool, bench, bed, or couch, or pure, acceptable alms; that there have not come nor will come *Sramanas* and Brâhmanas, guests, paupers, and beggars; that the means of existence are not small, &c., they may remain in such a village, &c., during the rainy season. (3)

Now they should know this: After the four months of the rainy season are over, and five or ten days of the winter have passed, they should not wander from village to village, if the road contains many living beings, &c., and if many *Sramanas* and Brâhmanas, &c., do not yet travel[1]. (4)

But if after the same time the road contains few living beings, and many *Sramanas* and Brâhmanas, &c., travel, they may circumspectly wander from village to village. (5)

A monk or a nun wandering from village to village should look forward for four cubits, and seeing animals they should move on by walking on his toes or heels or the sides of his feet. If there be some bypath, they should choose it, and not go straight on; then they may circumspectly wander from village to village. (6)

A monk or a nun wandering from village to village, on whose way there are living beings, seeds, grass, water, or mud, should not go straight if there be an unobstructed byway; then they may circumspectly wander from village to village. (7)

A monk or a nun on the pilgrimage, whose road (lies through) places belonging to borderers, robbers, Mle*kkh*as, non-Aryan people[2], half-civilised people,

[1] He should in that case stay in the same place for the whole month Mârgaŕîrsha, where he was during the rainy season.

[2] According to the commentary mle*kkh*a (milakkhu) means

unconverted people, people who rise or eat at an improper time, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage. (8)

The Kevalin says: This is the reason: The ignorant populace might bully, beat, &c., the mendicant, in the opinion that he is a thief or a spy, or that he comes from yonder (hostile village); or they might take away, cut off, steal or rob his robe, alms-bowl, mantle, or broom. Hence it has been said to the mendicant, &c., that one whose road (lies through) places belonging, &c. (all as in the last paragraph); then he may circumspectly wander from village to village. (9)

A monk or a nun on the pilgrimage, whose road (lies through) a country where there is no king or many kings or an unanointed king or two governments or no government or a weak government, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage. The Kevalin says: This is the reason: The ignorant populace might bully or beat, &c., the mendicant, &c. (all as in § 9). (10)

A monk or a nun on the pilgrimage, whose road lies through a forest[1] which they are not certain of crossing in one or two or three or four or five days, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage. (11)

The Kevalin says: This is the reason: During

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the Varvara, Sarvara, Pulindra, &c.; the non-Aryans are those who live not in the 36½ countries.

[1] Viha*m*, forest, as explained in the third lesson. But the commentator here explains it, a journey of some days.

the rain (he might injure) living beings, mildew, seeds, grass, water, mud. Hence it has been said to the mendicant that one whose road lies through such a forest, &c. (all as in the last paragraph); then he may circumspectly wander from village to village. (12)

A monk or a nun on the pilgrimage, on whose way there is some watercourse which must be crossed by a boat, should not ascend such a boat which plies up or down or across (the river), neither for one yogana's or half a yogana's distance, neither for a shorter nor a longer voyage, if they know that the householder[1] will buy or purloin the boat, or doing the work necessary to put the boat in order, pull it ashore out of the water, or push it from the shore into the water, or bale it, if it is filled (with water), or cause a sinking boat to float. (13)

A monk or a nun, knowing that a boat will cross the river, should, after having received the owner's permission, step apart, examine their outfit, put aside their provender, wipe their body from head to heels, reject the householder's food, and putting one foot in the water and the other in the air[2], they should circumspectly enter the boat. (14)

A monk or a nun in entering the boat should not choose for that purpose the stern or the prow or the middle of the boat; nor should they look at it holding up their arms, pointing at it with their finger, bowing up and down. (15)

If, on board, the boatman should say to the monk, 'O long-lived Sramana! pull the boat forward or back-

[1] By householder is here intended the host of the mendicant.

[2] Thale=sthale. The commentator explains it by âkâse.

ward, or push it, or draw it with the rope towards you, or, let us do it together,' he should not comply with his request, but look on silently. (16)

If, on board, the other should say to him, 'O long-lived *Sramaṇa*! you cannot pull the boat forward or backward, or push it, or draw it with a rope towards you; give us the rope, we will ourselves pull the boat forward or backward, &c.,' he should not comply with his request, but look on silently. (17)

If, on board, the other should say to him, 'O long-lived *Sramaṇa*! if you can, pull the boat by the oar, the rudder, the pole, and other nautical instruments[1],' he should not comply with his request, but look on silently. (18)

If, on board, the other should say to him, 'O long-lived *Sramaṇa*! please, lade out the water with your hand, or pitcher[2], or vessel, or alms-bowl, or bucket,' he should not comply with his request, but look on silently. (19)

If, on board, the other should say to him, 'O long-lived *Sramaṇa*! please, stop the boat's leak with your hand, foot, arm, thigh, belly, head, body, the bucket, or a cloth, or with mud, Kuśa-grass, or lotus leaves,' he should not comply with his request, but look on silently. (20)

If a monk or a nun see that water enters through a leak in the boat, and the boat becomes dirty all over, they should not approach the boatman and say: 'O long-lived householder! water enters through a leak into the boat, and it becomes dirty all over.'

[1] Rudder is a guess for pî*dh*a, nautical instruments for valaya and avallaya.

[2] Pâe*n*a = pâtre*n*a. The Guzerati commentator takes it for pâdena, foot.

One should not think so or speak so; but undisturbed, the mind not directed outwardly, one should collect one's self for contemplation; then one may circumspectly complete one's journey by the boat on the water.

This is the whole duty, &c.

Thus I say. (21)

Second Lesson.

If, on board, the boatman should say to the mendicant, 'O long-lived *Sramaṇa*! please, take this umbrella, pot, &c. (see II, 2, 3, § 2), hold these various dangerous instruments[1], let this boy or girl drink,' he should not comply with his request, but look on silently. (1)

If, on board, the boatman should say to another of the crew, 'O long-lived one! this *Sramaṇa* is only a heavy load for the boat, take hold of him with your arms and throw him into the water!' hearing and perceiving such talk, he should, if he wears clothes, quickly take them off or fasten them or put them in a bundle on his head. (2)

Now he may think: These ruffians, accustomed to violent acts, might take hold of me and throw me from the boat into the water. He should first say to them: 'O long-lived householders! don't take hold of me with your arms and throw me into the water! I myself shall leap from the boat into the water!' If after these words the other, by force and violence, takes hold of him with his arms and throws him into the water, he should be neither glad nor sorry, neither in high nor low spirits, nor should he offer

[1] Satthagâya = *sastragâta*. About *sastra*, see I, 1, 2.

violent resistance to those ruffians; but undisturbed, his mind not directed to outward things, &c. (see II, 3, 1, § 21), he may circumspectly swim in the water. (3)

A monk or a nun, swimming in the water, should not touch (another person's or their own?) hand, foot, or body with their own hand, foot, or body; but without touching it they should circumspectly swim in the water. (4)

A monk or a nun, swimming in the water, should not dive up or down, lest water should enter into their ears, eyes, nose, or mouth; but they should circumspectly swim in the water. (5)

If a monk or a nun, swimming in the water, should be overcome by weakness, they should throw off their implements (clothes, &c.), either all or a part of them, and not be attached to them. Now they should know this: If they are able to get out of the water and reach the bank, they should circumspectly remain on the bank with a wet or moist body. (6)

A monk or a nun should not wipe or rub or brush or stroke[1] or dry or warm or heat (in the sun) their body. But when they perceive that the water on their body has dried up, and the moisture is gone, they may wipe or rub, &c., their body in that state; then they may circumspectly wander from village to village. (7)

A monk or a nun on the pilgrimage should not wander from village to village, conversing with householders; they may circumspectly wander from village to village. (8)

If a monk or a nun on the pilgrimage come

[1] The original has six words for different kinds of rubbing, which it would be impossible to render adequately in any other language.

across a shallow water[1], they should first wipe their body from head to heels, then, putting one foot in the water and the other in the air, they should wade through the shallow water in a straight line[2]. (9)

If a monk or a nun on the pilgrimage come across a shallow water, they should wade through it in a straight line, without being touched by or touching (another person's or their own ?) hand, foot, or body with their own hand, foot, or body. (10)

A monk or a nun, wading through shallow water in a straight line, should not plunge in deeper water for the sake of pleasure or the heat; but they should circumspectly wade through the shallow water in a straight line. Now they should know this: If one is able to get out of the water and reach the bank, one should circumspectly remain on the bank with a wet or moist body. (11)

A monk or a nun should not wipe or rub, &c. (all as in § 7). (12)

A monk or a nun on the pilgrimage, with their feet soiled with mud, should not, in order that the grass might take off the mud from the feet, walk out of the way and destroy the grass by cutting, trampling, and tearing it. As this would be sinful, they should not do so. But they should first inspect a path containing little grass; then they may circumspectly wander from village to village. (13)

If a monk or a nun on the pilgrimage come upon walls or ditches or ramparts or gates or bolts

[1] *Gamghâsamtârime udae*, literally, a water which is to be crossed by wading through it up to the knees; or perhaps water to be crossed on foot.

[2] Ahâriyam = yathâ *riju* bhavati. It might also mean, in the right way. Another explanation is yathâtâryam.

or holes to fit them, or moats or caves, they should, in case there be a byway, choose it, and not go on straight. (14)

The Kevalin says: This is the reason: Walking there, the mendicant might stumble or fall down; when he stumbles or falls down, he might get hold of trees, shrubs, plants, creepers, grass, copsewood, or sprouts to extricate himself. He should ask travellers who meet him, to lend a hand; then he may circumspectly lean upon it and extricate himself; so he may circumspectly wander from village to village. (15)

If a monk or a nun perceive in their way (transports of) corn, waggons, cars, a friendly or hostile army[1], some encamped troops, they should, in case there be a byway, circumspectly choose it, and not walk on straight. One trooper might say to another: 'O long-lived one! this *Śramaṇa* is a spy upon the army; take hold of him with your arms, and drag him hither!' The other might take hold of the mendicant with his arms and drag him on. He should neither be glad nor sorry for it, &c. (see § 3); then he may circumspectly wander from village to village. (16)

If on his road travellers meet him and say, 'O long-lived *Śramaṇa*! how large is this village or scot-free town, &c.? how many horses, elephants, beggars, men dwell in it? is there much food, water, population, corn? is there little food, water, population, corn?' he should not answer such questions if asked, nor ask them himself.

This is the whole duty, &c.

Thus I say. (17)

[1] Svaśakrâṇi vâ paraśakrâṇi vâ. My translation is merely a guess.

Third Lesson.

A monk or a nun on the pilgrimage, in whose way there are walls or ditches or ramparts or gates, &c. (see II, 3, 2, § 14), hill houses, palaces, underground houses, houses in trees, mountain caves, a sacred tree or pillar, workshops, &c. (see II, 2, 2, § 8), should not look at them holding up their arms, pointing at them with their fingers, bowing up and down. Then they may circumspectly wander from village to village. (1)

A monk or a nun on the pilgrimage, on whose way there are marshes, pasture-grounds, moats, fortified places, thickets, strongholds in thickets, woods, mountains, strongholds on mountains, caves[1], tanks, lakes, rivers, ponds, lotus ponds, long winding ponds, water-sheets, rows of water-sheets, should not look at them holding up their arms, &c. (see § 1). (2)

The Kevalin says: This is the reason: The deer, cattle, birds, snakes, animals living in water, on land, in the air might be disturbed or frightened, and strive to get to a fold or (other place of) refuge, (thinking): 'The *Śramaṇa* will harm me!'

Hence it has been said to the mendicant, &c., that he should not look at the objects (mentioned in § 2) holding up his arms, &c.[2] (3)

[1] The word agaḍa has been left out in the translation.

[2] The passage closes: 'then he may circumspectly wander from village to village together with the master and teacher (âyariovaggḥâya).' But as the master and teacher have not been mentioned before, and will be mentioned in the next Sûtra, it is almost certain that the words in question have been brought over from the next Sûtra, or that they ought to be supplied to all Sûtras from the beginning of the third lesson.

A monk or a nun, wandering from village to village together with the master or teacher, should not touch the master's or teacher's hand with their own, &c.; but without touching or being touched they should circumspectly wander from village to village together with the master or teacher. (4)

A monk or a nun, wandering from village to village together with the master or teacher, might be met on the road by travellers and asked: 'O long-lived *Sramaṇa*! who are you? whence do you come, and where do you go?' The master or teacher may answer and explain; but whilst the master or teacher answers and explains, one should not mix in their conversation. Thus they may wander from village to village with a superior priest[1]. (5)

A monk or a nun, wandering from village to village with a superior priest, should not touch the superior's hand with their own, &c. (see § 4). (6).

A monk or a nun, wandering from village to village with superior priests, might be met on the road by travellers, and be asked: 'O long-lived *Sramaṇa*! who are you?' He who has the highest rank of them all, should answer and explain; but whilst the superior answers and explains, one should not mix in their conversation, &c. (see § 5). (7)

A monk or a nun, wandering from village to village, might be met on the road by travellers, and be asked: 'O long-lived *Sramaṇa*! did you see somebody on the road? viz. a man, cow, buffalo, cattle, bird, snake, or aquatic animal—tell us, show

[1] Ahârâtiṇiyâe, Com. yathâratnâdhikam. Râtiṇiya is opposed to seha (disciple); it is elsewhere explained by *gyeshṭha*; see Kalpa Sûtra, Sâm. 59. I am not sure if the phrase ought not to be translated, with due respect for his superior.

us!' The mendicant should not tell it, nor show it, he should not comply with their request, but look on silently, or, though knowing it, he should say that he did not know. Then he may circumspectly wander from village to village. (8)

He should act in the same manner, if asked about bulbs of water-plants, roots, bark, leaves, flowers, fruits, seeds, water in the neighbourhood, or a kindled fire; (9)

Likewise, if asked about (transports of) corn, waggons, cars, &c. (see II, 3, 2, § 16). (10)

Likewise, if asked: 'O long-lived *Sramaṇa*! how large is this village or scot-free town, &c.?' (11)

Likewise, if asked: 'O long-lived *Sramaṇa*! How far is it to that village or scot-free town, &c.?' (12)

If a monk or a nun, wandering from village to village, sees a vicious cow coming towards them, &c. (see II, 1, 5, § 3), they should not, from fear of them, leave the road, or go into another road, nor enter a thicket, wood, or stronghold, nor climb a tree, nor take a plunge in a large and extended water-sheet, nor desire a fold or any other place of refuge, or an army or a caravan; but undisturbed, the mind not directed to outward things, they should collect themselves for contemplation; thus they may circumspectly wander from village to village. (13)

If the road of a monk or a nun on the pilgrimage lies through a forest, in which, as they know, there stroll bands of many thieves desirous of their property, they should not, for fear of them, leave the road, &c. (all as in § 13). (14)

If these thieves say, 'O long-lived *Sramaṇa*! bring us your clothes, &c., give them, put them down!' the mendicant should not give or put them down.

Nor should he reclaim (his things) by imploring (the thieves), or by folding his hands, or by moving their compassion, but by religious exhortation or by remaining silent. (15)

If the thieves, resolving to do it themselves, bully him, &c., tear off his clothes, &c., he should not lodge an information in the village or at the king's palace; nor should he go to a layman, and say, 'O long-lived householder! these thieves, resolving to do (the robbing) themselves, have bullied me, &c., they have torn off my clothes,' &c. He should neither think so, nor speak so; but undisturbed, &c. (see § 13).

This is the whole duty, &c.

Thus I say. (16)

End of the Third Lecture, called Walking.

FOURTH LECTURE,

CALLED

MODES OF SPEECH [1].

First Lesson.

A monk or a nun, hearing and perceiving these uses of speech, should know that the following ones are not to be employed and have not hitherto been employed (by persons of exemplary conduct); those who speak in wrath or in pride, for deception or for gain, who speak, knowingly or unknowingly, hard words. They should avoid all this, which is blamable. Employing their judgment, they should know something for certain and something for uncertain [2]: (1) (N. N.) having received food or not having received food, having eaten it or not having eaten it, has come or has not come, comes or does not come, will come or will not come. (2)

Well considering (what one is to say), speaking with precision, one should employ language in moderation and restraint: the singular, dual, plural; feminine, masculine, neuter gender; praise, blame,

[1] Bhâsagâya.

[2] The commentator understands this passage and the following paragraph in a different way: a man of ripe judgment should utter no such positive assertions, e. g. it is certain (that it will rain), or it is not certain, &c. He seems to have been of opinion that the prohibition in the last sentence, savvam etam sávaggam vaggeggâ, extends also to the following sentence. But this is not probable, as etam generally refers to what precedes, and imam to what follows.

praise mixed with blame, blame mixed with praise; past, present, or future (tenses), the first and second, or third (person)[1]. If one thinks it necessary to speak in the singular, he should speak in the singular; if he thinks it necessary to speak in the plural, he should speak in the plural, &c. Considering well: this is a woman, this is a man, this is a eunuch, this is to be called thus, this is to be called otherwise, speaking with precision, he should employ language in moderation and restraint. (3)

For the avoidance of these occasions to sin, a mendicant should know that there are four kinds of speech: the first is truth; the second is untruth; the third is truth mixed with untruth; what is neither truth, nor untruth, nor truth mixed with untruth, that is the fourth kind of speech: neither truth nor untruth[2]. Thus I say.

All past, present, and future Arhats have taught and declared, teach and declare, will teach and declare these four kinds of speech; and they have explained all those things which are devoid of intellect, which possess colour, smell, taste, touch, which are subject to decay and increase, which possess various qualities. (4)

A monk (or a nun should know that) before (the utterance) speech is speech in (antecedent) non-existence[3]; that while uttered, it is (real) speech;

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[1] Pa*kk*hakkhavaya*nam*, parokkhavaya*nam*.

[2] The first, second, and third cases refer to assertions, the fourth (asatyam*ri*shâ) to injunctions.

[3] Literally, non-speech. The commentary has the terms used in the translation, which are taken from the Vaiseshika philosophy. But it is well known that many Gainas have adopted and written on the Vaiseshika philosophy, and that the Gainas themselves maintain

that the moment after it has been uttered, the spoken speech is speech in (subsequent) non-existence. (5)

A monk or a nun, well considering, should not use speech whether truth or untruth, or truth mixed with untruth, if it be sinful, blamable, rough, stinging, coarse, hard, leading to sins, to discord and factions, to grief and outrage, to destruction of living beings. (6)

A monk or a nun, considering well, should use true and accurate speech, or speech which is neither truth nor untruth (i.e. injunctions); for such speech is not sinful, blamable, rough, stinging, &c. (7)

A monk or a nun, if addressing a man who, if addressed, does not answer, should not say: 'You loon! you lout[1]! you *S*ûdra! you low-born wretch! you slave! you dog! you thief! you robber! you cheat! you liar! &c.; you are such and such! your parents[2] are such and such!' Considering well, they should not use such sinful, blamable, &c., speech. (8)

But in that case they should say: 'N. N.! O long-lived one! O long-lived ones! O layman! O pupil! O faithful one! O lover of faith!' Considering well, they should use such sinless, blameless, &c., speech. (9)

A monk or a nun, if addressing a woman who, if addressed, does not answer, should not say: 'You hussy! you wench! &c.' (repeat the above list of

that one of their own creed, *K'h*uluya-Rohagutta, is the author of the Vai*s*eshika Dar*s*anam; see Kalpa Sûtra, p. 119.

[1] The original has hole, gole, which are said by the commentator to have been used, in another country, as abusive words. My conjectural translation is based on the meaning of the Sanskrit words ho*d*â, golâ.

[2] It is well known that the Hindus include the parents of the abused party in their maledictions.

abusive words adapted to females). Considering well, they should not use such sinful, blamable, &c., speech. (10)

A monk or a nun, if addressing a woman who, if addressed, does not answer, should say: 'O long-lived one! O sister! madam! my lady! O lay-sister! O pupil! O faithful one! O lover of faith!' Considering well, they should use such sinless, blameless, &c., speech. (11)

A monk or a nun should not say: 'The god[1] of the sky! the god of the thunderstorm! the god of lightning! the god who begins to rain! the god who ceases to rain! may rain fall or may it not fall! may the crops grow or may they not grow! may the night wane or may it not wane! may the sun rise or may it not rise! may the king conquer or may he not conquer!' They should not use such speech. (12)

But knowing the nature of things, he should say: 'The air; the follower of Guhya; a cloud has gathered or come down; the cloud has rained.'

This is the whole duty, &c.

Thus I say. (13)

Second Lesson.

A monk or a nun, seeing any sort (of diseases), should not talk of them in this way: 'He has got boils, or leprosy, &c. (see I, 6, 1, § 3); his hand is cut, or his foot, nose, ear, lip is cut.' For as all such people, spoken to in such language, become

[1] This prohibition to use the word god in such phrases as the god (deva) rains, is a curious instance of the rationalism of the early Gainas. As they were allowed to speak nothing but the truth, they were enjoined not to say, 'the god rains,' but 'the air (*amtalikkham*) rains.'

angry, hence, considering well, they should not speak to them in such language. (1)

A monk or a nun, seeing any sort (of good qualities), should speak thus: 'He is strong, powerful, vigorous, famous, well-formed, well-proportioned, handsome.' For as all such people, spoken to in such language, do not become angry, they should, considering well, speak to them in such language. (2)

A monk or a nun, seeing any sort of such things as walls or ditches, &c. (see II, 3, 2, § 14), should not speak of them in this way: 'This is well-executed, finely executed, beautiful, excellent, (so done) or to be done;' they should not use such sinful, &c., language. (3)

A monk or a nun, seeing walls, &c., should speak about them in this way: 'This has been executed with great effort, with sin, with much labour; it is very magnificent, it is very beautiful, it is very fine, it is very handsome;' considering well, they should use such sinless, &c., language. (4)

A monk or a nun, seeing food, &c., prepared, should not speak about it in this way: 'This is well executed, finely executed, beautiful, excellent, (so done) or to be done;' considering well, they should not use such sinful, &c., language. (5)

A monk or a nun, seeing food, &c., prepared, should speak about it in this way: 'This has been executed with great effort, with sin, with much labour; it is very good, it is excellent, it is well seasoned, it is most delicious, it is most agreeable;' considering well, they should use such sinless, &c., language. (6)

A monk or a nun, seeing a man, a cow, a buffalo, deer, cattle, a bird, a snake, an aquatic animal of

increased bulk, should not speak about them in this way: 'He (or it) is fat, round, fit to be killed or cooked;' considering well, they should not use such sinful, &c., language. (7)

A monk or a nun, seeing a man, a cow, &c., of increased bulk, should speak about them in this way: 'He is of increased bulk, his body is well grown, well compacted, his flesh and blood are abundant, his limbs are fully developed;' considering well, they should use such sinless, &c., language. (8)

A monk or a nun, seeing any sort of cows (or oxen), should not speak about them in this way: 'These cows should be milked or tamed or covered, should draw a waggon or car;' considering well, they should not use such sinful, &c., language. (9)

A monk or a nun, seeing any sort of cows (or oxen), should speak about them in this way: 'It is a young cow, a milch cow, she gives much milk, it is a short or a large one, a beast of burden;' considering well, they should use such sinless, &c., language. (10)

A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way: 'These (trees) are fit for palaces, gates, houses, benches, bolts, boats, buckets, stools, trays, ploughs, mattocks(?), machines, poles, the nave of a wheel(?), *gandî*[1], seats, beds, cars, sheds;' considering well, they should not use such sinful, &c., language. (11)

A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way: 'These trees are noble, high and round, big;

[1] The Guzerati commentator explains *gandî* by a kind of utensil. The Sanskrit commentaries give no explanation.

they have many branches, extended branches, they are very magnificent,' &c. (see § 4); considering well, they should use such sinless, &c., language. (12)

A monk or a nun, seeing many wild fruits, should not speak about them in this way: 'They are ripe, they should be cooked or eaten, they are just in season, or soft, or they have just split;' considering well, they should not use such sinful, &c., language. (13)

A monk or a nun, seeing many wild fruits, should speak about them in this way: 'They are very plentiful, they contain many seeds, they are fully grown, they have developed their proper shape;' considering well, they should use such sinless, &c., language. (14)

A monk or a nun, seeing many vegetables, should not speak about them in this way: 'They are ripe, they are dark coloured, shining, fit to be fried or roasted or eaten;' considering well, they should not use such sinful, &c., language. (15)

A monk or a nun, seeing many vegetables, should speak about them in this way: 'They are grown up, they are fully grown, they are strong, they are excellent, they are run to seed, they have spread their seed, they are full of sap;' considering well, they should use such sinless, &c., language. (16)

A monk or a nun, hearing any sort of sounds, should not speak about them in this way: 'This is a good sound, this is a bad sound;' considering well, they should not use such sinless, &c., language; but they should call them good, if they are good; bad, if they are bad; considering well, they should use such sinless, &c., language. (17)

In the same manner they should speak about the

(five) colours, as black, &c.; the (two) smells, as pleasant or unpleasant; the (five) tastes, as sharp &c.; the (five) kinds of touch, as hard, &c. (18)

A monk or a nun, putting aside wrath, pride, deceit, and greed, considering well, speaking with precision, what one has heard, not too quick, with discrimination, should employ language in moderation and restraint.

This is the whole duty, &c.

Thus I say. (19)

End of the Fourth Lecture, called Modes of Speech.

FIFTH LECTURE,

CALLED

BEGGING OF CLOTHES[1].

First Lesson.

A monk or a nun wanting to get clothes, may beg for cloth made of wool, silk, hemp, palm-leaves, cotton, or Arkatûla, or such-like clothes. If he be a youthful, young, strong, healthy, well-set monk, he may wear one robe, not two; if a nun, she should possess four raiments, one two cubits broad, two three cubits broad, one four cubits broad[2]. If one does not receive such pieces of cloth, one should afterwards sew together one with the other. (1)

A monk or a nun should not resolve to go further than half a yo*g*ana to get clothes. As regards the acceptance of clothes, those precepts which have been given in the (First Lesson of the First Lecture, called) Begging of Food[3], concerning one fellow-ascetic, should be repeated here; also concerning many fellow-ascetics, one female fellow-ascetic, many female fellow-ascetics, many *S*rama*n*as and Brâhma*n*as; also about (clothes) appropriated by another person[4]. (2)

A monk or a nun should not accept clothes which the layman, for the mendicant's sake, has bought,

[1] Vatthesa*n*â.

[2] The first to wear in the cloister, the second and third for out-of-door, the fourth for assemblies.

[3] See II, 1, 1, § 11.

[4] See II, 1, 1, § 13.

washed, dyed, brushed, rubbed, cleaned, perfumed, if these clothes be appropriated by the giver himself. But if they be appropriated by another person, they may accept them; for they are pure and acceptable. (3)

A monk or a nun should not accept any very expensive clothes of the following description: clothes made of fur, fine ones, beautiful ones; clothes made of goats' hair, of blue cotton, of common cotton, of Bengal cotton, of Patta, of Malaya fibres, of bark fibres, of muslin, of silk; (clothes provincially called) Desaraga, Amila, Gaggala, Phâliya, Kâyaha; blankets or mantles. (4)

A monk or a nun should not accept any of the following plaids of fur and other materials: plaids made of Udra, Pesa fur [1], embroidered with Pesa fur, made of the fur of black or blue or yellow deer, golden plaids, plaids glittering like gold, interwoven with gold, set with gold, embroidered with gold, plaids made of tigers' fur, highly ornamented plaids, plaids covered with ornaments. (5)

For the avoidance of these occasions to sin there are four rules for begging clothes to be known by the mendicants.

Now, this is the first rule:

A monk or a nun may beg for clothes specifying (their quality), viz. wool, silk, hemp, palm-leaves, cotton, Arkatûla. If they beg for them, or the householder gives them, they may accept them; for they are pure and acceptable.

This is the first rule. (6)

Now follows the second rule:

[1] According to the commentary udra and pesa are animals in Sindh.

A monk or a nun may ask for clothes which they have well inspected, from the householder or his wife, &c. After consideration, they should say: 'O long-lived one! (or, O sister!) please give me one of these clothes!' If they beg for them, or the householder gives them, they may accept them; for they are pure and acceptable.

This is the second rule. (7)

Now follows the third rule:

A monk or a nun may beg for an under or upper garment. If they beg for it, &c. (see § 7).

This is the third rule. (8)

Now follows the fourth rule:

A monk or a nun may beg for a left-off robe, which no other *Sramaṇa* or Brâhmaṇa, guest, pauper or beggar wants. If they beg, &c. (see § 7).

This is the fourth rule.

A monk or a nun who have adopted one of these four rules should not say, &c. (all as in II, 1, 11, § 12, down to) we respect each other accordingly. (9)

A householder may perhaps say to a mendicant begging in the prescribed way: 'O long-lived *Sramaṇa*! return after a month, ten nights, five nights, to-morrow, to-morrow night; then we shall give you some clothes.' Hearing and perceiving such talk, he should, after consideration, say: 'O long-lived one! (or, O sister!) it is not meet for me to accept such a promise. If you want to give me (something), give it me now!'

After these words the householder may answer: 'O lông-lived *Sramaṇa*! follow me! then we shall give you some clothes.' The mendicant should give the same answer as above.

After his words the householder may say (to one

of his people): 'O long-lived one! (or, O sister!) fetch that robe! we shall give it the *Śramaṇa*, and afterwards prepare one for our own use, killing all sorts of living beings.'

Hearing and perceiving such talk, he should not accept such clothes; for they are impure and unacceptable. (10)

The householder[1] may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that robe, wipe or rub it with perfume, &c. (see II, 2, 1, § 8); we shall give it to the *Śramaṇa*.'

Hearing and perceiving such talk, the mendicant should, after consideration, say: 'O long-lived one! (or, O sister!) do not wipe or rub it with perfume, &c. If you want to give it me, give it, such as it is!'

After these words the householder might nevertheless offer the clothes after having wiped or rubbed them, &c.; but the mendicant should not accept them, for they are impure and unacceptable. (11)

The householder may say (to another of his people): 'O long-lived one! (or, O sister!) bring that robe, clean or wash it with cold or hot water!'

The mendicant should return the same answer as above (in § 11) and not accept such clothes. (12)

The householder may say (to another of his

[1] Here and in the following paragraph the original adds nettâ, which may be = nîtvâ, bringing (the clothes); but the following words seem to militate against this rendering. For the householder's order to fetch (âhara) the clothes would be superfluous, if he had already brought (nettâ) them. Unless âhara has here some other meaning than the common one, perhaps 'take it,' nettâ cannot be translated 'having brought them.'

people): 'O long-lived one! (or, O sister!) bring that cloth, empty it of the bulbs, &c. (see II, 2, 1, § 5); we shall give it to the *S*rama*n*a.' Hearing and perceiving such talk, the mendicant should say, after consideration: 'O long-lived one! (or, O sister!) do not empty that cloth of the bulbs, &c.; it is not meet for me to accept such clothes.' After these words the householder might nevertheless take away the bulbs, &c., and offer him the cloth; but he should not accept it; for it is impure and unacceptable. (13)

If a householder brings a robe and gives it to the mendicant, he should, after consideration, say: 'O long-lived one! (or, O sister!) I shall, in your presence, closely inspect the inside of the robe.'

The Kevalin says: This is the reason: There might be hidden in the robe an earring or girdle or gold and silver, &c. (see II, 2, 1, § 11), or living beings or seeds or grass. Hence it has been said to the mendicant, &c., that he should closely inspect the inside of the robe. (14)

A monk or a nun should not accept clothes which are full of eggs or living beings, &c.; for they are impure, &c. A monk or a nun should not accept clothes which are free from eggs or living beings, &c., but which are not fit nor strong nor lasting nor to be worn[1]—which though pleasant are not fit (for a mendicant); for they are impure and unacceptable. (15)

[1] If they contain stains of mustard or A*ñg*ana, &c. The commentator quotes two *s*lokas which, as I understand them, assign to the different parts of the cloth different significations as omina. They run thus: *K*attâri deviyâ bhâgâ do ya bhâgâ ya mâ*n*usâ ı asurâ*n*a ya do bhâgâ ma*ggh*e vatthassa rakkhaso ıı devesu uttamo lobho mâ*n*usesu ya ma*ggh*imo ı asuresu ya gala*nnam* mara*nam* *g*â*n*a rakkhase ıı

A monk or a nun may accept clothes which are fit, strong, lasting, to be worn, pleasant and fit for a mendicant; for they are pure and acceptable. (16)

A monk or a nun should not wash his clothes, rub or wipe them with ground drugs, &c., because they are not new.

A monk or a nun should not clean or wash his clothes in plentiful water, because they are not new. (17)

A monk or a nun should not make his clothes undergo the processes (prohibited in § 17), because they have a bad smell. (18)

A monk or a nun wanting to air or dry (in the sun) their clothes, should not do so on the bare ground or wet earth or rock or piece of clay containing life, &c. (see II, 1, 5, § 2). (19)[1]

A monk or a nun wanting to air or dry (in the sun) their clothes, should not hang them for that purpose on a post of a house, on the upper timber of a door-frame, on a mortar, on a bathing-tub, or on any such-like above-ground place, which is not well fixed or set, but shaky and movable. (20)

A monk or a nun wanting to air or dry (in the sun) their clothes, should not lay them for that purpose on a dyke, wall, rock, stone, or any such-like above-ground place, &c. (21)

A monk or a nun wanting to air or dry (in the sun) their clothes, should not do it on a pillar, a raised platform, a scaffold, a second story, a flat roof, or any such-like above-ground place, &c. (22)

[1] If the garment falls on the ground, it would come in contact with dust, &c., then it would contain living beings and be no more pure.

Knowing this, he should resort to a secluded spot, and circumspectly air or dry his clothes there on a heap of ashes or bones, &c. (see II, 1, 1, § 1), which he has repeatedly inspected and cleaned.

This is the whole duty, &c.

Thus I say. (23)

Second Lesson.

A monk or a nun should beg for acceptable clothes, and wear them in that state in which they get them; they should not wash or dye them, nor should they wear washed or dyed clothes, nor (should they) hide (their clothes) when passing through other villages, being careless of dress. This is the whole duty for a mendicant who wears clothes[1].

A monk or a nun wanting, for the sake of alms, to enter the abode of a householder, should do so outfitted with all their clothes; in the same manner they should go to the out-of-door place for religious practices or study, or should wander from village to village.

Now they should know this: A monk or a nun dressed in all their clothes should not enter or leave, for the sake of alms, the abode of a householder, &c. &c., on perceiving that a strong and widely spread rain pours down, &c. (see II, 1, 3, § 9). (1)

If a single mendicant borrows for a short time a robe[2] (from another mendicant) and returns after staying abroad for one, two, three, four, or five days,

[1] See I, 7, 4, § 1.

[2] Pa*d*ihâriya*m*, which is translated prâtihâruka. There are various readings as parihâriya, pâ*d*ihâriya; but the meaning of the word remains uncertain, and my translation is but conjectural.

he (the owner) should not take such a robe for himself, nor should he give it to somebody else, nor should he give it on promise (for another robe after a few days), nor should he exchange that robe for another one. He should not go to another mendicant and say: 'O long-lived *Śramaṇa*! do you want to wear or use this robe?' He (the owner of the robe) should not rend the still strong robe, and cast it away; but give it him (who had borrowed it) in its worn state; he should not use it himself. (2)

The same rule holds good when many mendicants borrow for a short time clothes, and return after staying abroad for one, &c., days. All should be put in the plural. (3)

'Well, I shall borrow a robe and return after staying abroad for one, two, three, four, or five days; perhaps it will thus become my own.' As this would be sinful, he should not do so. (4)

A monk or a nun should not make coloured clothes colourless, or colour colourless clothes; nor should they give them to somebody else thinking that they will get other clothes; nor should they give it on promise (for other clothes); nor should they exchange them for other clothes; nor should they go to somebody else and say: 'O long-lived *Śramaṇa*! do you want to wear or use these clothes?' They should not rend the still strong clothes, and cast them away, that another mendicant might think them bad ones. (5)

If he sees in his way thieves, he should not from fear of them, and to save his clothes, leave the road or go into another road, &c. (see II, 3, 3, § 13), but undisturbed, his mind not directed to outward things,

he should collect himself for contemplation; then he may circumspectly wander from village to village. (6)

If the road of a monk or a nun on the pilgrimage lies through a forest in which, as they know, there stroll bands of many thieves desirous of their clothes, they should not from fear of them, and to save their clothes, leave the road or go into another road, &c. (all as in § 6). (7)

If these thieves say: 'O long-lived *Sramaṇa*! bring us your robe, give it, deliver it!' he should not give or deliver it. He should act in such cases (as prescribed in II, 3, 3, §§ 15 and 16).

This is the whole duty, &c.

Thus I say. (8)

End of the Fifth Lecture, called Begging of Clothes.

SIXTH LECTURE,

CALLED

BEGGING FOR A BOWL[1].

First Lesson.

A monk or a nun wanting to get a bowl, may beg for one made of bottle-gourd or wood or clay, or such-like bowls. If he be a youthful, young, &c. (see II, 5, 1, § 1) monk, he may carry with him one bowl, not two[2].

A monk or a nun should not resolve to go farther than half a Yogana to get a bowl.

As regards the acceptance of a bowl, those four precepts which have been given in (the First Lesson of the First Lecture, called)[3] Begging of Food, concerning one fellow-ascetic, &c., should be repeated here, the fifth is that concerning many *Sramaṇa*s and Brâhma*ṇa*s.

A monk or a nun should not accept a bowl which the layman has, for the mendicant's sake, bought, &c. (see the Lecture called Begging of Clothes[4]). (1)

A monk or a nun should not accept any very expensive bowls of the following description: bowls made of iron, tin, lead, silver, gold, brass, a mixture of

[1] Pâesa*ṇâ*.

[2] This applies, according to the commentator, to *G*inakalpikas, &c. Ordinary monks may have a drinking vessel besides the alms-bowl.

[3] See II, 1, 1, § 11.

[4] II, 5, 1, § 3.

gold, silver, and copper, pearl, glass, mother of pearl, horn, ivory, cloth, stone, or leather; for such very expensive bowls are impure and unacceptable. (2)

A monk or a nun should not accept bowls which contain a band of the same precious materials specialised in § 2; for &c. (3)

For the avoidance of these occasions to sin there are four rules for begging a bowl to be known by the mendicants.

Now this is the first rule:

A monk or a nun may beg for a bowl specifying its quality, viz. bottle-gourd or wood or clay. If they beg for such a bowl, or the householder gives it, they may accept it, for it is pure and acceptable.

This is the first rule. (4)

Now follows the second rule:

A monk or a nun may ask for a bowl, which they have well inspected, from the householder or his wife, &c. After consideration, they should say: 'O long-lived one! (or, O sister!) please give me one of these bowls, viz. one made of bottle-gourds or wood or clay.' If they beg for such a bowl, or the householder gives it, they may accept it; for &c.

This is the second rule. (5)

Now follows the third rule:

A monk or a nun may beg for a bowl which has been used by the former owner or by many people. If they beg for it, &c. (see § 5).

This is the third rule. (6)

Now follows the fourth rule:

A monk or a nun may beg for a left-off bowl which no other *Sramaṇa* or Brâhma*ṇa*, guest, pauper, or beggar wants. If they beg for it, &c. (see § 5).

This is the fourth rule.

A monk or a nun having adopted one of these four rules should not say, &c. (see II, 1, 11, § 12, all down to) we respect each other accordingly. (7)

A householder may perhaps say to a mendicant begging in the prescribed way: 'O long-lived *Śramaṇa*! return after a month,' &c. (all as in the Lecture called Begging of Clothes[1]). (8)

The householder may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that bowl, rub it with oil, ghee, fresh butter or marrow, we shall give it,' &c. (see II, 5, 1, § 11); or 'wash, wipe, or rub it with perfumes,' &c.; or 'wash it with cold or hot water;' or 'empty it of the bulbs,' &c. (see II, 5, 1, §§ 11 and 12). (9)

The householder may say (to the mendicant): 'O long-lived *Śramaṇa*! stay a while till they have cooked or prepared our food, &c., then we shall give you, O long-lived one! your alms-bowl filled with food or drink; it is not good, not meet that a mendicant should get an empty alms-bowl.' After consideration, the mendicant should answer: 'O long-lived one! (or, O sister!) it is indeed not meet for me to eat or drink food &c. which is âdhâkarmika; do not cook or prepare it; if you want to give me anything, give it as it is.' After these words the householder might offer him the alms-bowl filled with food or drink which had been cooked or prepared: he should not accept such an alms-bowl, for it is impure and unacceptable. (10)

Perhaps the householder will bring and give the mendicant an alms-bowl; the mendicant should then, after consideration, say: 'O long-lived one! (or, O

[1] II, 5, 1, § 10.

sister!) I shall in your presence closely inspect the interior of the bowl.'

The Kevalin says: This is the reason: In the alms-bowl there might be living beings or seeds or grass. Hence it has been said to the mendicant, &c., that he should closely inspect the interior of the alms-bowl. (11)

All that has been said in the Lecture called Begging of Clothes (II, 5, 1, § 15 down to the end) is mutatis mutandis to be repeated here. (In § 15, add before perfumes) with oil, ghee, butter or marrow.

This is the whole duty, &c.

Thus I say. (12)

Second Lesson.

A monk or a nun, entering the abode of a householder for the sake of alms, should after examining their alms-bowl, taking out any living beings, and wiping off the dust, circumspectly enter or leave the householder's abode.

The Kevalin says: This is the reason: Living beings, seeds or dust might fall into his bowl. Hence it has been said to the mendicant, &c., that he should after examining his alms-bowl, taking out any living beings, circumspectly enter or leave the householder's abode. (1)

On such an occasion the householder might perhaps, going in the house, fill the alms-bowl with cold water and, returning, offer it him; (the mendicant) should not accept such an alms-bowl[1] either in

[1] Though the alms-bowl is expressly mentioned, it must stand here for water, as the commentators interpret the passage.

the householder's hand or his vessel; for it is impure and unacceptable. (2)

Perhaps he has, inadvertently, accepted it; then he should empty it again in (the householder's) water-pot; or (on his objecting to it) he should put down the bowl and the water somewhere, or empty it in some wet place. (3)

A monk or a nun should not wipe or rub a wet or moist alms-bowl. But when they perceive that on their alms-bowl the water has dried up and the moisture is gone, then they may circumspectly wipe or rub it. (4)

A monk or a nun wanting to enter the abode of a householder, should enter or leave it, for the sake of alms, with their bowl; also on going to the out-of-door place for religious practices or study; or on wandering from village to village.

If a strong and widely spread rain pours down, they should take the same care of their alms-bowl as is prescribed for clothes (in the preceding Lecture, Lesson 2, § 1).

This is the whole duty, &c.

Thus I say. (5)

End of the Sixth Lecture, called Begging for a Bowl.

SEVENTH LECTURE,

CALLED

REGULATION OF POSSESSION[1].

First Lesson.

'I shall become a *Sramaṇa* who owns no house, no property, no sons, no cattle, who eats what others give him; I shall commit no sinful action; Master, I renounce to accept anything that has not been given.' Having taken such vows, (a mendicant) should not, on entering a village or scot-free town, &c., take himself, or induce others to take, or allow others to take, what has not been given. A mendicant should not take or appropriate any property, viz. an umbrella[2] or vessel or stick, &c. (see II, 2, 3, § 2), of those monks together with whom he stays, without getting their permission, and without having inspected and wiped (the object in question); but having got their permission, and having inspected and wiped (the object in question), he may take or appropriate it[3]. (1)

He may beg for a domicile in a traveller's hall, &c.

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[1] Oggahapaḍimâ.

[2] The commentator (*Sîlâṅka*) states that the monks in Kuṅkaṇadeśa, &c., are allowed to carry umbrellas, because of the heavy rains in that country.

[3] Ogiṇheggâ vâ paggiṇheggâ vâ. The commentators explain these words 'to take for once' (sakṛit) and 'to take repeatedly' (anekaśas). Later on the Guzerati commentator explains oggiṇheggâ by mâge, 'he should ask.'

(see II, 1, 8, § 2), having reflected (on its fitness for a stay); he should ask permission to take possession of it from him who is the landlord or the steward of that place: 'Indeed, O long-lived one! for the time, and in the space which you concede us, we shall dwell here. We shall take possession of the place for as long a time as the place belongs to you; and of as much of it as belongs to you; for as many fellow-ascetics (as shall stand in need of it); afterwards we shall take to wandering[1].' (2)

Having got possession of some place, a mendicant should invite to that food, &c., which he himself has collected, any fellow-ascetics arriving there who follow the same rules and are zealous brethren; but he should not invite them to anything of which he has taken possession for the sake of somebody else. (3)

Having got possession of some place (in a traveller's hall, &c.), a mendicant should offer a foot-stool or bench or bed or couch, which he himself has begged, to any fellow-ascetics arriving there who follow other rules than he, yet are zealous brethren; but he should not offer them anything of which he has taken possession for the sake of somebody else. (4)

Having got possession of some place in a traveller's hall, &c., a mendicant might ask from a householder or his sons the loan of a needle or a Pippalaka[2] or an ear-picker or a nail-parer, he should not give or lend it to somebody else; but

[1] Compare the corresponding precept in II, 2, 3, § 3.

[2] The Guzerati commentator only says that pippalaka is some utensil. The older commentators do not explain this passage.

having done that for which he wanted one of the above articles, he should go with that article there (where the householder, &c., is), and stretching out his hands or laying the article on the ground, he should, after consideration, say: 'Here it is! here it is!' But he should not with his own hand put it in the hand of the householder. (5)

A monk or a nun should not take possession of anything[1] on the bare ground, on wet ground, where there are eggs, &c.; nor on pillars or such an above-ground place (II, 2, 1, § 7); nor on a wall, &c.; nor on the trunk of a tree, &c.; nor where the householder or fire or water, or women or children or cattle are, and where it is not fit for a wise man to enter or to leave, &c., nor to meditate on the law; nor where they have to pass through the householder's abode or to which there is no road, and where it is not fit, &c.; nor where the householder or his wife, &c., bully or scold each other, &c. (see II, 2, 1, § 9, and 3, § 7); nor where they rub or anoint each other's body with oil or ghee or butter or grease; nor where they take a bath, &c.; nor where they go about naked, &c. (all as in II, 2, 3, §§ 7–12).

This is the whole duty, &c.

Thus I say. (6–12)

Second Lesson.

He may beg for a domicile in a traveller's hall, &c. (see II, 1, 8, § 2), having reflected (on its fitness); he should ask permission to take possession

[1] Oggaha.

of it from the landlord or the steward of that place: 'Indeed, O long-lived one! for the time and in the space you concede us, we shall dwell here[1],' &c. (see 1, § 2). Now what further after the place is taken possession of? He should not remove from without to within, or vice versa, any umbrella or stick, &c. (see II, 2, 3, § 2) belonging to *Śramaṇa*s or Brâhma*ṇa*s (previously settled there); nor should he wake up a sleeping person, nor offend or molest the (inmates). (1)

A monk or a nun might wish to go to a mango park; they should then ask the landlord's or steward's permission (in the manner described above). Now what further after the place is taken possession of? Then they might desire to eat a mango. If the monk or the nun perceive that the mango is covered with eggs, living beings, &c. (see II, 1, 1, § 2), they should not take it; for it is impure, &c. (2)

If the monk or the nun perceive that the mango is free from eggs, living beings, &c., but not nibbled at by animals, nor injured, they should not take it; for it is impure, &c. But if they perceive that the mango is free from eggs, living beings, &c., and is nibbled at by animals and injured, then they may take it; for it is pure, &c.[2] (3)

The monk might wish to eat or suck one half of a mango or a mango's peel or rind or sap or smaller particles. If the monk or the nun perceive that the above-enumerated things are covered with eggs, or living beings, they should not take them; for they are impure, &c. But they may take them, if they are

[1] § 2 of the preceding Lesson is repeated word for word.

[2] See II, 1, 1, §§ 3, 4.

free from eggs, &c., and nibbled at by animals or injured[1]. (4)

A monk or a nun might wish to go to a sugar-cane plantation. They should ask permission in the manner described above. The monk or the nun might wish to chew or suck sugar-cane. In that case the same rules as for eating mango apply also; likewise if they wish to chew or to suck the sugar-cane's pulp, fibres, sap, or smaller particles. (5)

A monk or a nun might wish to go to a garlic field. They should ask permission in the manner described above. The monk or the nun might wish to chew or suck garlic. In that case the same rules as for eating mangoes apply also; likewise if they wish to chew or suck the bulb or peel or stalk or seed of garlic[2]. (6)

A monk or a nun, having got possession of a place in a traveller's hall, &c., should avoid all occasions to sin (proceeding from any preparations made by) the householders or their sons, and should occupy that place according to the following rules. (7)

Now this is the first rule:

He may beg for a domicile in a traveller's hall, &c., having reflected (on its fitness for a stay), &c. (§ 2 of the preceding Lesson is to be repeated here).

This is the first rule. (8)

Now follows the second rule:

A monk resolves: 'I shall ask for possession of a dwelling-place, &c., for the sake of other mendicants,

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[1] In the text § 3 is repeated with the necessary alterations.

[2] Śîlâṅka, in his commentary, remarks that the meaning of the Sûtras about eating mangoes, sugar-cane, and garlic should be learned from the Sixteenth Lesson of the Nishîtha Sûtra.

and having taken possession of it for their sake, I shall use it.'

This is the second rule. (9)

Now follows the third rule:

A monk resolves: 'I shall ask for possession of a dwelling-place, &c., for the sake of other mendicants, and having taken possession of it for their sake, I shall not use it.'

This is the third rule. (10)

Now follows the fourth rule:

A monk resolves: 'I shall not ask for possession of a dwelling-place, &c., for the sake of other mendicants; but if the dwelling-place, &c., has already been ceded to them, I shall use it.'

This is the fourth rule. (11)

Now follows the fifth rule:

A monk resolves: 'I shall ask for possession of a dwelling-place for my own sake, not for two, three, four, or five persons.'

This is the fifth rule. (12)

Now follows the sixth rule:

If a monk or a nun, occupying a dwelling-place in which there is Ikkaḍa reed, &c. (see II, 2, 3, § 18), get this thing, then they may use it; otherwise they should remain in a squatting or sitting posture.

This is the sixth rule. (13)

Now follows the seventh rule:

A monk or a nun may beg for a dwelling-place paved with clay or wood. If they get it, then they may use it; otherwise they should remain in a squatting or sitting posture.

This is the seventh rule.

One who has adopted one of these seven rules, should not say, &c. (all as in II, 1, 11, § 12). (14)

I have heard the following explanation by the venerable (Mahâvîra): The Sthaviras, the venerable ones, have declared that dominion [1] is fivefold:

The lord of the gods' dominion;
The king's dominion;
The houseowner's [2] dominion;
The householder's [3] dominion;
The religious man's [4] dominion.
This is the whole duty, &c.
Thus I say. (15)

End of the Seventh Lecture, called Regulation of Possession.

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[1] Oggaha, avagraha.

[2] Gâhâvaî, *gṛ*hapati. In another part of the commentary it is explained grâmamahattarâdi, his dominion is grâmapâ*ṭa*kâdikam.

[3] Sâgâriya, sâgârika. It is explained *s*ayyâtara, host. His dominion is shampasâlâdi.

[4] Sâhammiya, sâdharmika. His dominion is vasatyâdi, his domicile which extends for a Yo*g*ana and a quarter. When he takes possession (parigraha) of it, he must ask permission of the possessors.

SECOND PART.

THE SEVEN LECTURES[1].

EIGHTH LECTURE[2].

When a monk or a nun wishes to perform religious postures[3], they should enter a village or a scot-free town, &c.; having entered it, they should not accept a place, even if it is offered, which is infected by eggs or living beings, &c.; for such a place is impure and unacceptable. In this way all that has been said about couches (in the Second Lecture) should be repeated here as far as 'water-plants' (II, 2, 1, § 5). (1)

Avoiding these occasions to sin, a mendicant may choose one of these four rules for the performance of religious postures.

This is the first rule:

I shall choose something inanimate[4], and lean against it; changing the position of the body, and moving about a little, I shall stand there.

This is the first rule. (2)

Now follows the second rule:

I shall choose something inanimate, and lean

[1] Sattikao.

[2] *Thâṇa*sattikkaya*m*, sthânasaptaikakam.

[3] *Thâṇam th*âittae.

[4] As a wall, &c.

against it; changing the position of the body, but not moving about a little, I shall stand there.

This is the second rule. (3)

Now follows the third rule:

I shall choose something inanimate, and lean against it; not changing the position of the body, nor moving about a little, I shall stand there.

This is the third rule. (4)

Now follows the fourth rule:

I shall choose something inanimate, but I shall not lean against it; not changing the position of the body, nor moving about a little, I shall stand there. Abandoning the care of the body, abandoning the care of the hair of the head, beard, and the other parts of the body, of the nails, perfectly motionless, I shall stand there.

This is the fourth rule. (5)

One who has adopted one of these four rules, &c. (see II, 1, 11, § 12).

This is the whole duty, &c.

Thus I say.

Ninth Lecture[1].

When a monk or a nun wishes to go to a pure place for study, they[2] should not accept one which is infected by eggs or living beings, &c.; for it is impure and unacceptable. But if that place for study to which they wish to go, is free from eggs or living beings, &c., they may accept it; for it is pure and acceptable.

[1] Nisihiyasattikkaya*m*; nishithikâ = svâdhyâyabhûmi*h*.

[2] The original has the first person *kettissimi*.

In this way all that has been said in the corresponding passage about couches[1] should be repeated here as far as 'water-plants.' (1)

If parties of two, three, four, or five (mendicants) resolve to go to the place for study, they should not embrace or hug, bite with their teeth or scratch with their nails each other's body.

This is the whole duty, &c.

Thus I say. (2)

Tenth Lecture[2].

A monk or a nun being pressed by nature should, in case they have not their own broom, beg for that of a fellow-ascetic. A monk or a nun, seeing that the ground is infected by eggs or living beings, &c., should not ease nature on such an unfit ground. But if the ground is free from eggs or living beings, &c., then they may ease nature on such a ground. (1)

A monk or a nun, knowing that the householder with regard to such a place for the sake of one or many, male or female fellow-ascetics, for the sake of many *S*rama*n*as or Brâhma*n*as whom he has well counted, kills living beings and commits various sins, should not ease nature on such a place or any other of the same sort, whether that place be appropriated by another person or not[3], &c. (see II, 1, 1, § 13). (2 and 3).

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[1] Seggâ-game*n*a.

[2] U*kk*âra*p*âsava*n*asattikkao, discharging of feces and urine.

[3] Purisa*m*tarakada, here translated svîkri*t*a. The text proceeds *g*âva bahiyâ nîha*d*a*m* vâ, which I do not know how to apply to the object in question. As § 3 differs from § 2 only in giving

Now he should know this: If that place has not been appropriated by another person, &c., he may ease nature on such a place (after having well inspected and cleaned it). (4)

A monk or a nun should not ease nature on a ground which for their sake has been prepared or caused to be prepared (by the householder), or has been occupied by main force, or strewn with grass, or levelled, or smeared (with cowdung), or smoothed, or perfumed. (5)

A monk or a nun should not ease nature on a ground where the householders or their sons remove from outside to inside, or vice versa, bulbs, roots, &c. (see II, 2, 1, § 5). (6)

A monk or a nun should not ease nature on a pillar or bench or scaffold or loft or tower or roof. (7)

A monk or a nun should not ease nature on the bare ground or on wet ground or on dusty ground or on a rock or clay containing life, or on timber inhabited by worms or on anything containing life, as eggs, living beings, &c. (8)

A monk or a nun should not ease nature in a place where the householders or their sons have, do, or will put[1] by bulbs, roots, &c. (9)

A monk or a nun should not ease nature in a place where the householders or their sons have sown, sow, or will sow rice, beans, sesamum, pulse, or barley. (10)

A monk or a nun should not ease nature in a place where there are heaps of refuse, furrows, mud,

the negative attributes (apurisa*m*taraka*dam*), I have contracted both paragraphs in the translation.

[1] Parisâ*dem*su vâ, explained parikshepa*n*âdikâ*h* kriyâ*h* kuryu*h*.

stakes, sprigs, holes, caves, walls, even or uneven places[1]. (11)

A monk or a nun should not ease nature in fireplaces, layers (or nests) of buffaloes, cattle, cocks, monkeys, quails, ducks[2], partridges, doves, or francoline partridges. (12)

A monk or a nun should not ease nature in a place where suicide is committed, or where (those who desire to end their life) expose their body to vultures, or precipitate themselves from rocks or trees[3], or eat poison, or enter fire. (13)

A monk or a nun should not ease nature in gardens, parks, woods, forests, temples, or wells. (14)

A monk or a nun should not ease nature in towers, pathways, doors, or town gates. (15)

A monk or a nun should not ease nature where three or four roads meet, nor in courtyards or squares. (16)

A monk or a nun should not ease nature where charcoal or potash is produced, or the dead are burnt, or on the sarcophagues or shrines of the dead. (17)

A monk or a nun should not ease nature at sacred places near rivers, marshes or ponds, or in a conduit. (18)

A monk or a nun should not ease nature in fresh clay pits, fresh pasture grounds for cattle, in meadows or quarries. (19)

A monk or a nun should not ease nature in a field of shrubs, vegetables, or roots. (20)

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[1] The translation of some of the words in the text is merely conjectural.

[2] Vaṭṭaya. I think this is the modern baṭṭak, duck.

[3] The commentator says: where they fall like a tree, having starved themselves to death, or where they fall from trees.

A monk or a nun should not ease nature in woods of Asana[1], Sana[2], Dhâtakî[3], Ketaki[4], Mango, Asoka, Punnâga, or other such-like places which contain leaves, flowers, fruits, seeds, or sprouts. (21)

A monk or a nun should take their own chamber-pot or that of somebody else, and going apart with it, they should ease nature in a secluded place where no people pass or see them, and which is free from eggs or living beings, &c.; then taking (the chamber-pot), they should go to a secluded spot, and leave the excrements there on a heap of ashes, &c. (see II, 1, 1, § 2).

This is the whole duty, &c.

Thus I say. (22)

Eleventh Lecture[5].

A monk or a nun should not resolve to go where they will hear sounds of a Mridaṅga, Nandîmridaṅga, or *Gh*allarî[6], or any such-like various sounds of drums. (1)

If a monk or a nun hear any sounds, viz. of the Vîṇâ, Vipa*mk*î, Vadvîsaka, Tu*n*aka, Pa*n*aka, Tumbavî*n*ikâ, or Dha*mk*u*n*a, they should not resolve to go where they will hear any such-like various sounds of stringed instruments. (2)

The same precepts apply to sounds of kettle-drums, viz. of the Tâla, Lattiyâ, Gohiyâ[7], or Kirikiriyâ; (3)

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[1] Terminalia Tomentosa. [2] Crotolaria Juncea.

[3] Grislea Tomentosa. [4] Pandanus Odoratissimus.

[5] Saddasattikkayam. Lecture on Sounds.

[6] These are different kinds of drums.

[7] Lattiyâ and gohiyâ would be in Sanskrit lattikâ and godhikâ; both words are names of lizards.

Also to sounds of wind instruments, viz. the conch, flute, Kharamukhî, or Piripiriyâ. (4)

A[1] monk or a nun should not, for the sake of hearing sounds, go to walls or ditches, &c. (see II, 3, 3, §§ 1 and 2); (5)

Nor to marshes, pasture grounds, thickets, woods, strongholds in woods, mountains, strongholds in mountains; (6)

Nor to villages, towns, markets, or a capital, hermitages, cities, halting-places for caravans; (7)

Nor to gardens, parks, woods, forests, temples, assembly halls, wells; (8)

Nor to towers, pathways, doors, or town gates; (9)

Nor where three or four roads meet, nor to courtyards or squares; (10)

Nor to stables (or nests) of buffaloes, cattle, horses, elephants, &c. (see 10, § 12); (11)

Nor to places where buffaloes, bulls, horses, &c., fight; (12)

Nor to places where herds of cattle, horses, or elephants are kept; (13)

Nor to places where story-tellers or acrobats perform, or where continuously story-telling, dramatical plays, singing, music, performance on the Vîṇâ, beating of time, playing on the Tûrya, clever playing on the Paṭaha is going on; (14)

Nor to places where quarrels, affrays, riots, conflicts between two kingdoms, anarchical or revolutionary disturbances occur; (15)

[1] The beginning, 'If a monk or a nun hear particular sounds somewhere, viz.,' and the end, 'they should not resolve to go to such-like or other places for the sake of hearing sounds,' are in the text repeated in all, §§ 5–16. In the translation the text has been somewhat abridged.

Nor to places where a young well-attended girl, well-attired and well-ornamented, is paraded, or where somebody is led to death. (16)

A monk or a nun should not, for the sake of hearing sounds, go to places where there are many great temptations[1], viz. where many cars, chariots, Mle*kkh*as, or foreigners meet. (17)

A monk or a nun should not, for the sake of hearing sounds, go to great festivals where women or men, old, young, or middle-aged ones are well-dressed and ornamented, sing, make music, dance, laugh, play, sport, or give, distribute, portion or parcel out plenty of food, drink, dainties, and spices. (18)

A monk or a nun should not like or love, desire for, or be enraptured with, sounds of this or the other world, heard or unheard ones, seen or unseen ones.

This is the whole duty, &c.

Thus I say. (19)

Twelfth Lecture.

If a monk or a nun see various colours (or forms), viz. in wreaths, dressed images, dolls, clothes[2], wood-work, plastering, paintings, jewelry, ivory-work, strings, leaf-cutting, they should not for the sake of pleasing the eye resolve to go where they will see various colours (or forms). All that has been said

[1] Mahâsava, mahâsrava. The word has probably here the original meaning, confiux; or mahâsava is a mistake for maho-sava, which would be identical with mahussava, great festivals, in the next paragraph.

[2] I have translated the last four words, ga*n*thimâ*n*i, ve*dh*imâ*n*i, pûrimâ*n*i, sa*n*ghâtimâ*n*i, according to the commentary. Later on I shall translate them garlands, ribbons, scarfs, and sashes.

in the last chapter with regard to sounds should be repeated here with regard to colours (or forms); only the passages on music are to be omitted. (1)

Thirteenth Lecture.

One should neither be pleased with nor prohibit the action of another which relates to one's self, and produces karman.

One should neither be pleased with nor prohibit it [1];

If another (i. e. a householder) wipes [or rubs] the mendicant's feet; (1)

If he kneads or strokes them; (2)

If he touches or paints them; (3)

If he smears or anoints them with oil, ghee, or marrow; (4)

If he rubs or shampoos them with Lodhra, ground drugs, powder, or dye; (5)

If he sprinkles or washes them with hot or cold water; (6)

If he rubs or anoints them with any sort of ointment; (7)

If he perfumes or fumigates them with any sort of incense; (8)

If he extracts or removes a splinter or thorn from them; (9)

If he extracts or removes pus or blood from them. (10)

If he wipes or rubs the mendicant's body, &c.[2] (see §§ 2–8 down to) if he perfumes or fumigates it with any sort of incense. (11)

If he wipes or rubs a wound in (the mendicant's)

[1] In the text these words are repeated after each Sûtra in §§ 1–10.

[2] The text gives the whole in extenso.

body (&c.[1], down to) if he sprinkles or washes it with hot or cold water; (12)

If he cuts or incises it with any sharp instrument: if after having done so, he extracts or removes pus or blood from it. (13)

If he wipes or rubs a boil, a' scess, ulcer, or fistula (&c.[1], down to) if he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it; (14)

If he removes, or wipes off, the sweat and uncleanliness on his body; (15)

If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails. (16)

If he cuts or dresses the long hair of his head or his brows or his armpits; (17)

If he removes, or wipes off, the nit or lice from his head. (18)

One should neither be pleased with nor prohibit it, if the other, sitting in the Aṅka or Paryaṅka posture, wipes or rubs (the mendicant's) feet; in this way the §§ 1–18 should be repeated here. (19)

One should neither be pleased with nor prohibit it, if the other, sitting in the Aṅka or Paryaṅka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string; (20)

If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, &c. (all as above); similarly with actions done reciprocally. (21)

One should neither be pleased with nor prohibit it, if the other tries to cure him by [illegible]ure charms;

[1] The text gives the whole in extenso as in § 11.

If the other tries to cure him by impure charms;

If he tries to cure him, digging up and cutting, for the sake of a sick monk, living bulbs, roots, rind, or sprouts. (22)

For sensation is the result of former actions; all sorts of living beings experience sensation.

This is the whole duty, &c.

Thus I say. (23)

Fourteenth Lecture.

One should not be pleased with nor prohibit a reciprocal action, which relates to one's self, and produces karman.

A mendicant should not be pleased with nor prohibit it, if (he and the other) wipe or rub each other's feet, &c.

In this way the whole Thirteenth Lecture should be repeated here.

This is the whole duty, &c.

Thus I say. (1)

End of the Second Part, called the Seven Lectures.

THIRD PART.

FIFTEENTH LECTURE,

CALLED

THE CLAUSES[1].

In that period, in that age lived the Venerable Ascetic Mahâvîra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunî[2]; to wit: In Uttaraphalgunî he descended (from heaven), and having descended (thence), he entered the womb (of Devânandâ); in Uttaraphalgunî he was removed from the womb (of Devânandâ) to the womb (of Triśalâ); in Uttaraphalgunî he was born; in Uttaraphalgunî tearing out his hair, he left the house, and entered the state of houselessness; in Uttaraphalgunî he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and perfect. But in Svâti the Venerable One obtained final liberation[3]. (1)

When in this Avasarpiṇî era, the Sushama-sushamâ period, the Sushamâ period, the Sushamaduḥshamâ period, and much time of the Duḥshamasushamâ period had elapsed, seventy-five years nine and a half

[1] Bhâvanâ. The bhâvanâs are subdivisions of the five great vows.

[2] Hatthottarâ in the original. [3] Kalpa Sûtra, § 1.

months of it being left; in the fourth month of summer, in the eighth fortnight, in the light fortnight of Âshâ*dh*a, on its sixth day, while the moon was in conjunction with Uttaraphalgunî, the Venerable Ascetic Mahâvîra descended from the great Vimâna[1], the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best (and highest flowers), and like the Svastika and Vardhamânaka amongst the celestial regions, where he had lived for twenty Sâgaropamas till the termination of his allotted length of life, (divine) nature and existence (among gods). Here, forsooth, in the continent of *G*ambudvîpa, in Bharatavarsha, in the southern part of it, in the southern brahmanical part of the place Ku*nd*apura, he took the form of an embryo in the womb of Devânandâ, of the *G*âlandharâya*n*a gotra, wife of the Brâhma*n*a *R*ishabhadatta, of the gotra of Ko*d*âla, taking the form of a lion[2]. (2) The knowledge of the Venerable Ascetic Mahâvîra (with reference to this transaction) was threefold: he knew that he was to descend; he knew that he had descended; he knew not when he was descending. For that time has been declared to be infinitesimally small. (3)

Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Âsvina, on its thirteenth day, while the moon was in conjunction with Uttaraphalgunî, after the lapse of eighty-two days, on the eighty-third day current, the compassionate god (Indra), reflecting on what was the established custom (with regard to the birth of Tîrthakaras), removed the embryo from the southern

[1] Vimânas are palaces of the gods. [2] Cf. Kalpa Sûtra, § 2.

brahmanical part of the place Kuṇḍapura to the northern Kshatriya part of the same place, rejecting the unclean matter, and retaining the clean matter, lodged the fetus in the womb of Triśalâ of the Vâsishṭha gotra, wife of the Kshatriya Siddhârtha, of the Kâśyapa gotra, of the clan of the Gñâtṛis, and lodged the fetus of the Kshatriyâṇî Triśalâ in the womb of Devânandâ of the Gâlandharâyaṇa gotra, wife of the Brâhmaṇa Ṛishabhadatta, of the gotra of Koḍâla, in the southern brahmanical part of the place Kuṇḍapurî. (4) The knowledge of the Venerable Ascetic Mahâvîra (with regard to this transaction) was threefold: he knew that he was to be removed; he knew that he was removed; he also knew when he was being removed. (5)

In that period, in that age, once upon a time, after the lapse of nine complete months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of Kaitra, on its thirteenth day, while the moon was in conjunction with Uttaraphalgunî, the Kshatriyâṇî Triśalâ, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic Mahâvîra. (6)

In that night in which the Kshatriyâṇî Triśalâ, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic Mahâvîra, there was one great divine, godly lustre (originated) by descending and ascending gods and goddesses (of the four orders of) Bhavanapatis, Vyantaras, Gyotishkas, and Vimânavâsins; and in the conflux of gods the bustle of gods amounted to confusion[1]. (7)

In that night, &c., the gods and goddesses rained

[1] Cf. Kalpa Sûtra, § 97.

down one great shower of nectar, sandal powder, flowers, gold, and pearls[1]. (8)

In that night the gods and goddesses (of the above-mentioned four orders) performed the customary ceremonies of auspiciousness and honour, and his anointment as a Tîrthakara. (9)

Upwards from the time when the Venerable Mahâvîra was placed in the womb of the Kshatriyâṇî Triśalâ, that family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased[2]. (10) When the parents of the Venerable Ascetic Mahâvîra had become aware of this, after the lapse of the tenth day, and the performance of the purification, they prepared much food, drink, sweetmeats, and spices; and having invited a host of friends, near and remote relatives, they distributed, portioned out, bestowed (the above-mentioned materials) to Śramaṇas, Brâhmaṇas, paupers, beggars[3], eunuchs, &c., and distributed gifts to those who wanted to make presents; then they gave a dinner to the host of friends, near and remote relatives, and after dinner they announced the name (of the child) to their guests: (11) 'Since the prince was placed in the womb of the Kshatriyâṇî Triśalâ, this family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased; therefore the prince shall be called Vardhamâna (i.e. the Increasing).' (12)

The Venerable Ascetic Mahâvîra was attended by five nurses: a wet-nurse, a nurse to clean him,

[1] Cf. Kalpa Sûtra, § 98.

[2] Cf. Kalpa Sûtra, § 90.

[3] The next word, bhivvumdaga, has been left out in the translation.

one to dress him, one to play with him, one to carry him; being transferred from the lap of one nurse to that of another, he grew up on that beautiful ground, paved with mosaic of precious stones, like a *K*'ampaka[1] tree growing in the glen of a mountain. (13)

Then the Venerable Ascetic Mahâvîra, after his intellect had developed and the childhood had passed away, lived in the enjoyment of the allowed, noble, fivefold joys and pleasures: (consisting in) sound, touch, taste, colour, and smell[2]. (14)

The Venerable Ascetic Mahâvîra belonged to the Kâsyapa gotra. His three names have thus been recorded by tradition: by his parents he was called Vardhamâna, because he is devoid of love and hate: (he is called) *S*rama*n*a (i.e. Ascetic), because he sustains dreadful dangers and fears, the noble nakedness, and the miseries of the world; the name Venerable Ascetic Mahâvîra has been given to him by the gods[3].

The Venerable Ascetic Mahâvîra's father belonged to the Kâsyapa gotra; he had three names: Siddhârtha, *S*reyâ*m*sa, and *G*asa*m*sa[4]. His mother belonged to the Vâsish*th*a gotra, and had three names: Tri*s*alâ, Videhadattâ, and Priyakâri*n*î. His paternal uncle Supârsva belonged to the Kâsyapa gotra. His eldest brother, Nandivardhana, and his eldest sister, Sudarsanâ, belonged both to the Kâsyapa gotra. His wife Yasodâ belonged to the Kau*nd*inya gotra. His daughter, who belonged to the Kâsyapa gotra, had two names: A*n*ogg*a* and

[1] Michelia Champaka. [2] Cf. Kalpa Sûtra, § 10.

[3] Cf. Kalpa Sûtra, § 108.

[4] The spaced words are Prâkrit, the Sanskrit form of which cannot be made out with certainty.

Priyadarsanâ. His granddaughter, who belonged to the Kausika gotra, had two names: Seshavatî and Yasovatî[1]. (15)

The Venerable Ascetic Mahâvîra's parents were worshippers of Pârsva and followers of the Sramanas. During many years they were followers of the Sramanas, and for the sake of protecting the six classes of lives they observed, blamed, repented, confessed, and did penance according to their sins. On a bed of Kusa-grass they rejected all food, and their bodies dried up by the last mortification of the flesh, which is to end in death. Thus they died in the proper month, and, leaving their bodies, were born as gods in Adbhuta Kalpa. Thence descending after the termination of their allotted length of life, they will, in Mahâvideha, with their departing breath, reach absolute perfection, wisdom, liberation, final Nirvâna, and the end of all misery. (16)

In that period, in that age the Venerable Ascetic Mahâvîra, a *Gñâtri* Kshatriya, *Gñâtri*putra, a Videha, son of Videhadattâ, a native of Videha, a prince of Videha, lived thirty years amongst the householders under the name of 'Videha[2].'

After his parents had gone to the worlds of the gods and he had fulfilled his promise, he gave up his gold and silver, his troops and chariots, and distributed, portioned out, and gave away his valuable treasures (consisting of) riches, corn, gold, pearls, &c., and distributed among those who wanted to make presents to others. Thus he gave away during a whole year. In the first month of winter, in the first fortnight, in the dark (fortnight) of Mârgasiras,

[1] Cf. Kalpa Sûtra, § 109.

[2] Cf. Kalpa Sûtra, § 110.

on its tenth day, while the moon was in conjunction with Uttaraphalgunî, he made up his mind to retire from the world. (17)

A year before the best of Ginas will retire from the world, they continue to give away their property, from the rising of the sun. i.

One krore and eight lacks of gold is his gift at the rising of the sun, as if it were his morning meal. ii.

Three hundred and eighty-eight krores and eighty lacks were given in one year. iii.

The Kundaladharas of Vaisramana, the Laukântika and Maharddhika gods in the fifteen Karmabhûmis[1] wake the Tîrthakara. iv.

In Brahma Kalpa and in the line of Krishnas, the Laukântika Vimânas are eightfold and infinite in number. v.

These orders of gods wake the best of Ginas, the Venerable Vîra: 'Arhat! propagate the religion which is a blessing to all creatures in the world!' vi.

When the gods and goddesses (of the four orders of) Bhavanapatis, Vyantaras, Gyotishkas, and Vimânavâsins had become aware of the Venerable Ascetic Mahâvîra's intention to retire from the world, they assumed their proper form, dress, and ensigns, ascended with their proper pomp and splendour, together with their whole retinue, their own vehicles and chariots, and rejecting all gross matter, retained only the subtile matter. Then they rose and with that excellent, quick, swift, rapid, divine motion of the gods they came down again crossing numberless continents and oceans till they arrived in Gambû-

[1] Those parts of the world which are inhabited by men who practise religious duties, are called Karmabhûmi. In Gambûdvîpa they are Bharata, Airâvata, and Videha.

dvîpa at the northern Kshatriya part of the place Ku*nd*apura; in the north-eastern quarter of it they suddenly halted. (18)

*S*akra, the leader and king of the gods, quietly and slowly stopped his vehicle and chariot, quietly and slowly descended from it and went apart. There he underwent a great transformation, and produced by magic a great, beautiful, lovely, fine-shaped divine pavilion [1], which was ornamented with many designs in precious stones, gold, and pearls. In the middle part of that divine pavilion he produced one great throne of the same description, with a footstool. (19)

Then he went where the Venerable Ascetic Mahâvîra was, and thrice circumambulating him from left to right, he praised and worshipped him. Leading him to the divine pavilion, he softly placed him with the face towards the east on the throne, anointed him with hundredfold and thousandfold refined oil, with perfumes and decoctions, bathed him with pure water, and rubbed him with beautifying cool sandal [2], laid on a piece of cloth worth a lack. He clad him in a pair of robes so light that the smallest breath would carry them away; they were manufactured in a famous city, praised by clever artists, soft as the fume of horses, interwoven with gold by skilful masters, and ornamented with designs of flamingos. Then (the god) decked him with necklaces of many and fewer strings, with one hanging down over his breast and one consisting of one row of pearls, with a garland, a golden string, a turban, a diadem, wreaths of precious stones, and decorated him with

[1] Deva*kh*a*m*daya in the original. My translation is but a guess.
[2] Gosîrsha and red sandal.

garlands, ribbons, scarves, and sashes like the Kalpavṛiksha. (20)

The god then, for a second time, underwent a great transformation, and produced by magic the great palankin, called Ḱandraprabhâ [1], which a thousand men carry. (This palankin) was adorned with pictures of wolves, bulls, horses, men, dolphins, birds, monkeys, elephants, antelopes, sarabhas [2], yacks, tigers, lions, creeping plants, and a train of couples of Vidyâdharas; it had a halo of thousands of rays; it was decorated with thousands of brilliant glittering rupees; its lustre was mild and bright; the eyes could not bear its light; it shone with heaps and masses of pearls; it was hung with strings and ribbons, and with golden excellent necklaces, extremely beautiful; it was embellished with designs of lotuses and many other plants; its cupola was adorned with many precious stones of five colours, with bells and flags; it was conspicuous, lovely, beautiful, splendid, magnificent. (21)

This palankin was brought for the best of Ginas, who is free from old age and death; it was hung with wreaths and garlands of divine flowers, grown in water or on dry ground. vii.

In the middle of the palankin (was) a costly throne covered with a divine cloth, precious stones and silver, with a footstool, for the best of Ginas. viii.

He wore on his head a chaplet and a diadem, his body was shining, and he was adorned with many ornaments; he had put on a robe of muslin worth a lack. ix.

[1] I. e. shining like the moon.

[2] A fabulous animal with eight legs.

After a fast of three days, with a glorious resolution he ascended the supreme palankin, purifying all by his light. x.

He sat on his throne, and *S*akra and Îs*â*na, on both sides, fanned him with chowries, the handles of which were inlaid with jewels and precious stones. xi.

In front it was uplifted by men, covered with joyful horripilation; behind the gods carried it: the Suras and Asuras, the Garu*d*as and the chiefs of Nâgas. xii.

The Suras carried it on the eastern side, and the Asuras on the southern one; on the western side the Garu*d*as carried it, and the Nâgas on the northern side. xiii.

As a grove in blossom, or a lotus-covered lake in autumn looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xiv.

As a grove of Siddhârtha [1], of Kar*n*ikâra [2] or of *K*ampaka [3] looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xv.

In the skies and on earth the sound of musical instruments produced by hundreds of thousands of excellent drums, kettle-drums, cymbals, and conches was extremely pleasant. xvi.

Then the gods ordered many hundreds of actors to perform a very rich concert of four kinds of instruments: stringed instruments and drums, cymbals and wind-instruments. xvii.

At that period, in that age, in the first month of winter, in the first fortnight, the dark (fortnight) of Mârgas*i*ras, on its tenth day, called Suvrata [4], in

[1] White mustard.
[2] Cassia Fistula.
[3] Michelia Champaka.
[4] Correct suvvate*nam* in the printed text.

the Muhûrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalgunî, when the shadow had turned towards the east, and the first Paurushî[1] was over, after fasting three days without taking water, having put on one garment, the Venerable Ascetic Mahâvîra, in his palankin *K*andraprabhâ, which only a thousand men can carry, with a train of gods, men, and Asuras left the northern Kshatriya part of the place Ku*nd*apura by the high way for the park *Gñâtri* Sha*nd*a. There, just at the beginning of night, he caused the palankin *K*andraprabhâ to stop quietly on a slightly raised untouched ground, quietly descended from it, sat quietly down on a throne with the face towards the east, and took off all his ornaments and finery. (22)

The god Vaisrama*n*a, prostrating himself[2], caught up the finery and ornaments of the Venerable Ascetic Mahâvîra in a cloth of flamingo-pattern. Mahâvîra then plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls. But *S*akra, the leader and king of the gods, falling down before the feet of the Venerable Ascetic Mahâvîra, caught up the hair in a cup of diamond, and requesting his permission, brought them to the Milk Ocean. After the Venerable Ascetic Mahâvîra had plucked out his hair in five handfuls (as described above), he paid obeisance to all liberated spirits, and vowing to do no sinful act, he adopted the holy conduct. At that moment the

[1] Wake, Yâma, or time of three hours.

[2] *Gam*tuvâyapa*d*ie, according to the Guzerati Bâlbodh this means making obeisance to the Lord of the world by touching his feet. Another MS. has: Then *S*akra the chief and king of the gods.

whole assembly of men and gods stood motionless, like the figures on a picture.

At the command of Śakra, the clamour of men and gods, and the sound of musical instruments suddenly ceased, when Mahâvîra chose the holy conduct. xviii.

Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation. xix.

When the Venerable Ascetic Mahâvîra had adopted the holy conduct which produced that state of soul in which the reward of former actions is temporarily counteracted, he reached the knowledge called Manaḥparyâya[1], by which he knew the thoughts of all sentient beings, with five organs, which are not defective, and possess a developed intellect, (living) in the two and a half continents and the two oceans. Then he formed the following resolution: I shall for twelve years neglect my body and abandon the care of it; I shall with equanimity bear, undergo, and suffer all calamities arising from divine powers, men or animals[2]. (23)

The Venerable Ascetic Mahâvîra having formed this resolution, and neglecting his body, arrived in the village Kummâra when only one Muhûrta of the day remained. Neglecting his body, the Venerable Ascetic Mahâvîra meditated on his Self, in blameless lodgings, in blameless wandering, in restraint, kindness, avoidance of sinful influence (saṁvara), chaste life, in patience, freedom from passion, contentment; control, circumspectness, practising religious postures and acts; walking the path of

[1] Or Manaḥparyaya. [2] Cf. Kalpa Sûtra, § 117.

Nirvâṇa and liberation, which is the fruit of good conduct. Living thus he with equanimity bore, endured, sustained, and suffered all calamities arising from divine powers, men, and animals, with undisturbed and unafflicted mind, careful of body, speech, and mind. (24)

The Venerable Ascetic Mahâvîra passed twelve years in this way of life; during the thirteenth year in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaiśâkha, on its tenth day, called Suvrata, in the Muhûrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalgunî, when the shadow had turned towards the east, and the first wake was over, outside of the town *Grim*bhikagrâma[1], on the northern bank of the river *Rig*upâlikâ[2], in the field of the householder Sâmâga, in a north-eastern direction from an old temple[3], not far from a Sâl tree, in a squatting position with joined heels exposing himself to the heat of the sun, with the knees high and the head low, in deep meditation, in the midst of abstract meditation, he reached Nirvâṇa[4], the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala. (25) When the Venerable One had become an Arhat and Gina, he was a Kevalin, omniscient and comprehending all objects, he knew all conditions of the world, of gods, men, and demons; whence

[1] Gambhiyagâma in Prâkrit. [2] Uggupâliyâ in Prâkrit.

[3] Or, a temple called Vigayâvartta.

[4] Nivvâṇe or nevvâṇe; it may also be an adjective, belonging to nirvâṇa. This is of course not the final nirvâṇa, which is reached at the dissolution of the body, but that state which the orthodox philosophers call *g*îvanmukti.

they come, where they go, whether they are born as men or animals (*k*yavana), or become gods or hell-beings (upapâda); their food, drink, doings, desires, open and secret deeds, their conversation and gossip, and the thoughts of their minds; he saw and knew all conditions in the whole world of all living beings. (26)

On the day when the Venerable Ascetic Mahâvîra reached the Kevala, the gods (of the four orders of) Bhavanapatis, Vyantaras, *G*yotishkas, and Vimânavâsins descended from, and ascended to heaven, &c. (as on the moment of his birth, see above, § 7). (27)

Then when the Venerable Ascetic Mahâvîra had reached the highest knowledge and intuition, he reflected on himself and the world: first he taught the law to the gods, afterwards to men. (28)

The Venerable Ascetic Mahâvîra endowed with the highest knowledge and intuition taught the five great vows, with their clauses, the six classes of lives to the *S*rama*n*as and Nirgranthas, to Gautama, &c.

The six classes of lives are earth-body, &c. (down to) animals. (29)

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i. The first great vow, Sir, runs thus:

I renounce all killing of living beings, whether subtile or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it, nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way[1], in mind, speech, and body.

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[1] I.e. acting, commanding, consenting, either in the past or the present or the future.

There are five clauses.

The first clause runs thus:

A Nirgrantha is careful in his walk, not careless[1]. The Kevalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings. Hence a Nirgrantha is careful in his walk, not careless in his walk.

This is the first clause. (1)

Now follows the second clause:

A Nirgrantha searches into his mind (i.e. thoughts and intentions). If his mind is sinful, blamable, intent on works, acting on impulses[2], produces cutting and splitting (or division and dissension), quarrels, faults, and pains, injures living beings, or kills creatures, he should not employ such a mind in action; but if, on the contrary, it is not sinful, &c., then he may put it in action.

This is the second clause. (2)

Now follows the third clause:

A Nirgrantha searches into his speech; if his speech is sinful, blamable, &c. (all down to) kills creatures, he should not utter that speech. But if, on the contrary, it is not sinful, &c., then he may utter it.

This is the third clause. (3)

Now follows the fourth clause:

A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it. The Kevalin says: A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or

[1] This could also be translated: he who is careful in his walk is a Nirgrantha, not he who is careless.

[2] Asrhayakare explained by karmâsravakârî.

injure or kill all sorts of living beings. Hence a Nirgrantha is careful in laying down his utensils of begging, he is not careless in it.

This is the fourth clause. (4)

Now follows the fifth clause:

A Nirgrantha eats and drinks after inspecting his food and drink; he does not eat and drink without inspecting his food and drink. The Kevalin says: If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so.

This is the fifth clause. (5)

In this way the great vow is correctly practised, followed, executed, explained, established, effected according to the precept.

This is, Sir, the first great vow: Abstinence from killing any living beings. i.

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ii. The second great vow runs thus:

I renounce all vices of lying speech (arising) from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others. I confess and blame, repent and exempt myself of these sins in the thrice threefold way, in mind, speech, and body.

There are five clauses.

The first clause runs thus:

A Nirgrantha speaks after deliberation, not without deliberation. The Kevalin says: Without deliberation a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation.

This is the first clause. (1)

Now follows the second clause:

A Nirgrantha comprehends (and renounces) anger, he is not angry. The Kevalin says: A Nirgrantha who is moved by anger, and is angry, might utter a falsehood in his speech. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause:

A Nirgrantha comprehends (and renounces) greed, he is not greedy. The Kevalin says: A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause:

A Nirgrantha comprehends (and renounces) fear, he is not afraid. The Kevalin says: A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause:

A Nirgrantha comprehends (and renounces) mirth, he is not mirthful. The Kevalin says: A Nirgrantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow is correctly practised, followed, &c.

This is, Sir, the second great vow. ii.

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iii. The third great vow runs thus:

I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor

cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, &c. (all down to) body.

There are five clauses.

The first clause runs thus:

A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kevalin says: If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause:

A Nirgrantha consumes his food and drink with permission (of his superior), not without his permission. The Kevalin says: If a Nirgrantha consumes his food and drink without the superior's permission, he might eat what is not given. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause:

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says: If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause:

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says: If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause:

A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation. The Kevalin says: If a Nirgrantha should beg without deliberation, he might take possession of what is not given. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow, &c.

This is, Sir, the third great vow. iii.

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iv. The fourth great vow runs thus:

I renounce all sexual pleasures, either with gods or men or animals. I shall not give way to sensuality, &c. (all as in the foregoing paragraph down to) exempt myself.

There are five clauses.

The first clause runs thus:

A Nirgrantha does not continually discuss topics relating to women. The Kevalin says: If a Nirgrantha discusses such topics, he might fall from the law declared by the Kevalin, because of the destruction or disturbance of his peace. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause:

A Nirgrantha does not regard and contemplate the lovely forms of women. The Kevalin says: If a Nirgrantha regards and contemplates the lovely forms of women, he might, &c. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause:

A Nirgrantha does not recall to his mind the pleasures and amusements he formerly had with women. The Kevalin says: If a Nirgrantha recalls

to his mind the pleasures and amusements he formerly had with women, he might, &c. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause:

A Nirgrantha does not eat and drink too much, nor does he drink liquors or eat highly-seasoned dishes. The Kevalin says: If a Nirgrantha did eat and drink too much, or did drink liquors and eat highly-seasoned dishes, he might, &c. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause:

A Nirgrantha does not occupy a bed or couch affected[1] by women, animals, or eunuchs. The Kevalin says: If a Nirgrantha did occupy a bed or couch affected by women, animals, or eunuchs, he might, &c. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow, &c.

This is, Sir, the fourth great vow. iv.

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v. The fifth great vow runs thus:

I renounce all attachments[2], whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so, &c. (all down to) exempt myself.

There are five clauses.

The first clause runs thus:

If a creature with ears hears agreeable and disagreeable sounds, it should not be attached to, nor delighted with, nor desiring of, nor infatuated by,

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[1] This may mean belonging to, or close by.

[2] This means the pleasure in external objects.

nor covetous of, nor disturbed by the agreeable or disagreeable sounds. The Kevalin says: If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall, &c. (see above, IV, 1).

If it is impossible not to hear sounds, which reach the ear, the mendicant should avoid love or hate, originated by them.

A creature with ears hears agreeable and disagreeable sounds.

This is the first clause. (1)

Now follows the second clause:

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached, &c., to them.

The Kevalin says, &c. (the rest as in the last clause. Substitute only see and forms for hear and sounds).

This is the second clause. (2)

Now follows the third clause:

If a creature with an organ of smell smells agreeable or disagreeable smells, it should not be attached to them. (The rest as above. Substitute smell and nose.)

This is the third clause. (3)

Now follows the fourth clause:

If a creature with a tongue tastes agreeable or disagreeable tastes, it should not be attached, &c., to them. (The rest as above. Substitute taste and tongue.)

This is the fourth clause. (4)

Now follows the fifth clause:

If a creature with an organ of feeling feels agreeable or disagreeable touches, it should not be

attached to them. (The rest as above. Substitute feel and touch.)

This is the fifth clause. (5)

In this way the great vow, &c. (see above). v.

He who is well provided with these great vows and their twenty-five clauses is really Houseless, if he, according to the sacred lore, the precepts, and the way correctly practises, follows, executes, explains, establishes, and, according to the precept, effects them.

End of the Fifteenth Lecture, called the Clauses.

FOURTH PART.

SIXTEENTH LECTURE,

CALLED

THE LIBERATION.

The creatures attain only a temporary residence (in one of the four states of being); hearing this supreme truth (i.e. the doctrine of the Tîrthakara's) one should meditate upon it. The wise man should free himself from the family bonds; fearless should he give up acts and attachments. (1)

A mendicant, living thus[1], self-controlled towards the eternal (world of living beings), the matchless sage, who collects his alms, is insulted with words by the people assailing him, like an elephant in battle with arrows. (2)

Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind. (3)

Disregarding (all calamities) he lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all: so is described the great sage, a good *Sramaṇa*. (4)

As the lustre of a burning flame increases, so increase the austerity, wisdom, and glory of a steadfast sage who, with vanquished desires, meditates

[1] Tahâgaya, i. e. tathâgata.

on the supreme place of virtue[1], though suffering pain[2]. (5)

The great vows which are called the place of peace, the great teachers, and the producers of disinterestedness have, in all quarters of the earth, been proclaimed by the infinite *G*ina, the knowing one[3], as light, illumining the three worlds, (repels) darkness. (6)

The unbound one, living amongst the bound (i. e. householders), should lead the life of a mendicant; unattached to women, he should speak with reverence. Not desiring this or the next world, the learned one is not measured by the qualities of love. (7)

The dirt (of sins) formerly committed by a thus liberated mendicant who walks in wisdom (and restraint), who is constant, and bears pain, vanishes as the dirt covering silver (is removed) by fire. (8)

He lives, forsooth, in accordance with wisdom (and restraint), and walks free from desire, and with conquered sensuality. As a snake casts off its old skin, so is the Brâhma*n*a freed from the bed of pain. (9)

As they call the great ocean a boundless flood of water, difficult to traverse with the arms (alone), so should the learned one know (and renounce) it (the sa*m*sâra): that sage is called 'Maker of the end.' (10)

Here amongst men bondage and deliverance have

[1] Dhammapada*m*.

[2] Vidû*n*ate, which I take to be the genitive of the present participle corresponding to vidunvata*h*. The commentators divide the word into vidû *n*ate=vidvân nata*h*, which gives no sense.

[3] Nâti*n*â in the original. I would prefer to translate it *gñâtri*, the name of the clan to which Nâtaputta belonged.

been declared; he who, according to that doctrine (of the church), knows bondage and deliverance: that sage is called 'Maker of the end.' (11)

He for whom there is no bondage whatever in this world, and besides in the two (other continents, or heaven and hell), is indeed a (monk needing) no support and no standing place; he has quitted the path of births. (12)

End of the Sixteenth Lecture, called the Liberation.

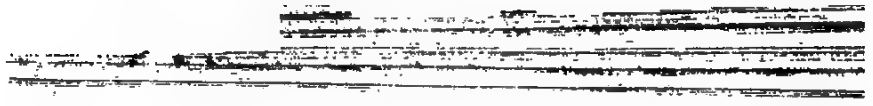
End of the Second Book.

End of the Âkârâṅga Sûtra.

THE KALPA SÛTRA

OF

BHADRABÂHU.



KALPA SÛTRA.

LIVES OF THE *GINAS*.

LIFE OF MAHÂVÎRA.

Obeisance to the Arhats!
Obeisance to the Liberated Ones!
Obeisance to the Religious Guides!
Obeisance to the Religious Instructors!
Obeisance to all Saints in the World!

This fivefold obeisance, destroying all sins, is of all benedictions the principal benediction.

In that period, in that age lived the Venerable Ascetic Mahâvîra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunî; to wit, in Uttaraphalgunî he descended (from heaven), and having descended (thence), he entered the womb (of Devânandâ); in Uttaraphalgunî he was removed from the womb (of Devânandâ) to the womb (of Triśalâ); in Uttaraphalgunî he was born; in Uttaraphalgunî, tearing out his hair, he left the house and entered the state of houselessness; in Uttaraphalgunî he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed,

unimpeded, complete, and perfect. But in Svâti the Venerable One obtained final liberation. (1)[1]

End of the First Lecture[2].

In that period, in that age the Venerable Ascetic Mahâvîra, having on the sixth day of the fourth month of summer, in the eighth fortnight, the light (fortnight) of Âshâ*dh*a, descended from the great Vimâna, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best things, where he had lived for twenty Sâgaropamas till the termination of his allotted length of life, of his (divine nature, and of his existence (among gods); here in the continent of *G*ambûdvîpa, in Bharatavarsha,—when of this Avasarpi*n*î era the Sushamasushamâ, the Sushamâ, and Sushamadu*h*shamâ periods, and the greater part of the Du*h*shamasushamâ period (containing a Ko*d*âko*d*î[3] of Sâgaropamas, less forty-two thousand years) had elapsed, and only seventy-two years, eight and a half months were left, after twenty-one Tîrthakaras of the race of Ikshvâku and of the Kâ*s*yapa gotra, and two of the race of Hari and of the Gautama gotra, on the whole twenty-three Tîrthakaras had appeared,—the Venerable Ascetic Mahâvîra, the last of the Tîrthakaras, took the form of an embryo in the womb of Devânandâ, of the *G*âlandharâya*n*a gotra, the wife of the Brâhma*n*a *Ri*shabhadatta, of the gotra of Ko*d*âla, in the

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[1] Cf. Â*k*ârâ*n*ga Sûtra II, 15, § 1.

[2] Vâ*k*anâ. These vâ*k*anâs are the parts into which the Kalpa Sûtra is generally divided by some commentators. I have adopted the distribution of Samayasundara.

[3] A ko*ń* of ko*ń*is or 100,000,000,000,000.

brahmanical part of the town Kun*d*agrâma in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunî, after his allotted length of life, of his (divine) nature, and of his existence (amongst gods) had come to their termination. (2)[1]

The knowledge of the Venerable Ascetic Mahâvîra (about this) was threefold; he knew that he was to descend, he knew that he had descended, he knew not when he was descending[2].

In that night in which the Venerable Ascetic Mahâvîra took the form of an embryo in the womb of the Brâhman*î* Devânandâ of the *G*âlandharâyan*a* gotra, the Brâhman*î* Devânandâ was on her couch, taking fits of sleep, in a state between sleeping and waking, and having seen the following fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate great dreams, she woke up. (3) To wit:

An elephant, a bull, a lion, the anointing (of the goddess *S*rî), a garland, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels, and a flame. (4)

When the Brâhman*î* Devânandâ, having seen these dreams, woke up, she—glad, pleased, and joyful in her mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of her body all erect in their pores like the flowers of the Kadamba touched by rain-drops—firmly fixed the dreams (in her mind), and rose from her couch. Neither hasty nor trembling, with a quick and even[3] gait, like that of the

[1] Cf. Âkârânga Sûtra II, 15, § 2.

[2] Cf. Âkârânga Sûtra II, 15, § 3.

[3] Add in the text asam*b*ham*t*âe after avila*m*biyâe.

royal swan, she went to the Brâhmaṇa *Ṛ*shabhadatta, and gave him the greeting of victory. Then she comfortably sat down in an excellent chair of state; calm and composed, joining the palms of her hands so as to bring the ten nails together, she laid the folded hands on her head, and spoke thus: (5)

'O beloved of the gods, I was just now on my couch taking fits of sleep, in a state between sleeping and waking, when I saw the following fourteen illustrious, &c., great dreams; to wit, an elephant, &c. (6)

'O beloved of the gods, what, to be sure, will be the happy result portended by these fourteen illustrious, &c., great dreams?' (7)

When the Brâhmaṇa *Ṛ*shabhadatta had heard and perceived this news from the Brâhmaṇî Devânandâ, he, glad, pleased, and joyful (see § 5, down to) rain-drops, firmly fixed the dreams (in his mind), and entered upon considering them. He grasped the meaning of those dreams with his own innate intellect and intuition, which were preceded by reflection, and thus spoke to the Brâhmaṇî Devânandâ: (8)

'O beloved of the gods, you have seen illustrious dreams; O beloved of the gods, you have seen beautiful, lucky, blest, auspicious, fortunate dreams, which will bring health, joy, long life, bliss, and fortune! We shall have success, O beloved of the gods, we shall have pleasure; we shall have happiness, O beloved of the gods, we shall have a son! Indeed, O beloved of the gods, after the lapse of nine complete months and seven and a half days you will give birth to a lovely and handsome boy with tender hands and feet, with a body containing the entire

and complete five organs of sense, with the lucky signs, marks, and good qualities; a boy on whose body all limbs will be well formed, and of full volume, weight, and length, of a lovely figure like that of the moon! (9) And this boy, after having passed his childhood[1], and, with just ripened intellect, having reached the state of youth, will repeat, fully understand, and well retain (in his mind) the four Vedas: the *Rig*-veda, Yagur-veda, Sâma-veda, Atharva-veda—to which the Itihâsa[2] is added as a fifth, and the Nigghaṇṭu[3] as a sixth (Veda)—together with their Aṅgas and Upâṅgas, and the Rahasya[4]; he will know the six Aṅgas, he will be versed in the philosophy of the sixty categories[5], and well grounded in arithmetic, in phonetics, ceremonial, grammar, metre, etymology, and astronomy[6], and in many other brahmanical [and monastic] sciences besides. (10) Therefore, O beloved of the gods, you have seen illustrious dreams, &c. (see § 9).'

In this way he repeatedly expressed his extreme satisfaction. (11)

When the Brâhmaṇî Devânandâ had heard and perceived this news from the Brâhmaṇa *Ri*shabhadatta, she—glad, pleased, and joyful, &c. (see § 5)—

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[1] That is, having reached his eighth year.

[2] Purâṇa. [3] Dictionary.

[4] According to the commentators, works which treat of the aidamparya of the Vedas.

[5] The Sâṅkhya philosophy of Kapila, according to the commentary; but see Max Müller, What can India teach us? p. 362.

[6] These are the six Aṅgas which in the same order occur in the well-known versus memorialis. Indeed, that verse is nearly identical with the passage in our text.

joining the palms of her hands, &c. (see § 5, down to) and spoke thus: (12)

'That is so, O beloved of the gods; that is exactly so, O beloved of the gods; that is true, O beloved of the gods; that is beyond doubt, O beloved of the gods; that is what I desire, O beloved of the gods; that is what I accept, O beloved of the gods; that is what I desire and accept, O beloved of the gods; that matter is really such as you have pronounced it.'

Thus saying, she accepted the true meaning of the dreams, and enjoyed together with *Ri*shabhadatta the noble permitted pleasures of human nature. (13)

In that period, in that age, *Ś*akra,—the chief and king of the gods, the wielder of the thunderbolt, the destroyer of towns, the performer of a hundred sacrifices, the thousand-eyed one, Maghavan, the punisher of the Daitya Pâka, the lord of the southern half of the earth [1], the lord of the thirty-two thousand celestial abodes, the bestrider of the elephant Airavata, the chief of the Suras, who wears spotless clothes and robes [2], and puts on garlands and the diadem, whose cheeks were stroked by fine, bright, and trembling earrings of fresh gold [the most prosperous, the most brilliant, the most mighty, the most glorious, the most powerful, and the most happy one], with a splendid body, ornamented with a long down-reaching garland,—this *Ś*akra was in the Saudharma Kalpa, in the celestial abode Saudharma Avata*m*saka, in the council-hall Sudharman, on his throne *Ś*akra; he who exercises and maintains the supreme command, government,

[1] I. e. of that part of it which lies to the south of mount Meru.

[2] According to the commentators, wearing clothes resembling the dustless sky.

management, guidance, direction, and sovereign power and generalship over the thirty-two thousand gods of the celestial abodes, the eighty-four thousand gods of a rank equal with that of himself, the thirty-two chief gods, the four guardians of the world, the eight principal queens with their trains, the three courts, the seven armies, and the seven commanders of these armies. He was then enjoying the permitted pleasures of divine nature under the great din of uninterrupted story-telling, dramatical plays, singing, and music, as beating of time, performance on the Vîṇâ, the Tûrya, the great drum, and the Paṭupaṭaha. (14)

And he viewed this whole continent Gambûdvîpa with his extensive (knowledge called) Avadhi. There he saw in the continent Gambûdvîpa, in Bhâratavarsha, in the southern half of Bharata, in the brahmanical part of the town Kuṇḍagrâma, the Venerable Ascetic Mahâvîra taking the form of an embryo in the womb of the Brâhmaṇî Devânandâ of the Gâlandharâyaṇa gotra, wife of the Brâhmaṇa Ṛishabhadatta of the gotra of Koḍâla; and—glad, pleased, and joyful in his mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of his body bristling and erect in their pores like the fragrant flowers of Nîpa when touched by rain-drops, with his eyes and mouth open like full-blown lotuses, with his excellent, various[1], trembling bracelets, with diadem and earrings, his breast lighted up by necklaces, wearing long and swinging ornaments with a pearl pendant—the chief of the gods rose

[1] Kaḍaga, tuḍiya, keûra. Kaṭaka is the well-known kaṅkaṇa, truṭika is explained by bâhurakshikâ, keyûra by aṅgaḍa. The last two are bracelets worn on the upper arm.

with confusion, hasty and trembling from his throne, descended from the footstool, took off his shoes which were by a clever artist set with Vaidûrya and excellent Rishṭa and Aṅgana[1], and ornamented with glittering jewels and precious stones, threw his seamless robe over his left shoulder, and, arranging the fingers of his hands in the shape of a bud, he advanced seven or eight steps towards the Tîrthakara. Bending his left knee and reposing on the right one, he three times placed his head on the ground and lifted it a little; then he raised his bracelet-encumbered arms, and joining the palms of his hands so as to bring the ten nails together, laid the hands on his head and spoke thus: (15)

'Reverence to the Arhats and Bhagavats: to the Âdikaras, the Tîrthakaras, the perfectly-enlightened ones; to the highest of men, the lions among men, the flowers among mankind[2], the Gandhahastins among men; to the highest in the world, the guides of the world, the benefactors of the world, the lights of the world, the enlighteners of the world; to the givers of safety, to the givers of sight, to the givers of the road, to the givers of shelter, to the givers of life, to the givers of knowledge[3]; to the givers of the law, the preachers of the law, the lords of the law, the leaders of the law, the universal emperors of the best law; to the light, the help, the shelter, the refuge, the resting-place, the possessors of unchecked know-

[1] Names of precious stones.

[2] The text has literally, the best lotus among men.

[3] These words are variously and always somewhat fancifully interpreted. One explanation is ascribed to the Aupanishadikas, whom I do not remember to have found noticed anywhere else in Gaina books.

ledge and intuition who have got rid of unrighteousness; to the conquerors and the granters of conquest, the saved and the saviours, the enlightened and the enlighteners, the liberated and the liberators, to the all-knowing ones, the all-seeing ones, to those who have reached the happy, stable, unstained, infinite, unperishable, undecaying place, called the path of perfection, whence there is no return; reverence to the Ginas who have conquered fear.

'Reverence to the Venerable Ascetic Mahâvîra, the Âdikara, the last of the Tîrthakaras who was predicted by the former Tîrthakaras, &c.[1] I here adore the Revered One yonder, may the Revered One yonder see me here!' With these words he adored, he worshipped the Venerable Ascetic Mahâvîra, and sat down on his excellent throne facing the east. Then the following internal, reflectional, desirable idea occurred to the mind of Sakra, the chief of kings and gods: (16)

'It never has happened, nor does it happen, nor will it happen, that Arhats, Kakravartins, Baladevas, or Vasudevas, in the past, present, or future, should be born in low families, mean families, degraded families, poor families, indigent families, beggars' families, or brahmanical families. (17) For indeed Arhats, Kakravartins, Baladevas, and Vasudevas, in the past, present, and future, are born in high families, noble families, royal families, noblemen's families, in families belonging to the race of Ikshvâku, or of Hari, or in other such-like families of pure descent on both sides. (18)

[1] According to the commentary all the epithets from 'the enlightened one' down to 'who has reached' are intended by this '&c.'

Now this is something which moves the wonder of the world: it happens in the lapse of numberless Avasarpiṇîs and Utsarpiṇîs, because the imperishable, indescribable, and undestroyable Karman relating to name and gotra must take effect, that Arhats, &c., in the past, present, and future, descend in (i.e. take the form of an embryo in the womb of a woman belonging to) low families, &c.; but they are never brought forth by birth from such a womb. (19) This Venerable Ascetic Mahâvîra, now, in the continent Gambûdvîpa, in Bharatavarsha, in the brahmanical part of the town Kuṇḍagrâma, has taken the form of an embryo in the womb of the Brâhmaṇî Devânandâ of the Gâlandharâyaṇa gotra, wife of the Brâhmaṇa Ṛishabhadatta of the gotra of Koḍâla. (20) Hence it is the established custom of all past, present, and future Śakras, chiefs and kings of the gods, to cause the Arhats and Bhagavats to be removed from such-like low, mean, &c., families, to such-like high, noble, &c., families. (21) It is, therefore, better that I should cause the Venerable Ascetic Mahâvîra, the last of the Tîrthakaras who was predicted by the former Tîrthakaras, to be removed from the brahmanical part of the town Kuṇḍagrâma, from the womb of the Brâhmaṇî Devânandâ of the Gâlandharâyaṇa gotra, wife of the Brâhmaṇa Ṛishabhadatta of the gotra of Koḍâla, to the Kshatriya part of the town Kuṇḍagrâma, and to be placed as an embryo in the womb of the Kshatriyâṇî Triśalâ of the Vâsishṭha gotra, wife of the Kshatriya Siddhârtha of the Kâśyapa gotra, belonging to the clan of the Gñâtṛi Kshatriyas; and to cause the embryo of the Kshatriyâṇî Triśalâ of the Vâsishṭha gotra to be placed in the

womb of the Brâhmaṇî Devânandâ of the Gâlandharâyaṇa gotra.'

Thus he reflected and called Hariṇegamesi[1], the divine commander of the foot troops; having called him, he spoke thus: (22)

'Well, now, beloved of the gods, it never has happened, &c. (§§ 17–20 are verbally repeated). (23–25)

'Therefore, go now and remove the Venerable Ascetic Mahâvîra from the brahmanical part, &c., and place the embryo of the Kshatriyâṇî Triśalâ, &c. (see § 21). Having done this, return quickly to report on the execution of my orders.' (26)

When Hariṇegamesi, the divine commander of the foot troops, was thus spoken to by Śakra, the chief and king of the gods, he—glad, pleased, and joyful, &c. (see § 15)—laid his folded hands on his head and modestly accepted the words of command, saying, 'Just as your Majesty commands.' After this he left the presence of Śakra, the chief and king of the gods, and descended towards the north-eastern quarter; then he transformed himself through his magical power of transformation, and stretched himself out for numerous Yoganas like a staff, (during which he seized) jewels, Vagra, Vaiḍûrya, Lohitâksha, Masâragalla, Haṃsagarbha, Pulaka, Saugandhika, Gyotisara, Aṅkana, Aṅkanapulaka, Gâtarûpa, Subhaga, Sphaṭika, and Rishṭa; (of these precious materials) he rejected the gross particles, and retained the subtle particles. (27) Then

[1] This name is rendered Harinaigamaishin in Sanskrit. He is represented in pictures as a man with the head of an antelope (harina). This is apparently the effect of a wrong etymology, interesting as the fact itself is.

for a second time he transformed himself through his magical power of transformation, and produced the definitive form (which gods adopt on entering the world of men); having done so, he passed with that excellent, hasty, trembling, active, impetuous, victorious, exalted, and quick divine motion of the gods right through numberless continents and oceans, and arrived in Gambûdvîpa, in Bharatavarsha, in the brahmanical part of the town Kuṇḍagrâma, at the house of the Brâhmaṇa Ṛishabhadatta, where the Brâhmaṇî Devânandâ dwelt. Having arrived there, he made his bow in the sight of the Venerable Ascetic Mahâvîra, and cast the Brâhmaṇî Devânandâ, together with her retinue, into a deep sleep; then he took off all unclean particles, and brought forth the clean particles, and saying, 'May the Venerable One permit me,' he took the Venerable Ascetic Mahâvîra in the folded palms of his hands without hurting him. Thus he went to the Kshatriya part of the town Kuṇḍagrâma, to the house of the Kshatriya Siddhârtha, where the Kshatriyâṇî Triśalâ dwelt; he cast her and her attendants into a deep sleep, took off all unclean particles, and brought forth the clean particles, and placed the embryo of the Venerable Ascetic Mahâvîra in the womb of the Kshatriyâṇî Triśalâ, and the embryo of the Kshatriyâṇî Triśalâ he placed in the womb of the Brâhmaṇî Devânandâ of the Gâlandharâyaṇa gotra. Having done so, he returned in that direction in which he had come[1]. (28) With that excellent, &c. (see § 28), divine motion

[1] The contents of §§ 14–28 are contained in Âkârâṅga Sûtra II, 15, § 4.

of the gods, he flew upwards right through numberless continents and oceans, taking thousands of Yoganas in each motion, and arrived in the Saudharma Kalpa, in the divine abode called Saudharma Avatamsaka, where Sakra, the chief and king of the gods, sat on the throne called Sakra, and reported to Sakra, the chief and king of the gods, on the execution of his orders.

In that period, in that age the knowledge of the Venerable Ascetic Mahâvîra was threefold; he knew that he was to be removed; he knew that he was removed; he knew not when he was being removed[1]. (29)

In that period, in that age, on the thirteenth day of the third month of the rainy season, in the fifth fortnight, the dark (fortnight) of Âsvina, after the lapse of eighty-two days, on the eighty-third day current (since his conception), the embryo of the Venerable Ascetic Mahâvîra was, on the command of Sakra, safely removed by Harinegamesi from the womb of the Brâhmanî Devânandâ to that of the Kshatriyânî Trisalâ[2], in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunî. (30)

End of the Second Lecture.

In that night in which the embryo of the Venerable Ascetic Mahâvîra was removed from the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra to that of the Kshatriyânî Trisalâ of the

[1] In some MSS. the last part of this paragraph is placed at the end of the next one.

[2] The text repeats the corresponding passage of § 21.

Vâsish*th*a gotra, the former was on her couch taking fits of sleep in a state between sleeping and waking; and seeing that these fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate, great dreams were taken from her by the Kshatriyâ*n*î Tri*s*alâ, she awoke. (31)

In that night in which the embryo of the Venerable Ascetic Mahâvîra was removed from the womb of the Brâhma*n*î Devânandâ of the *G*âlandharâya*n*a gotra to that of the Kshatriyâ*n*î Tri*s*alâ of the Vâsish*th*a gotra, the latter was in her dwelling-place, of which the interior was ornamented with pictures, and the outside whitewashed, furbished and cleansed, the brilliant surface of the ceiling was painted, the darkness was dispelled by jewels and precious stones, the floor was perfectly level and adorned with auspicious figures; which, moreover, was furnished with offerings of heaps of delicious, fragrant, strewn flowers of all five colours, was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka[1], and burning frankincense; was exquisitely scented with fine perfumes, and turned as it were into a smelling-bottle; on a couch with a mattress of a man's length, with pillows at head and foot, raised on both sides and hollow in the middle, soft as if one walked on the sand of the banks of the Ganges, covered with the cloth of a robe of ornamented linen, containing a well-worked towel, and hung with red mosquito curtains, delightful, soft to the touch like fur, wadding, Pûra[2], butter, or cotton, with all the comforts of

[1] Different kinds of the resin of Boswellia.

[2] Name of a tree.

a bed, such as fragrant, excellent flowers and sandal-powder—(in such a room and on such a bed Trisalâ was) taking fits of sleep between sleeping and waking, and having seen the following fourteen, &c. (see § 3), dreams, viz. an elephant, &c. (see § 4), she awoke. (32)

1. Then Trisalâ saw in her first dream a fine, enormous elephant, possessing all lucky marks, with strong thighs and four mighty tusks; who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water, or the silver mountain (Vaitâ*dh*ya); whose temples were perfumed with fragrant musk-fluid, which attracted the bees; equalling in dimension the best elephant of the king of the gods (Airâvata); uttering a fine deep sound like the thunder of a big and large rain-cloud. (33)

2. Then she saw a tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus, illumining all around by the diffusion of a glory of light; (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs; whose body was firm, well made, muscular, compact, lovely, well proportioned, and beautiful; whose horns were large, round, excellently beautiful, greased at their tops, and pointed; whose teeth were all equal, shining, and pure. He foreboded innumerable good qualities. (34)

3. Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face; a delightful and beautiful lion whiter than a heap of pearls, &c. (see § 33), who had strong and lovely fore-arms, and a mouth adorned with round, large,

and well-set teeth; whose lovely lips, splendent through their proportions, and soft like a noble lotus, looked as if they were artificially ornamented; whose palate[1] was soft and tender like the petals of the red lotus, and the top of whose tongue was protruding; whose eyes were like pure lightning, and revolved like red-hot excellent gold just poured out from the crucible; (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality; whose erect, well-shaped, and well-grown tail was flapping; the tops of whose nails were deeply set and sharp; whose beautiful tongue came out of his mouth like a shoot of beauty. (35)

4. Then she, with the face of the full moon, saw the goddess of famous beauty, *Śrî*, on the top of Mount Himavat, reposing on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. She sat on a lofty throne. Her firmly placed feet resembled golden tortoises, and her dyed, fleshy, convex, thin, red, smooth nails were set in swelling muscles[2]. Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent; her round and well-formed legs were adorned with the Kuruvindâvarta[3], and her knees with dimples. Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was

[1] Another reading noticed in the commentary has tala, upper-side of the tongue, instead of tâlu, palate.

[2] Literally, elevated and fat.

[3] An ornament according to the commentary.

adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft, and downy. Her waist, which contained the three folds, could be encompassed with one hand. On all parts of her body shone ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold. The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls. She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a necklace of jewels with a string of Dînârâs[1], and a trembling pair of earrings, touching her shoulders, diffused a brilliancy; but the united beauties and charms of these ornaments were only subservient to the loveliness of her face[2]. Her lovely eyes were large and pure like the water lily. She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself. Her glossy, black, thick, smooth hair hung down in a braid. (36)

5. Then she saw, coming down from the firmament, a garland charmingly interwoven with fresh Mandâra flowers. It spread the delicious smell of *K*ampaka[3], *A*soka[4], Nâga[5] Punnâga[6], Priyaṅgu[7],

[1] This word, corresponding to the Greek δηνάριον, proves the late composition of this part of the Kalpa Sûtra.

[2] I cannot accurately construe this passage; my translation is therefore rather free, but, I believe, comes near the meaning of the original.

[3] Michelia Champaka.

[4] Jonesia Asoka.

[5] Mesua Roxburghii.

[6] Rottlera Tinctoria.

[7] Panicum Italicum.

Sirisha[1], Mudgara[2], Mallikâ[3], *Gâti*[4], Yûthika[5], Aṅkolla[6], Kora*nṭ*akapatra[7], Damanaka[8], Navamâlikâ[9], Bakula[10], Tilaka[11], Vâsantika[12], Nuphar, Nymphaea, Pâ*ṭ*ala[13], Kunda[14], Atimukta[15], and Mango; and perfumed the ten divisions of the universe with its incomparably delightful fragrance. It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid, beautiful embellishments of many colours. Towards it came humming swarms of different kinds of bees[16], and filled with their sweet noise the whole neighbourhood. (37)

6. And the moon: white as cow-milk, foam, spray of water, or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphaeas, adorning the night, resembling the surface of a well-polished mirror. She was of a white hue, like a flamingo, the stars' head-ornament, the quiver of Cupid's arrows, raising the waters of the ocean, burning as it were disconsolate

[1] Acacia Sirisa.
[2] A species of jasmine.
[3] Jasminum Zambac.
[4] Jasminum Grandiflorum.
[5] Jasminum Auriculatum.
[6] Alangium Hexapetalum.
[7] Not specialised in our dictionaries.
[8] Artemisia Indica.
[9] The many-flowered Nykanthes or Jasminum Zambac.
[10] Mimusops Elengi.
[11] Clerodendum Phlomoides or Symplocos Racemosa.
[12] Gaertnera Racemosa.
[13] Bignonia Suaveolens.
[14] Fragrant Oleander.
[15] Diospyros Glutinos or Dalbergia Ougeinense.
[16] Sha*ṭ*pada, madhukarî, bhramara. The sha*ṭ*pada are literally six-footed bees, as Stevenson correctly translated, but he strangely reckons them among the preternatural animals, like the four-tusked elephants, dear to the imagination of the *Gains*!

people when absent from their sweethearts, the large, glorious, wandering headmark of the celestial sphere—beloved in heart and soul by Rohiṇî[1]. Such was the glorious, beautiful, resplendent full moon which the queen saw. (38)

7. Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Aśoka, the open Kiṃsuka, the bill of a parrot, or the Guñgârdha[2], the adorner of the lotus groups, the marker of the starry host, the lamp of the firmament, throttling as it were the mass of cold, the illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who disperses evil-doers that stroll about at night, who stops the influence of cold, who always circles round Mount Meru, whose thousand rays obscure the lustre of other lights[3]. (39)

8. Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders. It was fastened to a golden staff with a tuft of many soft and waving peacock's feathers of blue, red, yellow, and white colours, and seemed as if it would pierce the brilliant, celestial sphere, with the brilliant lion on its top, who was white like crystal, pearlmother, Aṅka-stone, Kunda-flowers, spray of water, or a silver cup. (40)

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[1] The commentators understand this passage (Rohiṇîmaṇahiya-yavallabhaṃ) differently by explaining hiyaya by hitada, the lover of Rohiṇi who did her mind good.

[2] According to Stevenson: the red side of the retti seed.

[3] Or if we adopt a various reading, mentioned in the commentary, payadiya, we must translate: whose luminous glory was set forth by his thousand rays.

9. Then she saw a full vase of costly metal[1], splendent with fine gold, filled with pure water, excellent, of brilliant beauty, and shining with a bouquet of water lilies. It united many excellencies and all-auspicious marks, and stood on a lotus-(shaped foot), shining with excellent jewels[2]. It delighted the eyes, glittered and illumined all about; it was the abode of happy Fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowers of all seasons. (41)

10. Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun; it abounded with swarms of aquatic animals, and fed fishes. It was large, and seemed to burn through the wide-spreading, glorious beauty of all kinds of lotuses[3]. Its shape and beauty were pleasing. The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, Ćakravâkas, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls[4]. It was a sight, pleasing to the heart and the eye. (42)

11. Then she whose face was splendid like the

[1] The original has rayaya, silver, but as the commentary remarks, this would be in conflict with the epithet which we have put next, but which, in the original, is separated from it by many lines. Unless the author has blundered, which from his vague style seems far from impossible, the word must here have a more indefinite meaning than it usually has.

[2] This passage may also be translated: standing on a lotus filled with pollen, of excellent workmanship.

[3] Specialised in the text as kamula, kuvalaya, utpala, tâmarasa, and pundarika.

[4] According to the commentary; the textus receptus is, many water-drops.

moon in autumn, saw the milk-ocean, equalling in beauty the breast of Lakshmi, which is white like the mass of moon-beams. Its waters increased in all four directions, and raged with ever-changing and moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing (tails) of great porpoises, fishes, whales, and other monsters of the deep[1]. Its agitated waters were in great uproar, occasioned by the vortex Gaṅgâvarta, which the vehemence and force of the great rivers produced; they rose, rushed onwards and backwards, and eddied. (43)

12. Then she saw a celestial abode excelling among the best of its kind, like the lotus (among flowers). It shone like the morning sun's disk, and was of a dazzling beauty. Its thousand and eight excellent columns (inlaid with) the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered. It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Saṁsaktas[2], elephants, shrubs, and plants. There the Gandharvas performed their concerts, and the din of the drums of the gods,

[1] The original has timiṅgila-niruddha-tilitilika.

[2] Saṁsakta, which I do not find mentioned elsewhere, is explained, 'a kind of beast of prey;' I think that saṁsakta may be an adjective specifying the following word, and mean 'fighting' elephants.

imitating the sound of big and large rain-clouds, penetrated the whole inhabited world. It was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lustre, delighting the best of gods, and affording joy and pleasure. (44)

13. Then she saw an enormous heap of jewels containing Pulaka, Vagra, Indranîla, Sasyaka, Karketana, Lohitáksha, Marakata, Prabâla, Saugandhika, Sphatika, Hamsagarbha, Añgana, and Kandrakânta. Its base was on the level of the earth, and it illumined with its jewels even the sphere of the sky. It was high and resembled Mount Meru. (45)

14. And a fire. She saw a fire in vehement motion, fed with much-shining and honey-coloured ghee, smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other, and the blaze of its flames appeared to bake the firmament in some places. (46)

After having seen these fine, beautiful, lovely, handsome dreams, the lotus-eyed queen awoke on her bed while the hair of her body bristled for joy.

Every mother of a Tîrthakara sees these fourteen dreams in that night in which the famous Arhat enters her womb. (46 b)

End of the Third Lecture.

When the Kshatriyâṇî Trisalâ, having seen these fourteen illustrious, great dreams, awoke, she was glad, pleased, and joyful, &c. (see § 5, down to) rose from her couch, and descended from the footstool. Neither hasty nor trembling, with a quick and even

gait like that of the royal swan, she went to the couch of the Kshatriya Siddhârtha. There she awakened the Kshatriya Siddhârtha, addressing him with kind, pleasing, amiable, tender, illustrious, beautiful, lucky, blest, auspicious, fortunate, heart-going, heart-easing, well-measured, sweet, and soft words. (47)

Then the Kshatriyâṇî Triśalâ, with the permission of king Siddhârtha, sat down on a chair of state inlaid with various jewels and precious stones in the form of arabesques; calm and composed, sitting on an excellent, comfortable chair, she addressed him with kind, pleasing, &c. (see last paragraph), words, and spoke thus: (48)

'O beloved of the gods, I was just now on my couch (as described in § 32), &c. (see § 5), and awoke after having seen the fourteen dreams; to wit, an elephant, &c. What, to be sure, O my lord, will be the happy result portended by these fourteen illustrious, great dreams?' (49)

When the Kshatriya Siddhârtha had heard and perceived this news from the Kshatriyâṇî Triśalâ, he glad, pleased, and joyful, &c. (see § 5, down to) firmly fixed the dreams in his mind, and entered upon considering them; he grasped the meaning of those dreams with his own innate intelligence and intuition which were preceded by reflection, and addressing the Kshatriyâṇî Triśalâ with kind, pleasing, &c., words, spoke thus: (50)

'O beloved of the gods, you have seen illustrious dreams, &c. (see § 9, down to) you will give birth to a lovely, handsome boy, who will be the ensign of our family, the lamp of our family, the crown[1] of our family, the frontal ornament

[1] Va*ṁ*saya (avata*ṁ*saka) is here rendered by śekhara.

of our family, the maker of our family's glory, the sun of our family, the stay of our family, the maker of our family's joy and fame, the tree of our family, the exalter of our family; (a boy) with tender hands and feet, &c. (see § 9, down to the end). (51) And this boy, after having passed childhood, and, with just ripened intellect, having reached the state of youth, will become a brave, gallant, and valorous king, the lord of the realm, with a large and extensive army and train of waggons. (52) Therefore, O beloved of the gods, you have seen illustrious, &c., dreams, &c. (see § 9).'

In this way he repeatedly expressed his extreme satisfaction.

When the Kshatriyâṇî Trisalâ had heard and perceived this news from king Siddhârtha, she glad, pleased, and joyful, &c. (see § 12, down to) and spoke thus: (53)

'That is so, O beloved of the gods, &c. (see § 13, down to) as you have pronounced it.'

Thus saying she accepted the true meaning of the dreams, and with the permission of king Siddhârtha she rose from her chair of state, inlaid with various jewels and precious stones in the form of arabesques. She then returned to her own bed, neither hasty nor trembling, with a quick and even gait like that of the royal swan, and spoke thus: (54)

'These my excellent and pre-eminent dreams shall not be counteracted by other bad dreams.'

Accordingly she remained awake to save her dreams by means of (hearing) good, auspicious, pious, agreeable stories about gods and religious men. (55)

At the time of daybreak the Kshatriya Siddhârtha called his family servants and spoke thus: (56)

'Now, beloved of the gods, quickly make ready, or have made ready, the exterior hall of audience; see that it be sprinkled with scented water, cleaned, swept, and newly smeared, furnished with offerings of fragrant, excellent flowers of all five colours, made highly delightful through curling scented fumes, &c. (see § 32, down to) and turned, as it were, into a smelling box; also erect my throne, and having done this quickly return, and report on the execution of my orders.' (57)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c. (see § 12, down to) on their heads, and modestly accepted the words of command, saying, 'Yes, master!' Then they left the presence of the Kshatriya Siddhârtha, and went to the exterior hall of audience, made it ready, and erected the throne (as described in the last paragraph). Having done this, they returned to the Kshatriya Siddhârtha; joining the palms of their hands so as to bring the ten nails together, laid the folded hands on their heads, and reported on the execution of their orders. (58)

Early at the wane of the night, when the bright morning disclosed the soft flowers of the full-blown lotuses and Nymphaeas, rose the sun: he was red like the Asoka, the open Kiṁsuka, the bill of a parrot or the Guñgârdha; of an intense redness like that of the Bandhugîvaka[1], the feet and eyes of the turtle dove, the scarlet eyes of the Indian cuckoo, a mass of China roses, or vermilion. He, the thousand-rayed maker of the day, shining in his radiance, awakened

[1] Pentapetes Phoenicea.

the groups of lotuses. When in due time the god of the day had risen and by the blows of his hands (or rays) the darkness was driven away, while the inhabited world was, as it were, dipped in saffron by the morning sun, the Kshatriya Siddhârtha rose from his bed, (59) descended from the footstool, went to the hall for gymnastic exercises, and entered it. There he applied himself to many wholesome exercises, jumped, wrestled, fenced, and fought till he got thoroughly tired: then he was anointed with hundredfold and thousandfold refined different kinds of oil, which nourished, beautified, invigorated, exhilarated, strengthened, and increased all senses and limbs. On an oiled hide he was shampooed by clever men with soft and tender palms of the hands and soles of the feet, who were well acquainted with the best qualities of the practices of anointing, kneading, and stretching; well trained, skilful, excellent, expert, intelligent, and never tiring. When by this fourfold agreeable treatment of the body the king's bones, flesh, skin, and hair had been benefited, and his fatigues banished, he left the hall for gymnastic exercises, (60) and entered the bathing-house. The pleasant bathing-room was very agreeable, and contained many windows[1], ornamented with pearls; its floor was decorated with mosaic of various jewels and precious stones. On the bathing-stool, inlaid with various jewels and precious stones in the form of arabesques, he comfortably sat down and bathed himself with water scented with flowers and perfumes, with tepid water and pure water, according to an excellent method of

[1] *Gâla*, windows formed by flat stones which are perforated so as to produce a network of more or less intricate design.

bathing, combined with healthy exercises. When this healthy excellent bathing under many hundredfold pleasures was over, he dried his body with a long-haired, soft, scented, and coloured towel, put on a new and costly excellent robe, rubbed himself with fresh and fragrant Goſirsha[1] and sandal, and ornamented himself with fine wreaths and sandal-ointment. He put on (ornaments) of jewels and pearls, hung round his neck fitting necklaces of eighteen, nine, and three strings of pearls, and one with a pearl pendant, and adorned himself with a zone. He put on a collar, rings, and charming ornaments of the hair, and encumbered his arms with excellent bracelets: he was of excessive beauty. His face was lighted up by earrings, and his head by a diadem; his breast was adorned and decked with necklaces, and his fingers were, as it were, gilded by his rings. His upper garment of fine cloth contained swinging pearl pendants. He put on, as an emblem of his undefeated knighthood, glittering, well-made, strong, excellent, beautiful armlets, made by clever artists of spotless and costly jewels, gold, and precious stones of many kinds. In short, the king was like the tree granting all desires, decorated and ornamented; an umbrella, hung with wreaths and garlands of Koriṇṭa flowers, was held above him. He was fanned with white excellent chowries, while his appearance was greeted with auspicious shouts of victory. Surrounded by many chieftains, satraps, kings, princes, knights, sheriffs, heads of families, ministers, chief ministers, astrologers, counsellors, servants, dancing masters, citizens, traders, merchants, foremen of guilds, generals, leaders of cara-

[1] Goſirsha is a superior kind of sandal.

vans, messengers, and frontier-guards, he—the lord and chief of men, a bull and a lion among men, shining with excellent lustre and glory, lovely to behold like the moon emerging from a great white cloud in the midst of the flock of the planets and of brilliant stars and asterisms—left the bathing-house, (61) entered the exterior hall of audience and sat down on his throne with the face towards the east. (62)

On the north-eastern side he ordered eight state chairs, covered with cloth and auspiciously decorated with white mustard, to be set down. Not too far from and not too near to himself, towards the interior of the palace, he had a curtain drawn. It was adorned with different jewels and precious stones, extremely worth seeing, very costly, and manufactured in a famous town; its soft cloth was all over covered with hundreds of patterns and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, *S*arabhas, Yaks, Sa*m*saktas, elephants, shrubs, and plants. Behind it he ordered to be placed, for the Kshatriyâ*n*î Tri*s*alâ, an excellent chair of state, decorated with arabesques of different jewels and precious stones, outfitted with a coverlet and a soft pillow, covered with a white cloth, very soft and agreeable to the touch. Then he called the family servants and spoke thus: (63)

'Quickly, O beloved of the gods, call the interpreters of dreams who well know the science of prognostics with its eight branches, and are well versed in many sciences besides!'

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c.—laid the folded hands on their heads and

modestly accepted the words of command, saying, 'Yes, master!' (64)

Then they left the presence of the Kshatriya Siddhârtha, went right through the town Kuṇḍapura to the houses of the interpreters of dreams, and called the interpreters of dreams. (65)

Then the interpreters of dreams, being called by the Kshatriya Siddhârtha's family servants, glad, pleased, and joyful, &c., bathed, made the offering (to the house-gods)[1], performed auspicious rites and expiatory[2] acts, put on excellent, lucky, pure court-dress, adorned their persons with small but costly ornaments, and put, for the sake of auspiciousness, white mustard and Dûrvâ grass on their heads. Thus they issued from their own houses and went right through the Kshatriya part of the town Kuṇḍapura to the front gate of king Siddhârtha's excellent palace, a jewel of its kind. (66)

There they assembled and went to the exterior hall of audience in the presence of the Kshatriya Siddhârtha. Joining the palms of their hands so as to bring the ten nails together, they laid the folded hands on their heads and gave him the greeting of victory. (67)

The king Siddhârtha saluted and honoured the interpreters of dreams, made them presents, and received them with respect. They sat down, one after the other, on the chairs of state which had been placed there before. (68) Then the Kshatriya Siddhârtha placed his wife Triśalâ behind the curtain, and taking flowers and fruits in his hands,

[1] Balikarman.

[2] Pâyaṭṭhitta = prâyaścitta. The commentators explain it by pâdaṭṭhupta, touching their feet in order to avoid the wicked eye.

addressed with utmost courtesy the interpreters of dreams: (69)

'O beloved of the gods, the Kshatriyâṇî Triśalâ was just on her couch, &c. (see § 32, down to the end). (70 and 71) What to be sure, O beloved of the gods, will be the result portended by these fourteen illustrious great dreams?' (72)

When the interpreters of dreams had heard and perceived this news from the Kshatriya Siddhârtha, they—glad, pleased, and joyful, &c.—fixed the dreams in their minds, entered upon considering them, and conversed together. (73)

Having found, grasped, discussed, decided upon, and clearly understood the meaning of these dreams, they recited before king Siddhârtha the dream-books and spoke thus:

'O beloved of the gods, in our dream-books are enumerated forty-two (common) dreams and thirty great dreams. Now, O beloved of the gods, the mothers of universal monarchs or of Arhats wake up after seeing these fourteen great dreams out of the thirty great dreams, when the embryo of a universal monarch or an Arhat enters their womb; (74) viz. an elephant, a bull, &c. (75) The mothers of Vâsudevas wake up after seeing any seven great dreams out of these fourteen great dreams, when the embryo of a Vâsudeva enters their womb. (76) The mothers of Baladevas wake up after seeing any four great dreams out of these fourteen great dreams, when the embryo of a Baladeva enters their womb. (77) The mother of Mâṇḍalikas wake up after seeing a single great dream out of these fourteen great dreams, when the embryo of a Mâṇḍalika enters their womb. (78) Now, O beloved

of the gods, the Kshatriyâṇî Triśalâ has seen these fourteen great dreams, &c. (see § 51, down to the end). (79) And this boy, &c. (see § 52, down to) the lord of a realm with a large and extensive army and train of waggons, a universal emperor or a Gina, the lord of the three worlds, the universal emperor of the law. (80). Therefore, O beloved of the gods, the Kshatriyâṇî Triśalâ has seen illustrious dreams,' &c. (see § 9). (81)

When king Siddhârtha had heard and perceived this news from the interpreter of dreams, he—glad, pleased, and joyful, &c.—spoke to them thus: (82)

'That is so, O beloved of the gods, &c. (see § 11, down to) as you have pronounced it.'

Thus saying he accepted the true meaning of the dreams, and honoured the interpreters of dreams with praise and plenty of food, flowers, perfumes, garlands, and ornaments. He made them a present in keeping with their station in life[1] and dismissed them. (83)

After this the Kshatriya Siddhârtha rose from his throne, went to the Kshatriyâṇî Triśalâ behind the curtain, and addressed her thus: (84)

'Now, O beloved of the gods, you have seen these fourteen great dreams, &c. (see §§ 79, 80, down to) emperor of the law.' (85, 86)

When the Kshatriyâṇî Triśalâ had heard and perceived this news, she—glad, pleased, and joyful, &c.—accepted the true meaning of the dreams. (87) With the permission of king Siddhârtha she rose from her chair of state which was decorated with arabesques of various jewels and precious stones,

[1] Or a life annuity.

and returned to her own apartments, neither hasty nor trembling, with a quick and even gait like that of the royal swan. (88)

From that moment in which the Venerable Ascetic Mahâvîra was brought into the family of the *Gñâtris*, many demons[1] in Vaisramaṇa's service, belonging to the animal world, brought, on Sakra's command, to the palace of king Siddhârtha, old and ancient treasures, of which the owners, deponers, and families to whom they originally belonged were dead and extinct, and which were hidden in villages, or mines, or scot-free towns, or towns with earth walls, or towns with low walls, or isolated towns, or towns accessible by land and water, or towns accessible either by land or by water only, or in natural strongholds, or in halting-places for processions or for caravans, in triangular places, or in places where three or four roads meet, or in courtyards, or squares, or high roads, or on the site of villages or towns, or in drains of villages or towns, or in bazaars, or temples, or assembling halls, or wells, or parks, or gardens, or woods, or groves, or burying-places, or empty houses, or mountain caves, or hermits' cells, or secret places between walls, or in houses on an elevation, or houses for audience, or palaces. (89)

In the night in which the Venerable Ascetic Mahâvîra was brought into the family of the *Gñâtris* their silver increased, their gold increased; their riches, corn, majesty, and kingdom increased; their army, train, treasure, storehouse, town, seraglio, subjects, and glory increased; their real valuable property, as riches, gold, precious stones, jewels,

[1] *Gam*bhaya = *Grim*bhaka; what they are is not said in the commentaries.

pearls, conches, stones, corals, rubies, &c., the intensity of their popularity and liberality highly increased. At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahâvîra: (90)

'From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 90, down to) the intensity of our liberality and popularity highly increased. Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality—Vardhamâna[1].' (91)

Now the Venerable Ascetic Mahâvîra, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless. Then the following, &c. (see § 90, down to) idea occurred to the mind of the Kshatriyâṇî Triśalâ: 'The fruit of my womb has been taken from me, it has died, it is fallen, it is lost. Formerly it moved, now it does not move.' Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated. And in the palace of king Siddhârtha the music of drums and stringed instruments, the clapping of hands, the dramatical performances, and the amusements of the people ceased, and mournful dejection reigned there. (92)

Then the Venerable Ascetic Mahâvîra, knowing that such an internal, &c. (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little. (93)

[1] I.e. 'the increasing one' not as we should expect, and Stevenson translated, the Increaser.

Feeling her child quivering, trembling, moving, and stirring, the Kshatriyâṇî Triśalâ—glad, pleased, and joyful, &c.—spoke thus: 'No, forsooth, the fruit of my womb has not been taken from me, it has not died, it is not fallen, it is not lost. Formerly it did not move, but now it does move.' Thus she was glad, pleased, and joyful, &c.

Then the Venerable Ascetic Mahâvîra, while in her womb, formed the following resolution: 'It will not behove me, during the life of my parents, to tear out my hair, and leaving the house to enter the state of houselessness.' (94)

Bathing, making offerings to the house-gods, performing auspicious rites and expiatory acts, and adorning herself with all ornaments, the Kshatriyâṇî Triśalâ kept off sickness, sorrow, fainting, fear, and fatigue by food and clothing, perfumes and garlands, which were not too cold nor too hot, not too bitter nor too pungent, not too astringent nor too sour nor too sweet, not too smooth nor too rough, not too wet nor too dry, but all just suiting the season. In the proper place and time she ate only such food which was good, sufficient, and healthy for the nourishment of her child. She took her walks in places which were empty and agreeable as well as delightful to the mind; her desires were laudable, fulfilled, honoured, not disregarded, but complied with and executed; she most comfortably dozed, reposed, remained, sat, and laid on unobjectionable and soft beds and seats, and thus most comfortably carried her unborn child. (95)

In that period, in that age the Venerable Ascetic Mahâvîra[1]—after the lapse of nine months and

[1] The whole passage is in some disorder; for the subject is she (Triśalâ) and the object is 'boy,' yet 'the Venerable Ascetic Mahâ-

seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of *K*aitra, on its fourteenth day, [while all planets were in their exaltations, the moon in her principal conjunction, and the sky in all its directions clear, bright, and pure; while a favourable and agreeable low wind swept the earth; at the time when the fields were green and all people glad and amusing themselves][1] in the middle of the night while the moon was in conjunction with the asterism Uttaraphalgunî—(Triśalâ), perfectly healthy herself, gave birth to a perfectly healthy boy. (96)[2]

End of the Fourth Lecture.

In that night in which the Venerable Ascetic Mahâvîra was born, there was a divine lustre originated by many descending and ascending gods and goddesses, and in the universe, resplendent with one light, the conflux of gods occasioned great confusion and noise. (97)[3]

In that night in which the Venerable Ascetic Mahâvîra was born, many demons in Vaiśramaṇa's

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vîra' is also put in the nominative. It seems that the author or the copyists added the three words Samaṇe Bhagavaṁ Mahâvîre because they usually followed the beginning: teṇaṁ kâleṇaṁ teṇaṁ samaeṇaṁ. The same disorder occurs in all corresponding passages which we shall meet with later on.

[1] The passage in brackets seems to be a later addition; for it is wanting in my oldest MS., and the commentator says that it was not seen in many books. The occurrence of the astrological term exaltation (uśśa=ὕψωμα) in this passage proves it to be inserted after 300 A.D. For about that time Greek astrology had been introduced in India, as I have shown in my dissertation: De Astrologiae Indicae 'Hora' appellatae originibus, Bonn, 1872.

[2] Cf. Âyârâṅga Sûtra II, 15, § 6.

[3] Cf. Âyârâṅga Sûtra II, 15, § 7.

service belonging to the animal world, rained down on the palace of king Siddhârtha one great shower of silver, gold, diamonds, clothes, ornaments, leaves, flowers, fruits, seeds, garlands, perfumes, sandal, powder, and riches. (98)[1]

After the Bhavanapati, Vyantara, Gyotishka, and Vaimânika gods had celebrated the feast of the inauguration of the Tîrthakara's birthday, the Kshatriya Siddhârtha called, at the break of the morning, together the town policemen and addressed them thus: (99)

'O beloved of the gods, quickly set free all prisoners in the town of Kuṇḍapura, increase measures and weights, give order that the whole town of Kuṇḍapura with its suburbs be sprinkled with water, swept, and smeared (with cowdung, &c.) that in triangular places, in places where three or four roads meet, in courtyards, in squares, and in thoroughfares, the middle of the road and the path along the shops be sprinkled, cleaned, and swept; that platforms be erected one above the other; that the town be decorated with variously coloured flags and banners, and adorned with painted pavilions[2]; that the walls bear impressions in Gosîrsha, fresh red sandal, and Dardara[3] of the hand with outstretched fingers; that luck-foreboding vases be put on the floor, and pots of the same kind be disposed round every door and arch; that big, round, and long garlands, wreaths, and festoons be hung low

[1] Cf. Âkârâṅga Sûtra II, 15, § 8.

[2] According to the commentary this may also be translated: smeared (with cowdung) and whitewashed.

[3] Dardara is sandal brought from Dardara. All who have travelled in India will have noticed on walls the impressions of the hand mentioned in the text.

and high; that the town be furnished with offerings, &c. (see § 32, down to) smelling box; that players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors[1], messengers[2], pole-dancers, fruit-mongers, bag-pipers, lute-players, and many Tâlâ*k*aras[3] be present. Erect and order to erect thousands of pillars and poles, and report on the execution of my orders.' (100)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c. (see § 58)—accepted the words of command, saying, 'Yes, master!'

Then they set free all prisoners, &c. (see § 100, down to) pillars and poles. Having done this, they returned to king Siddhârtha, and laying their hands on their heads, reported on the execution of his orders. (101)

The king Siddhârtha then went to the hall for gymnastic exercises, &c. (see §§ 60 and 61[4]). (After having bathed) the king accompanied by his whole seraglio[4], and adorned with flowers, scented robes, garlands, and ornaments, held during ten days the festival in celebration of the birth of a heir to his kingdom; (it was held) under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches,

[1] Lasakâ bhâ*nd*a.

[2] Ârakshakâs talârâ, âkhyâyakâ vâ. The translation is conjectural.

[3] Tâlâ*k*aras are those who by clapping the hands beat the time during a performance of music.

[4] The text has down to 'with his whole seraglio.' But as no such words occur in the passage in question, they seem to point to the description in § 115, which contains the latter part of this passage.

cymbals, drums, castanets, horns, small drums, kettle drums, Muragas, Mridaṅgas, and Dundubhis [1], which were accompanied at the same time by trumpets [2]. The customs, taxes, and confiscations were released, buying and selling prohibited, no policemen were allowed to enter houses, great and small fines were remitted, and debts cancelled. Numberless excellent actors performed [3] and many Tâlâkaras were present, drums sounded harmoniously, fresh garlands and wreaths were seen everywhere, and the whole population in the town and in the country rejoiced and was in full glee. (102)

When the ten days of this festival were over, the king Siddhârtha gave and ordered to be given hundreds and thousands and hundred-thousands of offerings to the gods, gifts, and portions (of goods); he received and ordered to be received hundreds, thousands, and hundred-thousands of presents. (103) [4]

The parents of the Venerable Ascetic Mahâvîra celebrated the birth of their heir on the first day, on the third day they showed him the sun and the moon, on the sixth day they observed the religious vigil; after the eleventh day, when the impure operations and ceremonies connected with the birth of a child had been performed, and the twelfth day had come, they prepared plenty of food, drink, spices, and sweetmeats, invited their friends, relations, kinsmen, agnates, cognates, and followers, together with the *Gñâtri*ka Kshatriyas. Then they bathed, made

[1] Muragas, Mridaṅgas, Dundubhis are different kinds of drums.

[2] Samaga-gamaga-turiya.

[3] This is the translation of a varia lectio. The adopted text has: while courtezans and excellent actors performed.

[4] Cf. Âkârâṅga Sûtra II, 15, § 11.

offerings (to the house-gods), and performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, and adorned their persons with small but costly ornaments. At dinner-time they sat down on excellent, comfortable chairs in the dining-hall, and together with their friends, relations, kinsmen, agnates, cognates and followers, and with the *Gñâtṛ*ika Kshatriyas they partook, ate, tasted, and interchanged (bits) of a large collation of food, drink, spices, and sweetmeats. (104)

After dinner they went (to the meeting hall[1]) after having cleansed their mouths and washed; when perfectly clean, they regaled and honoured their friends, &c. (see § 104, down to) *Gñâtṛ*ika Kshatriyas with many flowers, clothes, perfumes, garlands, and ornaments. Then they spoke thus to their friends, &c.: (105)

'Formerly, O beloved of the gods, when we had begotten this our boy, the following personal, reflectional, desirable idea occurred to our mind: "From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 91, down to) Vardhamâna. Now our wishes have been fulfilled, therefore shall the name of our boy be Vardhamâna."' (106, 107)[2]

The Venerable Ascetic Mahâvîra belonged to the Kâśyapa gotra. His three names have thus been recorded: by his parents he was called Vardhamâna; because he is devoid of love and hate, he is called *Śramaṇa* (i. e. Ascetic); because he stands fast in midst of dangers and fears, patiently bears hardships and calamities, adheres to the chosen rules of

[1] This is an addition of the commentator.

[2] Cf. Âćârâṅga Sûtra II, 15, § 12.

penance, is wise, indifferent to pleasure and pain rich in control, and gifted with fortitude, the name Venerable Ascetic Mahâvîra has been given him by the gods. (108)[1]

The Venerable Ascetic Mahâvîra's father belonged to the Kâśyapa gotra; he had three names: Siddhârtha, Śreyâṁsa, and Gasaṁsa, &c. (see Âkârâṅga Sûtra II, 15, § 15, down to) Śeshavatî and Yaśovatî. (109)

The Venerable Ascetic Mahâvîra—clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest; a *Gñâtri* Kshatriya, the son of a *Gñâtri* Kshatriya; the moon of the clan of the *Gñâtris*; a Videha, the son of Videhadattâ, a native of Videha, a prince of Videha—had lived thirty years in Videha when his parents went to the world of the gods (i. e. died), and he with the permission of his elder brother and the authorities of the kingdom[2] fulfilled his promise. At that moment the Laukântika gods, following the established custom, praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet and soft words: (110)

'Victory, victory to thee, gladdener of the world! Victory, victory to thee, lucky one! Luck to thee, bull of the best Kshatriyas! Awake, reverend lord of the world! Establish the religion of the law which benefits all living beings in the whole universe! It will bring supreme benefit to all living beings in all the world!'

Thus they raised the shout of victory. (111)

[1] See Âkârâṅga Sûtra II, 15, § 15.

[2] Guru-mahattara is the original of the last words, which I have translated according to the explanation of the commentary.

Before the Venerable Ascetic Mahâvîra had adopted the life of a householder (i.e. before his marriage) he possessed supreme, unlimited[1], unimpeded knowledge and intuition. The Venerable Ascetic Mahâvîra perceived with this his supreme unlimited knowledge and intuition that the time for his Renunciation[2] had come. He left his silver, he left his gold, he left his riches, corn, majesty, and kingdom; his army, grain, treasure, storehouse, town, seraglio, and subjects; he quitted and rejected his real, valuable property, such as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, &c.; he distributed presents through proper persons, he distributed presents among indigent persons. (112)[3]

In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Mârgasiras, on its tenth day, when the shadow had turned towards the east and the (first) Paurushî[4] was full and over, on the day called Suvrata, in the Muhûrta called Vigaya, in the palankin Kandraprabhâ, (Mahâvîra) was followed on his way[5] by a train of gods, men, and Asuras, (and surrounded) by a swarm of shell-blowers, proclaimers, pattivallas,

[1] Âbhogika. It is inferior to the Avadhi knowledge. In a quotation it is said that (the knowledge) of the Nairayikas, Devas, and Tirthakaras does not reach the Avadhi; it is total with them, but with others only partial.

[2] Nishkramaṇa = pravragyâ.

[3] Cf. Âyâraṅga Sûtra II, 15, § 17.

[4] Yâma or time of three hours.

[5] Samaṇugammamâṇa-magge. The commentator divides samaṇugammamâṇam agge, and explains the passage thus: him who was followed by, &c., and surrounded by, &c. (agre parivṛitam) they praised and hymned, and the authorities spoke thus to him.

courtiers, men carrying others on the back, heralds, and bell bearers. They praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet and soft words: (113)

'Victory, victory to thee, gladdener of the world! Victory to thee, lucky one! Luck to thee! with undisturbed knowledge, intuition, and good conduct conquer the unconquered Senses; defend the conquered Law of the *Śramaṇa*s; Majesty, conquering all obstacles, live in Perfection; put down with thy devotion Love and Hate, the (dangerous) wrestlers; vigorously gird thy loins with constancy and overcome the eight Karmans, our foes, with supreme, pure meditation; heedful raise the banner of content, O Hero! in the arena of the three worlds gain the supreme, best knowledge, called Kevala, which is free from obscurity; obtain the pre-eminent highest rank (i. e. final liberation) on that straight road which the best *G*inas have taught; beat the army of obstacles! Victory, victory to thee, bull of the best Kshatriyas! Many days, many fortnights, many months, many seasons, many half-years, many years be not afraid of hardships and calamities, patiently bear dangers and fears; be free from obstacles in the practice of the law!'

Thus they raised the shout of victory. (114)

Then the Venerable Ascetic Mahâvîra—gazed on by a circle of thousands of eyes[1], praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour, beauty, and virtues, pointed out by a circle of thousands of

[1] Literally, by thousands of circles of eyes, &c. &c.

forefingers, answering with (a salam) of his right hand a circle of thousands of joined hands of thousands of men and women, passing along a row of thousands of palaces, greeted by sweet and delightful music, as beating of time, performance on the Vîṇâ, Tûrya, and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people; accompanied by all his pomp, all his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio; adorned with flowers, scented robes, garlands, and ornaments, &c. (see § 102, down to) which were accompanied at the same time by trumpets—went right through Kuṇḍapura to a park called the Shaṇḍavana of the *Gñâtri*s and proceeded to the excellent tree Asoka. (115) There under the excellent tree Asoka he caused his palankin to stop, descended from his palankin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls. When the moon was in conjunction with the asterism Uttaraphalgunî, he, after fasting two and a half days[1] without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness. (116)[2]

The Venerable Ascetic Mahâvîra for a year and

[1] I. e. taking only one meal in three days. He fasted therefore two continuous days and the first part of the third.

[2] Cf. Âyârâṅga Sûtra II, 15, § 22.

a month wore clothes; after that time he walked about naked, and accepted the alms in the hollow of his hand. For more than twelve years the Venerable Ascetic Mahâvîra neglected his body and abandoned the care of it; he with equanimity bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals. (117)[1]

Henceforth the Venerable Ascetic Mahâvîra was houseless, circumspect[2] in his walking, circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel; circumspect in evacuating excrements, urine, saliva, mucus, and uncleanliness of the body; circumspect in his thoughts, circumspect in his words, circumspect in his acts[3]; guarding his thoughts, guarding his words, guarding his acts, guarding his senses, guarding his chastity; without wrath, without pride, without deceit, without greed; calm, tranquil, composed, liberated, free from temptations[4], without egoism, without property: he had cut off all earthly ties, and was not stained by any worldliness: as water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him); his course was unobstructed like that of Life; like the firmament he wanted no support; like the wind he knew no obstacles; his heart was pure like the water (of rivers or tanks) in autumn; nothing could soil him like the leaf of

[1] Cf. Âkârâṅga Sûtra II, 15. § 23.

[2] Circumspect is samita, guarding gupta; the former relates to execution of good acts, the latter to the abstinence from bad ones.

[3] This is the triad manas mind, vâk speech, kâya body.

[4] Âsrava.

a lotus; his senses were well protected like those of a tortoise; he was single and alone like the horn of a rhinoceros; he was free like a bird; he was always waking like the fabulous bird Bhâruṇḍa[1], valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold[2]; like the earth he patiently bore everything; like a well-kindled fire he shone in his splendour.

These words have been summarised in two verses:

A vessel, mother of pearl, life, firmament, wind, water in autumn, leaf of lotus, a tortoise, a bird, a rhinoceros, and Bhâruṇḍa; I

An elephant, a bull, a lion, the king of the mountains, and the ocean unshaken—the moon, the sun, gold, the earth, well-kindled fire. II

There were no obstacles anywhere for the Venerable One. The obstacles have been declared to be of four kinds, viz. with regard to matter, space, time, affects. With regard to matter: in

[1] Each of these birds has one body, two necks, and three legs.

[2] The last three similes cannot be translated accurately, as they contain puns which must be lost in the translation. The moon is somalese, of soft light, but Mahâvîra has pure thoughts (leśyâ, manaso bahirvikâra); the sun is dittateo of splendent light, Mahâvîra of splendent vigour; gold is *g*âyarûva, a synonym of ka*n*aga gold, Mahâvîra always retains his own nature. It is worthy of remark that only two regular puns (for the second is but a common metaphor) occur in a passage in which a later writer would have strained his genius to the utmost to turn every simile into a pun. The difference of style is best seen on comparing this passage with e. g. the description of the nun Sarasvatî and of autumn in the Kâlakâ*ch*ârya Kathânaka; see my edition, Zeitschrift der Deutschen Morgenl. Gesellschaft, XXXIV, pp. 260, 263.

things animate, inanimate, and of a mixed state; with regard to space: in a village or a town or in a wood or in a field or a threshing-floor or a house[1] or a court-yard; with regard to time: in a Samaya[2] or an Âvalikâ or in the time of a respiration or in a Stoka or in a Kshaṇa or in a Lava or in a Muhûrta or in a day or in a fortnight or in a month or in a season or in a half year or in a year or in a long space of time; with regard to affects: in wrath or in pride or in deceit or in greed or in fear or in mirth or in love or in hate or in quarrelling or in calumny or in tale-bearing or in scandal or in pleasure or pain or in deceitful falsehood, &c. (all down to)[3] or in the evil of wrong belief. There was nothing of this kind in the Venerable One. (118)

The Venerable One lived, except in the rainy season, all the eight months of summer and winter, in villages only a single night, in towns only five nights; he was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, pleasure and pain, attached neither to this world nor to that beyond, desiring neither life nor death, arrived at the other shore of the saṁsâra, and he exerted himself for the suppression of the defilement of Karman. (119)

[1] Ghare vâ, omitted in my edition.

[2] Different names of divisions of time; a Stoka contains seven respirations, a Kshaṇa many (bahutara) respirations (according to another commentary a Kshaṇa contains six Nâḍikâs, it is the sixth part of a Ghaṭî), a Lava contains seven Stokas, and a Muhûrta seventy Lavas. This system of dividing time differs from all other known; compare Colebrooke, Misc. Essays, II², pp. 540, 541. Wilson, Vishṇu Purâṇa, I², p. 47, note 2.—Expunge pakkhe vâ in my edition.

[3] The same passage occurs in the Aupapâtika Sûtra (ed. Leumann, § 87), but without an indication that it is not complete.

With supreme knowledge, with supreme intuition, with supreme conduct, in blameless lodgings, in blameless wandering, with supreme valour, with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years.

During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaiśâkha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhûrta called Vigaya, outside of the town *Grim*bhikagrâma on the bank of the river Rigupâlika, not far from an old temple, in the field of the householder Sâmâga[1], under a Sal tree, when the moon was in conjunction with the asterism Uttaraphalgunî, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full. (120)[2]

When the Venerable Ascetic Mahâvîra had become a *Gina* and Arhat, he was a Kevalin, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods,

[1] Or Sâmâka. [2] Cf. Âyâraṅga Sûtra II, 15, § 25.

men, and demons: whence they come, whither they go, whether they are born as men or animals (*k*yavana) or become gods or hell-beings (upapâda), the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment. (121)[1]

In that period, in that age the Venerable Ascetic Mahâvîra stayed the first rainy season in Asthikagrâma[2], three rainy seasons in *K*ampâ and P*r*ishṭi-*k*ampâ, twelve in Vaiśâlî and Vâ*ṇi*gagrâma, fourteen in Râgag*ri*ha and the suburb[3] of Nâlandâ, six in Mithilâ, two in Bhadrikâ, one in Âlabhikâ, one in Pa*ṇi*ta-bhûmi[4], one in *Ś*râvastî, one in the town of Pâpâ[5] in king Hastipâla's office of the writers: that was his very last rainy season. (122)

In the fourth month of that rainy season, in the seventh fortnight, in the dark (fortnight) of Kârttika, on its fifteenth day, in the last night, in the town of Pâpâ, in king Hastipâla's office of the writers, the Venerable Ascetic Mahâvîra died, went off, quitted the world, cut asunder the ties of birth, old age, and death; became a Siddha, a Buddha,

[1] Cf. Âkârâṅga Sûtra II, 15, § 26.

[2] According to the commentary it was formerly called Vardhamâna, but it has since been called Asthikagrâma, because a Yaksha Śûlapâṇî had there collected an enormous heap of bones of the people whom he had killed. On that heap of bones the inhabitants had built a temple.

[3] Bâhirikâ?

[4] A place in Vagrabhûmi according to the commentaries.

[5] Magg*h*imâ Pâpâ, the middle town Pâpâ.

a Mukta, a maker of the end (to all misery), finally liberated, freed from all pains. (123)

This occurred in the year called *K*andra, the second (of the lustrum)[1]; in the month called Prîtivardhana; in the fortnight Nandivardhana; on the day Suvratâgni[2], surnamed Upasama; in the night called Devânandâ, surnamed Nirṛiti; in the Lava called Ar*k*ya; in the respiration called Mukta[3]; in the Stoka called Siddha; in the Kara*n*a called Nâga; in the Muhûrta called Sarvârthasiddha; while the moon was in conjunction with the asterism Svâti he died, &c. (see above, all down to) freed from all pains. (124)

That night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, was lighted up by many descending and ascending gods. (125)

In that night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, a great confusion and noise was originated by many descending and ascending gods. (126)

In that night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, his oldest disciple, the monk Indrabhûti of the Gautama gotra, cut asunder the tie of friendship which he had for his master[4], and obtained the

[1] The yuga or lustrum contains five years; the third and fifth years are leap years, called abhivardhita, the rest are common years of 354 days and are called *k*andra. The day has 1262 bhâgas.

[2] Some MSS. and the commentary have aggivesa.

[3] Or Supta.

[4] Indrabhûti was on a mission to convert somebody when Mahâvîra died. Being aware that love had no place in one who is free from passion, he suppressed his friendship for his teacher and

highest knowledge and intuition, called Kevala, wh
is infinite, supreme, &c., complete, and full. (127)

In that night in which the Venerable Asc
Mahâvîra died, &c. (all down to) freed from
pains, the eighteen confederate kings of Kâsî a
Kosala, the nine Mallakis and nine Likkhavis[1],
the day of new moon, instituted an illuminati
on the Poshadha, which was a fasting day; for th
said: 'Since the light of intelligence is gone, let
make an illumination of material matter!' (128)

In that night in which the Venerable Asce
Mahâvîra died, &c. (all down to) freed from
pains, the great Graha[2] called Kshudrâtma, r
sembling a heap of ashes, which remains for tw
thousand years in one asterism, entered the nat

became a Kevalin; he died twelve years after, having lived fifty yea
as a monk, and altogether ninety-two years.

[1] They were tributary to *Ke*taka, king of Vaisâlî and materna
uncle of Mahâvîra. Instead of Likkhavi, which form is used by th
Buddhists, the Gainas have Lekkhaki as the Sanskrit form of the
Prâkrit Lekkhaî, which may be either.

[2] Pârâbhoya*m* or vârâbhoya*m*. The meaning of this word is not
clear, and the commentator also did not know anything certain
about it. He therefore tries three different etymological explana-
tions, which are all equally fanciful. I have adopted one which
makes vârâbhoya to stand for Sanskrit dvârâbhoga, which is
explained prâdîpa, lamp; for this best suits the meaning of the
whole passage. The Gainas celebrate the Nirvâna of Mahâvîra
with an illumination on the night of new moon in the month
Kârttika.

[3] It is not clear what is intended by this Graha, the thirtieth in
the list of Grahas. Stevenson supposes it to have been a comet
appearing at that time. There was a comet at the time of the battle
of Salamis, as Pliny tells us, Hist. Nat. II, 25, which would answer
pretty well as regards chronology. But it had the form of a horn
and not that of a heap of ashes. We must therefore dismiss the
idea of identifying it with the Graha in question, and confess that
we are at a loss to clear up the mystery of this Graha.

asterism of the Venerable Ascetic Mahâvîra. (129) From the moment in which the great Graha, &c., entered the natal asterism of the Venerable Ascetic Mahâvîra, there will not be paid much respect and honour to the *Śramaṇa*s, the Nirgrantha monks and nuns. (130) But when the great Graha, &c., leaves that natal asterism, there will be paid much respect and honour to the *Śramaṇa*s, the Nirgrantha monks and nuns. (131)

In that night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, the animalcule called Anuddharî was originated: which when at rest and not moving, is not easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection, but which when moving and not at rest, is easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection. (132) On seeing this (animalcule) many Nirgrantha monks and nuns must refuse to accept the offered alms.

'Master, why has this been said?' 'After this time the observance of control will be difficult.' (133)

In that period, in that age the Venerable Ascetic Mahâvîra had an excellent community[1] of fourteen thousand *Śramaṇa*s with Indrabhûti at their head; (134) thirty-six thousand nuns with *Ka*ndanâ at their head; (135) one hundred and fifty-nine thousand lay votaries with *Śa*ṅkha*śa*taka at their head; (136) three hundred and eighteen

[1] The original has: ukkosiyâ samaṇasa*m*payâ; ukkosiya is translated ut*k*ri*sh*ṭa; in the sequel I abridge the similar passages which are all constructed on the same model as § 134. It is to be noticed that these numbers though exaggerated are nevertheless rather moderate. Compare the note to the List of the Sthaviras, § 1

thousand female lay votaries with Sulasâ and Revatî at their head; (137) three hundred sages who knew the fourteen Pûrvas, who though no *G*inas came very near them, who knew the combination of all letters, and like *G*ina preached according to the truth; (138) thirteen hundred sages who were possessed of the Avadhi-knowledge and superior qualities; (139) seven hundred Kevalins who possessed the combined[1] best knowledge and intuition; (140) seven hundred who could transform themselves, and, though no gods, had obtained the powers (*ri*ddhi) of gods; (141) five hundred sages of mighty intellect[2] who know the mental conditions of all developed beings possessed of intellect and five senses in the two and a half continents and two oceans; (142) four hundred professors who were never vanquished in the disputes occurring in the assemblies of gods, men, and Asuras; (143) seven hundred male and fourteen hundred female disciples who reached perfection, &c. (all down to) freed from all pains; (144) eight hundred sages in their last birth who were happy as regards their station, happy as regards their existence[3], lucky as regards their future. (145)

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[1] Sambhinna. According to the commentary this word has been explained in two opposite ways. Siddhasena Divâkara makes it out to denote that knowledge and intuition functionate at the same time, while *G*inabhadragaṇi in the Siddhântah*ri*daya says that in our case knowledge and intuition do functionate alternately.

[2] This is that knowledge which is called mana*h*paryâya or the knowledge which divines the thoughts of all people.

[3] Station (gati) is explained devagati, state of the gods, existence (sthiti), devasthiti, devâyûrûpa, existence of the gods, having the length of life of the gods.

The Venerable Ascetic Mahâvîra instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations, and the epoch relating to psychical condition; in the third generation ended the former epoch, and in the fourth year of his Kevaliship the latter. (146)[1]

In that period, in that age the Venerable Ascetic Mahâvîra lived thirty years as a householder, more than full twelve years in a state inferior to perfection, something less than thirty years as a Kevalin, forty-two years as a monk, and seventy-two years on the whole. When his Karman which produces Vedanîya (or what one has to experience in this world), Âyus (length of life), name, and family, had been exhausted, when in this Avasarpiṇî era the greater part of the Duḥshamasushamâ period had elapsed and only three years and eight and a half months were left, when the moon was in conjunction with the asterism Svâti, at the time of early morning, in the town of Pâpâ, and in king Hastipâla's office of the writers, (Mahâvîra) single and alone, sitting in the Samparyaṅka posture, reciting the fifty-five lectures which detail the results of Karman, and the thirty-six[2] unasked questions, when he just explained the chief lecture (that of Marudeva) he died, &c. (see § 124, all down to) freed from all pains. (147)

[1] The meaning of this rather dark passage is according to the commentary that after three generations of disciples (Vîra, Sudharman, Gambûsvâmin) nobody reached Nirvâṇa; and after the fourth year of Mahâvîra's Kevaliship nobody entered the path which ends in final liberation, so that all persons who before that moment had not advanced in the way to final liberation, will not reach that state though they may obtain the Kevalam by their austerities and exemplary conduct.

[2] This is the Uttarâdhyayana Sûtra.

Since the time that the Venerable Ascetic Mah vîra died, &c. (all down to) freed from all pain nine centuries have elapsed, and of the tenth centu this is the eighties year. Another redaction h ninety-third year (instead of eighties)[1]. (148)

End of the Fifth Lecture.

End of the Life of Mahâvîra.

[1] To what facts the two dates in this paragraph relate, is n certain. The commentators confess that there was no fixed trad tion, and bring forward the following four facts, which are applie at will to either date:

1. The council of Valabhi under the presidency of Devarddh who caused the Siddhânta to be written in books.

2. The council of Mathurâ under the presidency of Skandila who seems to have revised the Siddhânta.

3. The public reading of the Kalpa Sûtra before king Dhruva sena of Ânandapura, to console him on the death of his son Ânandapura is identified with Mahâsthâna by Ginaprabhamuni, an with Badanagara by Samayasundara. Some scholars have assumed but not proved, that this Dhruvasena is identical with one of th Valabhi kings of the same name.

4. The removal of the Paggusan by Kâlakâkârya from the fift to the fourth Bhâdrapada.

LIFE OF PÂRŚVA.

In that period, in that age lived the Arhat Pârśva, the people's favourite[1], the five most important moments of whose life happened when the moon was in conjunction with the asterism Viśâkhâ: in Viśâkhâ he descended (from heaven), and having descended thence, entered the womb (of his mother); in Viśâkhâ he was born; in Viśâkhâ, tearing out his hair, he left the house and entered the state of houselessness; in Viśâkhâ he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full; in Viśâkhâ he obtained final liberation. (149)

In that period, in that age, in the first month of summer, in the first fortnight, the dark (fortnight) of Ćaitra, on its fourth day, the Arhat Pârśva, the people's favourite, descended from the Prâṇata Kalpa[2], where he had lived for twenty Sâgaropamas, here on the continent Gambûdvîpa, in Bharatavarsha, in the town of Benares; and in the middle of the night when the moon was in conjunction with the asterism Viśâkhâ, after the termination of his allotted length of life, divine nature, and existence (among the gods), he took the form of an embryo in the womb of the queen Vâmâ, wife of Aśvasena, king (of Benares). (150)

The knowledge of the Arhat Pârśva, the people's

[1] Purisâdâṇîya, explained: who is to be chosen among men because of his preferable karman.

[2] This is the tenth world of the gods.

favourite, (about this) was threefold, &
§§ 3–95 after making the necessary sub
and omitting what exclusively applies
vira, all down to) comfortably carried he
child. (151)

In that period, in that age the Arhat P
people's favourite [1]—after the lapse of nir
and seven and a half days, in the second
winter, in the third fortnight, the dark (for
Paushya, on its tenth day, in the middle of
when the moon was in conjunction with the
Visâkhâ—(Vâmâ), perfectly healthy hers
birth to a perfectly healthy boy. (152)

In that night in which the Arhat Pâ
people's favourite, was born, &c. (repeat §
with the necessary alterations, all down to)
shall the name of our boy be Pârsva [2]. (153

The Arhat Pârsva, the people's favourit
with the aspirations of a clever man,
beauty, controlling his senses, lucky, and
lived thirty years as a householder. T
Laukântika gods, following the established
addressed him with these kind, pleasing, &c
and soft words: (155)

'Victory, victory to thee, gladdener of the
(see § 111, down to) Thus they raised the s
victory. (156) Before the Arhat Pârsva, the
favourite, had adopted the life of a household
(see § 112, down to) indigent persons.

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[1] As regards the construction of this passage compa

[2] This name was given him because before his birth his
her couch, saw in the dark a black serpent crawlin
account given by the commentator, who forget
it comes to bear on the name Pârsva.

In the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its eleventh day, in the middle of the night, riding in his palankin called Visâlâ, followed on his way by a train of gods, men, and Asuras, &c. (Pârsva) went right through the town of Benares to the park called Âsramapada, and proceeded to the excellent tree Asoka. There, &c. (see § 116, down to) five handfuls.

When the moon was in conjunction with the asterism Visâkhâ, he, after fasting three and a half days without drinking water, put on a divine robe, and together with three hundred men he tore out his hair, and leaving the house entered the state of houselessness. (157)

The Arhat Pârsva, the people's favourite, for eighty-three days neglected his body, &c. (see § 117, down to) animals. (158)

Thereafter the Arhat Pârsva, the people's favourite, was houseless, circumspect, &c. (see §§ 118–120, down to) meditated upon himself for eighty-three days.

During the eighty-fourth day—it was in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, in the early part of the day, when the moon was in conjunction with the asterism Visâkhâ—Pârsva, under a Dhâtaki tree, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c. (see § 120, down to) highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (159)

The Arhat Pârsva, the people's favourite, had eight Ganas and eight Ganadharas (enumerated in a Sloka):

favourite, (about this) was threefold, &c. (repeat §§ 3–95 after making the necessary substitutions and omitting what exclusively applies to Mahâvîra, all down to) comfortably carried her unborn child. (151)

In that period, in that age the Arhat Pârśva, the people's favourite [1]—after the lapse of nine months and seven and a half days, in the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its tenth day, in the middle of the night when the moon was in conjunction with the asterism Visâkhâ—(Vâmâ), perfectly healthy herself, gave birth to a perfectly healthy boy. (152)

In that night in which the Arhat Pârśva, the people's favourite, was born, &c. (repeat §§ 97–102 with the necessary alterations, all down to) therefore shall the name of our boy be Pârśva [2]. (153, 154)

The Arhat Pârśva, the people's favourite, clever, with the aspirations of a clever man, of great beauty, controlling his senses, lucky, and modest, lived thirty years as a householder. Then the Laukântika gods, following the established custom, addressed him with these kind, pleasing, &c., sweet, and soft words: (155)

'Victory, victory to thee, gladdener of the world!' (see § 111, down to) Thus they raised the shout of victory. (156) Before the Arhat Pârśva, the people's favourite, had adopted the life of a householder, &c. (see § 112, down to) indigent persons.

[1] As regards the construction of this passage compare § 96, note 1.

[2] This name was given him because before his birth his mother, lying on her couch, saw in the dark a black serpent crawling about. This is the account given by the commentator, who forgets to tell us how it comes to bear on the name Pârśva.

In the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its eleventh day, in the middle of the night, riding in his palankin called Visâlâ, followed on his way by a train of gods, men, and Asuras, &c. (Pârsva) went right through the town of Benares to the park called Âsramapada, and proceeded to the excellent tree Asoka. There, &c. (see § 116, down to) five handfuls.

When the moon was in conjunction with the asterism Visâkhâ, he, after fasting three and a half days without drinking water, put on a divine robe, and together with three hundred men he tore out his hair, and leaving the house entered the state of houselessness. (157)

The Arhat Pârsva, the people's favourite, for eighty-three days neglected his body, &c. (see § 117, down to) animals. (158)

Thereafter the Arhat Pârsva, the people's favourite, was houseless, circumspect, &c. (see §§ 118–120, down to) meditated upon himself for eighty-three days.

During the eighty-fourth day—it was in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, in the early part of the day, when the moon was in conjunction with the asterism Visâkhâ—Pârsva, under a Dhâtaki tree, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c. (see § 120, down to) highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (159)

The Arhat Pârsva, the people's favourite, had eight Ganas and eight Ganadharas (enumerated in a Sloka):

Subha and Âryaghosha, Vasishṭha[1] and Brahmachârin, Saumya and Śrîdhara, Vîrabhadra and Yasas. (160)

The Arhat Pârśva, the people's favourite, had an excellent community of sixteen thousand Śramaṇas with Âryadatta[2] at their head; (161) thirty-eight thousand nuns with Pushpachûlâ at their head; (162) one hundred and sixty-four thousand lay votaries with Suvrata at their head; (163) three hundred and twenty-seven thousand female lay votaries with Sunandâ at their head; (164) three hundred and fifty sages who knew the fourteen Pûrvas, &c. (see § 138); (165) fourteen hundred sages who were possessed of the Avadhi knowledge; one thousand Kevalins; eleven hundred sages who could transform themselves, six hundred sages of correct knowledge, one thousand male and two thousand female disciples who had reached perfection, seven hundred and fifty sages of vast intellect, six hundred professors, and twelve hundred sages in their last birth. (166)

The Arhat Pârśva, the people's favourite, instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations and the epoch relating to psychical condition; the former ended in the fourth generation, the latter in the third year of his Kevaliship. (167)

In that period, in that age the Arhat Pârśva, the people's favourite, lived thirty years as a householder, eighty-three days in a state inferior to perfection, something less than seventy years as a Kevalin, full seventy years as a Śramaṇa, and a hundred years on the whole.

[1] C. has Visiṭṭha, i. e. Viśishṭa [illegible] ma in the original.

When his fourfold Karman[1] was exhausted and in this Avasarpiṇî era the greater part of the Duḥsha-masushamâ period had elapsed, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Śrâvaṇa, on its eighth day, in the early part of the day when the moon was in conjunction with the asterism Viśâkhâ, (Pârśva), after fasting a month without drinking water, on the summit of mount Sammeta, in the company of eighty-three persons, stretching out his hands, died, &c. (all down to) freed from all pains. (168)

Since the time that the Arhat Pârśva, the people's favourite, died, &c. (all down to) freed from all pains, twelve centuries have elapsed, and of the thirteenth century this is the thirtieth year. (169)

End of the Life of Pârśva.

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[1] See § 147.

LIFE OF ARISHṬANEMI.

In that period, in that age lived the Arhat Arishṭanemi, the five most important moments of whose life happened when the moon was in conjunction with the asterism Ćitrâ. In Ćitrâ he descended from heaven, &c. (see § 149, down to) obtained final liberation. (170)

In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of Kârttika, on its twelfth day, the Arhat Arishṭanemi descended from the great Vimâna, called Aparâǧita, where he had lived for thirty-six Sâgaropamas, here on the continent Ǧambûdvîpa, in Bharatavarsha, in the town of Śauripura[1], and in the middle of the night when the moon was in conjunction with the asterism Ćitrâ, he took the form of an embryo in the womb of the queen Śivâ, wife of the king Samudravigaya, &c. (the seeing of the dreams, the accumulation of riches, &c., should be repeated here). (171)

In that period, in that age the Arhat Arishṭanemi—after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Śrâvaṇa, on its fifth day, &c.—(Śivâ), perfectly healthy herself, gave birth to a perfectly healthy boy. (Repeat the account of the birth, substituting the name Samudra-

[1] The Prâkrit form is Soriyapura, which would correspond to Sanskrit Śaurikapura. It is, of course, Kṛishṇa's town.

vigaya, all down to) therefore shall the name of our boy be Arishṭanemi[1].

The Arhat Arishṭanemi, clever, &c. (see §§ 155–157, all down to) indigent persons. (172) In the first month of the rainy season, in the second fortnight, the light (fortnight) of Srâvaṇa, on its sixth day riding in his palankin called Uttarakurâ, and followed on his way by a train of gods, men, and Asuras, &c. (Arishṭanemi) went right through the town of Dvârâvatî to the park called Revatika, and proceeded to the excellent Aśoka tree. There, &c. (see § 116, down to) five handfuls. When the moon was in conjunction with the asterism Kitrâ, after fasting two and a half days without drinking water, he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness. (173)

The Arhat Arishṭanemi for fifty-four days neglected his body, &c. (see §§ 117–120). During the fifty-fifth day—it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of Âsvina, on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism Kitrâ—(Arishṭanemi) under a Veṭasa[2] tree on the summit of mount Girnâr[3], after fasting three and a half days without drinking water, &c., obtained infinite, &c., highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (174)

[1] His mother saw in a dream a nemi, the outer rim of a wheel, which consisted of riṣhṭa stones flying up to the sky. Hence the name Arishṭanemi.

[2] Vaṭa in some MSS.; it is the Banyan tree.

[3] Ugginta in the onginal.

The Arhat Arish*ṭ*anemi had eighteen Ga*ṇ*as and eighteen Ga*ṇ*adharas. (175)

The Arhat Arish*ṭ*anemi had an excellent community of eighteen thousand *S*rama*ṇ*as with Varadatta at their head; (176) forty thousand nuns with Âryâ Yakshi*ṇ*î at their head; (177) one hundred and sixty-nine thousand lay votaries with Nanda at their head; (178) three hundred and thirty-six thousand[1] female lay votaries with Mahâsuvratâ at their head; (179) four hundred sages who knew the fourteen Pûrvas, &c.; (180) fifteen hundred sages who were possessed of the Avadhi knowledge; fifteen hundred Kevalins; fifteen hundred sages who could transform themselves; one thousand sages of vast intellect; eight hundred professors; sixteen hundred sages in their last birth; fifteen hundred male and three thousand female disciples who had reached perfection.

The Arhat Arish*ṭ*anemi instituted, &c. (see § 146, down to) the former ended in the eighth generation, the latter in the twelfth year of his Kevaliship. (181)

In that period, in that age the Arhat Arish*ṭ*anemi lived three centuries as a prince, fifty-four days in a state inferior to perfection, something less than seven centuries as a Kevalin, full seven centuries as a *S*rama*ṇ*a, a thousand years on the whole. When his fourfold Karman was exhausted and in this Avasarpi*ṇ*î era a great part of the Du*ḥ*shamasushamâ period had elapsed, in the fourth month of summer, in the eighth fortnight, the light (fortnight) of Âshâ*dh*a, on its eighth day, in the middle of the night when the moon was in conjunction with the asterism *K*itrâ, (Arish*ṭ*anemi), after fasting a month

[1] Read *kh*attisa*ṃ* in the printed text.

without drinking water, on the summit of mount Girnâr, in the company of five hundred and thirty-six monks, in a squatting position, died, &c. (all down to) freed from all pains. (182)

Since the time that the Arhat Arishṭanemi died, &c. (all down to) freed from all pains, eighty-four thousand years have elapsed, of the eighty-fifth millennium nine centuries have elapsed, of the tenth century this is the eightieth year. (183)

End of the Life of Arishṭanemi.

EPOCHS OF THE INTERMEDIATE TÎRTHAKARAS.

Since the time that the Arhat Nami died, &c. (all down to) freed from all pains, 584,979 years have elapsed, this is the eightieth year[1]. (184) Since the death of Munisuvrata this is the year 1,184,980. Since Malli[2] this is the year 6,584,980. Ara died 10,000,000 years before Malli; Kunthu a quarter of a Palyopama before Malli; *Sâ*nti three quarters of a Palyopama; Dharma three Sâgaropamas before Malli; Ananta seven Sâgaropamas before Malli; Vimala sixteen Sâgaropamas before Malli; Vâsupûgya forty Sâgaropamas before Malli; *Sr*eyâ*m*sa a hundred Sâgaropamas before Malli. *Sî*tala died a krore of Sâgaropamas, less 42,003 years and eight and a half months, before the death of Vîra. Suvidhi, surnamed Pushpadanta, died ten krores of Sâgaropamas before *Sî*tala; *Kâ*ndraprabha a hundred krores of Sâgaropamas before *Sî*tala; Supârsva a thousand krores of Sâgaropamas before *Sî*tala; Padmaprabha ten thousand krores of Sâgaropamas before *Sî*tala; Sumati one hundred thousand krores of Sâgaropamas before *Sî*tala; Abhinandana one million krores of Sâgaropamas before *Sî*tala; Sambhava two million krores of Sâgaropamas before *Sî*tala; Agita five million krores of Sâgaropamas before *Sî*tala. (185–203)

[1] The numbers are given in the same way as in § 183. I have abridged these tedious accounts. All Tirthakaras except Mahâvîra have the title Arhat, which I have dropped in the sequel.

[2] Read Malli (for Mali) in the printed edition of the text.

LIFE OF *RI*SHABHA.

In that period, in that age lived the Arhat *Ri*shabha, the Kosalian[1], four important moments of whose life happened when the moon was in conjunction with the asterism Uttarâshâ*dh*â; the fifth, when in conjunction with Abhigit: (204) in Uttarâshâ*dh*â he descended from heaven, &c. (all down to) in Abhigit he obtained final liberation. (205)

In that period, in that age, in the fourth month of summer, in the seventh fortnight, the dark (fortnight) of Âshâ*dh*a, on its fourth day, the Arhat *Ri*shabha, the Kosalian, descended from the great Vimâna called Sarvârthasiddha, where he had lived for thirty-three Sâgaropamas, here on the continent Gambûdvîpa, in Bharatavarsha, in Ikshvâkubhûmi, and in the middle of the night, &c., he took the form of an embryo in the womb of Marudevî, wife of the patriarch[2] Nâbhi. (206)

The knowledge of the Arhat *Ri*shabha about this, &c. (all as in the case of Mahâvîra, but note the following differences: the first dream is a bull 'coming forward with his face,' the other (mothers of Tîrthakaras see first) an elephant. She (Marudevî) relates them to Nâbhi, the patriarch; there

[1] Kosaliya=Kausalika. He is thus called because he was born in Kosalâ or Ayodhyâ.

[2] Kulakara; these Kulakaras were the first kings and founders of families at the time when the rest of mankind were 'Yugalins.' The first Kulakara was Vimalavâhana; the seventh and last of the line Nâbhi.

are no interpreters of dreams; Nâbhi, the patriarch, himself interprets them). (207)

In that period, in that age the Arhat *Ri*shabha, the Kosalian,—in the first month of summer, in the first fortnight, the dark (fortnight) of *K*aitra, on its eighth day, &c.,—(Marudevî), perfectly healthy herself, gave birth to a perfectly healthy boy. (208)

(The circumstances connected with the birth of *Ri*shabha are the same as in the case of that of Mahâvîra, only that the contents of §§ 100 and 101 do not apply to the present case.) (209)

The Arhat *Ri*shabha, the Kosalian, belonged to the Kâsyapa gotra, and he had five names: *Ri*shabha, First King, First Mendicant, First *G*ina, and First Tîrthakara. (210)

The Arhat *Ri*shabha, the Kosalian, clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest, lived two millions of former years[1] as a prince, and six millions three hundred thousand former years as a king. During his reign he taught, for the benefit of the people, the seventy-two sciences, of which writing is the first, arithmetic the most important, and the knowledge of omens the last, the sixty-four accomplishments of women, the hundred arts, and the three occupations of men[2]. At last he anointed his

[1] See Âkârâṅga Sûtra I, 6, 3, § 2, note 1.

[2] The arts, as those of the potter, blacksmith, painter, weaver, and barber, each of which five principal arts is subdivided into twenty branches, are inventions and must be taught; while the occupations, agriculture, trade, &c. have everywhere developed, as it were, of themselves. The accomplishments of women are dancing, singing, &c. The commentator adds to these a detailed list of those questionable accomplishments which Vâtsyâyana has so curiously described, and refers the reader to the *G*ayamaṅgala for further details. The latter work, a still extant commentary on the

hundred sons as kings, and gave each a kingdom. Then the Laukântika god, following the established custom, &c. (see §§ 110–112, down to) indigent persons. In the first month of summer, in the first fortnight, the dark (fortnight) of *K*aitra, on its eighth day, in the latter part of the day, riding in his palankin called Sudarsanâ, followed on his way by a train of gods, men, and Asuras, &c. (*Ri*shabha) went right through the town Vinîtâ to the park called Siddhârtha Vana, and proceeded to the excellent tree A*s*oka. There, &c. (see § 116, down to) four handfuls. When the moon was in conjunction with the asterism Ashâ*dh*â, he, after fasting two and a half days without drinking water, put on a divine robe, and together with four thousand of high, noble, royal persons, and Kshatriyas, he tore out his hair, and leaving the house entered the state of houselessness. (211)

The Arhat *Ri*shabha, the Ko*s*alian, for one thousand years neglected his body, &c. (see §§ 117–120, down to) meditated upon himself for one thousand years. Thereupon—it was in the fourth month of winter, the seventh fortnight, the dark (fortnight) of Phâlguna, on its eleventh day, in the early part of the day, when the moon was in conjunction with the asterism Ashâ*dh*â, outside of the town Purimatâla, in the park called *S*aka*t*amukha, under the excellent tree Nyagrodha—(*Ri*shabha) after fasting three and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c. (see § 120, down to) highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (212)

Kâma Sûtra, must therefore be older than 1307, the date of Ginaprabhamuni's commentary on the Kalpa Sûtra.

The Arhat *Ri*shabha, the Kosalian, had eighty-four Ga*n*as and eighty-four Ga*n*adharas. (213)

The Arhat *Ri*shabha, the Kosalian, had an excellent community of eighty-four thousand *S*rama*n*as with *Ri*shabhasena at their head; (214) three hundred thousand nuns with Brahmîsundarî at their head; (215) three hundred and five thousand lay votaries with *S*reyâ*n*sa at their head; (216) five hundred and fifty-four thousand female lay votaries with Subhadrâ at their head; (217) four thousand seven hundred and fifty sages who knew the fourteen Pûrvas, &c.; (218) nine thousand sages who were possessed of the Avadhi knowledge; (219) twenty thousand Kevalins; (220) twenty thousand six hundred sages who could transform themselves; (221) twelve thousand six hundred and fifty sages of vast intellect, &c.; (222) twelve thousand six hundred and fifty professors; (223) twenty thousand male and forty thousand female disciples who had reached perfection; (224) twenty-two thousand nine hundred sages in their last birth, &c. (225)

The Arhat *Ri*shabha, the Kosalian, instituted, &c. (see § 146, down to) the former ended after numberless generations, the latter from the next Muhûrta after his Kevaliship. (226)

In that period, in that age the Arhat *Ri*shabha, the Kosalian, lived two millions of former years as a prince, six millions three hundred thousand former years as a king, together eight millions three hundred thousand former years as a householder; a thousand (former) years in a state inferior to perfection, nine-and-ninety thousand former years as a Kevalin, together a hundred thousand former years as a *S*rama*n*a, and eight

millions four hundred thousand years on the whole. When his fourfold Karman was exhausted, and in this Avasarpiṇî era the Sushamaduḥshamâ period had nearly elapsed, only three years and eight and a half months being left, in the third month of winter, in the fifth fortnight, the dark (fortnight) of Mâgha, on its thirteenth day, in the early part of the day when the moon was in conjunction with the asterism Abhigit, (*Ri*shabha), after fasting six and a half days without drinking water, on the summit of mount Ashṭâpada, in the company of ten thousand monks in the Samparyaṅka position, died, &c. (all down to) freed from all pains. (227)

Since the time that the Arhat *Ri*shabha, the Kosalian, died, &c. (all down to) freed from all pains, three years and eight and a half months elapsed; thereupon one koṭi of koṭis of Sâgaropamas, less forty-two thousand and three years and eight and a half months, elapsed. At that time the Venerable Ascetic Mahâvîra died; after his Nirvâṇa nine centuries elapsed, of the tenth century this is the eightieth year.

End of the Life of *Ri*shabha.

End of the Lives of the *G*inas.

LIST OF THE STHAVIRAS.

At that period, at that age the Venerable Ascetic Mahâvîra had nine Ga*n*as and eleven Ga*n*adharas.

'Why, now, has it been said, that the Venerable Ascetic Mahâvîra had nine Ga*n*as, but eleven Ga*n*adharas?'

'The oldest monk of the Venerable Ascetic Mahâvîra was Indrabhûti of the Gautama gotra, who instructed five hundred *S*rama*n*as; the middle-aged monk was Agnibhûti of the Gautama gotra, who instructed five hundred *S*rama*n*as; the youngest was Vâyubhûti of the Gautama gotra, who instructed five hundred *S*rama*n*as. The Sthavira Ârya-Vyakta of the Bhâradvâ*g*a gotra instructed five hundred *S*rama*n*as; the Sthavira Ârya-Sudharman of the Agnivesyâyana gotra instructed five hundred *S*rama*n*as; the Sthavira Ma*nd*ikaputra[1] of the Vâsish*th*a gotra instructed two hundred and fifty *S*rama*n*as; the Sthavira Mauryaputra of the Kâ*s*yapa gotra instructed two hundred and fifty *S*rama*n*as; the Sthavira Akampita of the Gautama gotra and Sthavira A*k*alabhrât*ri* of the Hâritâyana gotra, both Sthaviras instructed together three hundred *S*rama*n*as each; the Sthaviras Metârya and Prabhâsa, both of the Kau*ndi*nya gotra, instructed together

[1] Some spell this name Ma*ndi*aputra; he and Mauryaputra were sons of the same mother, Vi*g*ayâdevî, but different fathers; the former of Dhanadeva, the other of Maurya. I do not know any legend which connects this Maurya with a king of the Maurya dynasty, which besides would be impossible from a chronological point of view.

three hundred *S*rama*n*as each [1]. Therefore, Sir, has it been said that the Venerable Ascetic Mahâvîra had nine Ga*n*as, but eleven Ga*n*adharas.' (1)

All these eleven Ga*n*adharas of the Venerable Ascetic Mahâvîra, who knew the twelve Aṅgas, the fourteen Pûrvas, and the whole Siddhânta of the Ga*n*ins, died, &c. (all down to) freed from all pains in Râ*g*ag*ri*ha after fasting a month without drinking water. The Sthaviras Indrabhûti and Ârya Sudharman both died after the Nirvâ*n*a of Mahâvîra. The Nirgrantha *S*rama*n*as of the present time are all (spiritual) descendants of the monk Ârya Sudharman, the rest of the Ga*n*adharas left no descendants. (2)

The Venerable Ascetic Mahâvîra was of the Kâ*s*yapa gotra. His disciple was [2]:

1. Ârya Sudharman of the Agnive*s*yâyana gotra;
2. Ârya *G*ambûnâman of the Kâ*s*yapa gotra;
3. Ârya Prabhava of the Kâtyâyana gotra;
4. Ârya *S*ayyambha, father of Manaka, was of the Vatsa gotra;
5. Ârya Ya*s*obhadra of the Tuṅgikâyana gotra. (3)

In the short redaction the list of Sthaviras after Ârya Ya*s*obhadra is the following:

6. Ârya Sambhûtavi*g*aya of the Mâ*th*ara gotra and Ârya Bhadrabâhu of the Prâ*k*ina gotra;
7. Ârya Sthûlabhadra of the Gautama gotra;
8. i. Ârya Mahâgiri of the Ailâpatya gotra and

[1] The sum total of *S*rama*n*as is therefore 4711, while in § 134 it is stated to have been 14,000.

[2] I only give the facts. The names of those Sthaviras who continue the line are spaced. The names are given in their Sanskrit form which in many cases is well known, in others can easily be made out. In doubtful cases I have put the Prâkrit form in brackets.

ii. Ârya Suhastin of the Vâsishṭha gotra;

9. Susthita and Supratibuddha, surnamed Koṭika and Kâkandaka, of the Vyâghrâpatya gotra;

10. Ârya Indradatta (Indadinna) of the Kauśika gotra;

11. Ârya Datta (Dinna) of the Gautama gotra;

12. Ârya Siṁhagiri Gâtismara of the Kauśika gotra;

13. Ârya Vagra of the Gautama gotra;

14. Ârya Vagrasena of the Utkṛishṭa gotra[1].

He had four disciples: Ârya Nâgila, Ârya Padmila, Ârya Gayanta, and Ârya Tâpasa, each of whom founded a Śâkhâ called after his name, viz. the Âryanâgilâ Śâkhâ, the Âryapadmilâ Śâkhâ, the Âryagayantî Śâkhâ, and the Âryatâpasî Śâkhâ. (4)

In the detailed redaction the list of Sthaviras after Ârya Yaśobhadra is the following:

6. i. Ârya Bhadrabâhu of the Prâkîna gotra, who had four disciples of the Kâśyapa gotra:

a. Godâsa, founder of the Godâsa Gaṇa[2], which was divided into four Śâkhâs:

α. The Tâmraliptikâ Śâkhâ,

β. The Koṭivarshîyâ Śâkhâ,

γ. The Puṇḍravardhanîyâ Śâkhâ, and

[1] He is left out in some MSS.

[2] It is not quite clear what is meant by Gaṇa, Kula, and Śâkhâ. Gaṇa designates the school which is derived from one teacher; Kula the succession of teachers in one line; Śâkhâ the lines which branch off from each teacher. These terms seem to be disused in modern times, for the four principal divisions called after Nâgendra, Kandra, Nivṛitti, and Vidyâdhara are generally called Kulas, but also occasionally Śâkhâs. They go back to Vagra according to some, to Vagrasena according to others. The modern Gakkha appears equivalent with the ancient Gaṇa.

δ. The Dâsikharba*ṭ*ikâ *S*âkhâ.

b. Agnidatta,

c. *G*anadatta,

d. Somadatta.

ii. Ârya Sambhutavi*g*aya of the Mâ*th*ara gotra, who had twelve disciples:

7. a. Nandanabhadra,

b. Upananda,

c. Tishyabhadra[1],

d. Yasobhadra,

e. Sumanobhadra[2],

f. Ma*ṇi*bhadra,

g. Pu*ṇy*abhadra[3],

h. Sthûlabhadra of the Gautama gotra,

i. *Rig*umati,

k. *G*ambû,

l. Dîrghabhadra, and

m. Pâ*nd*ubhadra;

and seven female disciples:

a. Yakshâ,

b. Yakshadattâ (Yakshadinnâ),

c. Bhûtâ,

d. Bhûtadattâ (Bhûtadinnâ),

e. Senâ (also E*ṇ*â),

f. Ve*ṇ*â,

g. Re*ṇ*â.

8. i. Ârya Mahâgiri of the Ailâpatya gotra, who had eight disciples:

a. Uttara,

b. Balissaha, who both together founded the Uttarabalissaha Ga*ṇ*a, which was divided into four *S*âkhâs:

[1] Tisabhadda, translated Tridasabhadra.

[2] Or Sumanabhadra.

[3] Or Pûr*ṇ*ibhadra.

α. Kauśambikâ,
β. Sautaptikâ (Pr. Soittiyâ),
γ. Kauṭumbinî (or Kuṇḍadharî),
δ. Ḳandanâgarî.

c. Dhanarddhi (Pr. Dhaṇaddha),
d. Śirarddhi (Pr. Siriddha),
e. Koḍiṇya,
f. Nâga,
g. Nâgaputra,
h. Ḳhaluka Rohagupta of the Kauśika gotra founder of the Trairâśika Śâkhâ.

ii. Ârya Suhastin[1] of the Vâsishṭha gotra, who had twelve disciples:

9. a. Ârya Rohaṇa of the Kâśyapa gotra, founder of the Uddeha Gaṇa, which was divided into four Śâkhâs:
α. Udumbarikâ (Pr. Udumbariggiyâ),
β. Mâsapûrikâ,
γ. Matipatrikâ,
δ. Pûrṇapatrikâ (Pr. Punnapattiyâ, Panna°, Sunna°, or Suvanna°);

and into six Kulas:
α′. Nâgabhûta,
β′. Somabhûta,
γ′. Ullagaḳkha (or Ârdrakaḳkha?),
δ′. Hastilipta (Pr. Hatthiligga),
ϵ′. Nândika (Pr. Nandigga),
ζ′. Parihâsaka.

[1] Suhastin is said to have converted Samprati, grandson and successor of Aśoka. The correctness of this statement is open to doubt; but at any rate Suhastin must have been one of the most important patriarchs, for under and immediately after him the spread of Ǵainism must have been uncommonly vigorous, as is proved by the great number of Kulas and Śâkhâs at that time.

b. Bhadrayasas of the Bhâradvâga gotra, who founded the U*d*uvâ*ṭ*ika Ga*n*a, which was divided into four *S*âkhâs:

α. Kamplyikâ (Pr. Ka*m*piggiyâ),
β. Bhadrlyikâ (Pr. Bhaddiggiyâ),
γ. Kâkandikâ,
δ. Mekhallyikâ (Pr. Mehali*gg*iyâ);

and into three Kulas:

α′. Bhadrayaska (Pr. Bhaddagasiya),
β′. Bhadraguptika,
γ′. Yasobhadra (Pr. *G*asabhadda).

c. Megha.

d. Kâmarddhi (Pr. Kâmi*ddh*i) of the Ku*nd*ala gotra, who founded the Vesavâ*ṭ*ika Ga*n*a, which was divided into four *S*âkhâs:

α. *S*râvastikâ,
β. Râ*g*yapâlikâ (Pr. Ra*gg*apâliyâ),
γ. Antara*ñg*ikâ (Pr. Antari*gg*iyâ),
δ. Kshemaliptikâ (Pr. Khemali*gg*iyâ);

and into four Kulas:

α′. Ga*n*ika,
β′. Maighika,
γ′. Kâmarddhika,
δ′. Indrapuraka.

e. *S*rlgupta of the Hârita gotra, founder of the *K*âra*n*a Ga*n*a, which was divided into four *S*âkhâs:

α. Hâritamâlâkârl,
β. Sa*m*kâsikâ,
γ. Gavedhukâ,
δ. Va*g*ranâgarl;

and into seven Kulas:

α′. Vâtsalîya (Pr. Va*kkh*ali*gg*a),

β′. Prîtidharmika,
γ′. Hâridraka (Pr. Hâligga),
δ′. Pushyamitrika (Pr. Pûsamittigga),
ε′. Mâlyaka (Pr. Mâligga),
ζ′. Âryaketaka,
η′. Krishnasakha (Pr. Kanhasaha).

f. Rishigupta Kâkandaka of the Vâsishtha gotra, founder of the Mânava Gana, which was divided into four Sâkhâs:
α. Kâsyapîyâ (Pr. Kâsaviggiyâ),
β. Gautamîyâ (Pr. Goyameggiyâ),
γ. Vâsishthîyâ (Pr. Vâsitthiyâ),
δ. Saurâshtrikâ;
and into three Kulas:
α′. Rishiguptika,
β′. Rishidattika,
γ′. Abhiyasasa.

g. and h. Susthita and Supratibuddha, surnamed Kautika and Kâkandaka, of the Vyâghrâpatya gotra, founders of the Kautika Gana, which was divided into four Sâkhâs:
α. Ukkanâgarî,
β. Vidyâdharî,
γ. Vagrî,
δ. Madhyamikâ (Pr. Maggimilla);
and into four Kulas:
α′. Brahmaliptaka (Pr. Bambhaligga),
β′. Vâtsalîya (Pr. Vakkhaligga, cf. e. α′.),
γ′. Vânîya (Pr. Vânigga),
δ′. Prasnavâhanaka.

Both Sthaviras had together five disciples:

10. a. Ârya Indradatta (Pr. Indadinna) of the Kâsyapa gotra,

b. Priyagantha, founder of the Madhyamâ *S*âkhâ,

c. Vidyâdharagopâla of the Kâ*s*yapa gotra, founder of the Vidyâdharî *S*âkhâ,

d. *Ri*shidatta,

e. Arhaddatta (Pr. Arihadatta).

11. Ârya Datta (Pr. Dinna) of the Gautama gotra, who had two disciples:

12. i. Ârya *S*ântisenika of the Mâ*th*ara gotra, founder of the U*kk*anâgarî *S*âkhâ, who had four disciples:

a. Ârya Senika, founder of the Âryasenikâ *S*âkhâ,

b. Ârya Tâpasa, founder of the Âryatâpasî *S*âkhâ,

c. Ârya Kubera, founder of the Âryakuberâ *S*âkhâ, and

d. Ârya *Ri*shipâlita, founder of the Âryar*i*shipâlitâ *S*âkhâ.

ii. Ârya Si*m*hagiri *G*âtismara of the Gautama gotra, who had four disciples:

13. a. Dhanagiri,

b. Ârya Samita of the Gautama gotra, founder of the Brahmadvîpikâ *S*âkhâ,

c. Ârya Va*g*ra of the Gautama gotra, founder of the Âryava*g*râ *S*âkhâ,

d. Arhaddatta (Pr. Arihadinna).

14. i. Ârya Va*g*rasena, founder of the Âryanâgilâ *S*âkhâ,

ii. Ârya Padma, founder of the Âryapadmâ *S*âkhâ,

iii. Ârya Ratha of the Vatsa gotra, founder of the Âryaga*y*antî *S*âkhâ.

15. Ârya Pushyagiri of the Kau*s*ika gotra.

16. Ârya Phalgumitra of the Gautama
17. Ârya Dhanagiri of the Vâsish*th*a g
18. Ârya *S*ivabhûti of the Kautsa gotr
19. Ârya Bhadra of the Kâ*s*yapa gotra.
20. Ârya Nakshatra of the Kâ*s*yapa g
21. Ârya Raksha of the Kâ*s*yapa gotra.
22. Ârya Nâga of the Gautama gotra.
23. Ârya *G*ehila[1] of the Vâsish*th*a gotr
24. Ârya Vish*n*u of the Mâ*th*ara gotra.
25. Ârya Kâlaka of the Gautama gotra.
26. Ârya Sampalita and Bhadra, bo
Gautama gotra.
27. Ârya V*ri*ddha of the Gautama gotr
28. Ârya Saṅghapâlita of the Gautama
29. Ârya Hastin of the Kâ*s*yapa gotra.
30. Ârya Dharma of the Suvrata gotra.
31. Ârya Si*m*ha of the Kâ*s*yapa gotra.
32. Ârya Dharma of the Kâ*s*yapa gotra.
33. Ârya *S*â*nd*ilya[2].

[1] A various reading has *Getth*ila = *G*yesh*th*a.

[2] This list in prose from 17 down to 33 is wanting in s
I think that *Sândi*lya is the same as Skandila, who was p
the council of Mathurâ, which seems to have been the ri
in Valabhî; see notes to my edition of the Kalpa Sûtra, p

It deserves to be noticed that the gotra of *Sândi*lya is
while that of the remaining Sthaviras is specialised. This
prove that his name is a later addition to the list.

After the prose list all MSS. have eight gâthâs, in w
names 16–32, given above, are repeated. Instead of tr
these verses, which contain little more than a string of nam
note down the differences from the above list. After 18
Durgaya Kri*sh*na, a Kau*s*ika; Nakshatra is shortened, me
to Nakkha; the gotra of Saṅghapâlita is Kâ*s*yapa instead
tama; after 30 are inserted Hasta of the Kâ*s*yapa g
Dharma.

After these gâthâs follow five more, which are wanting
MSS., and are not commented upon. The last (14th)

Bowing down my head, I pay my reverence to the Sthavira Gambû of the Gautama gotra, who possessed steady virtue, good conduct, and knowledge. ix.

I prostrate myself before the Sthavira Nandita of Kâśyapa gotra, who is possessed of great clemency and of knowledge, intuition, and good conduct. x.

Then I adore the Kshamâśramaṇa Desigaṇin of the Kâśyapa gotra, who, steady in his conduct, possesses the highest righteousness and virtue. xi.

Then I prostrate myself before the Kshamâśramaṇa Sthiragupta of the Vâtsya gotra, the preserver of the sacred lore, the wise one, the ocean of wisdom, him of great virtue. xii.

Then I adore the Sthavira prince, Dharma, the virtuous Gaṇin, who stands well in knowledge, intuition, good conduct, and penance, and is rich in virtues[1]. xiii.

I revere the Kshamâśramaṇa Devarddhi of the Kâśyapa gotra, who wears, as it were, the jewel of the right understanding of the Sûtras, and possesses the virtues of patience, self-restraint, and clemency. xiv.

End of the List of the Sthaviras.

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found in all MSS. It brings the list down to the president of the council of Valabhî. (The translation of the gâthâs ix–xiv is given in full in the text.)

[1] The Sthaviras named in verses ix–xiii are probably not to be regarded as following each other in a continuous line, but rather as famous Sthaviras praised here for some reason or other (pûgârtham). At least the first, Gambû, seems to be the same with Gambû, the second of the list, who was also a Kâśyapa.

RULES FOR YATIS[1].

1. In that period, in that age the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.

'Why has it been said that the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed?' (1)

'Because at that time the lay people have usually matted their houses, whitewashed them, strewn them (with straw), smeared them (with cowdung), levelled, smoothed, or perfumed them (or the floor of them), have dug gutters and drains, have furnished their houses, have rendered them comfortable, and have cleaned them. Hence it has been said that the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.' (2)

As the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed, so the Ganadharas commenced the Paggusan when a month and twenty nights of the rainy season had elapsed. (3) As the Ganadharas have done, so the disciples of the Ganadharas have done. (4) As they have done,

[1] Sâmâkârî.

so the Sthaviras have done. (5) As they have done, so do the Nirgrantha *Sramaṇa*s of the present time. (6)

As they do, so our masters, teachers, &c. do. (7) As they do, so do we commence the Pa*gg*usan after a month and twenty nights of the rainy season have elapsed. It is allowed to commence the Pa*gg*usan earlier, but not after that time. (8)

2. Monks or nuns during the Pa*gg*usan are allowed to regard their residence as extending a Yo*g*ana and a Kro*s*a all around, and to live there for a moderate time. (9)

3. During the Pa*gg*usan monks or nuns are allowed to go and return, for the sake of collecting alms, not farther than a Yo*g*ana and a Kro*s*a (from their lodgings). (10) If there is (in their way) an always flowing river which always contains water, they are not allowed to travel for a Yo*g*ana and a Kro*s*a. (11) But if the river is like the Erâvatî near Ku*ṇ*âlâ, such that it can be crossed by putting one foot in the water and keeping the other in the air, there it is allowed to travel for a Yo*g*ana and a Kro*s*a. (12) But where that is impossible, it is not allowed to travel for a Yo*g*ana and a Kro*s*a. (13)

4. During the Pa*gg*usan the Âkârya will say, 'Give, Sir!' Then he is allowed to give (food to a sick brother), but not to accept himself. (14) If the Âkârya says, 'Accept, Sir!' then he is allowed to accept (food), but not to give. (15) If the Âkârya says, 'Give, Sir! accept, Sir!' then the patient is allowed to give and to accept (food). (16)

5. Monks or nuns who are hale and healthy, and of a strong body, are not allowed during the Pa*gg*usan frequently to take the following nine drinks: milk,

thick sour milk, fresh butter, clarified butter, oil, sugar, honey, liquor, and meat. (17)

6. During the Paggusan a collector of alms might ask (the Âkârya), 'Sir, is (anything of the just-mentioned articles) required for the sick man?' he (the Âkârya) says, 'Yes, it is.' Then (the sick man) should be asked, 'How much do you require?' The Âkârya says, 'So much is required for the sick man: you must take so much as he told you.' And he (the collector of alms) should beg, and begging he should accept (the required food). Having obtained the quantity ordered, he should say, 'No more!' Perchance (the giver of food) might ask, 'Why do you say so, Sir?' (Then he should answer), 'Thus much is required for the sick man.' Perchance, after that answer the other may say, 'Take it, Sir! You may after (the sick man has got his share) eat it or drink it.' Thus he is allowed to accept it, but he is not allowed to accept it by pretending that it is for the sick man. (18)

7. In householders' families which are converted, devoted, staunch adherers (to the law), and honour, praise, and permit (the visits of monks), Sthaviras, during the Paggusan, are not allowed to ask, 'Sir, have you got such or such a thing?' if they do not see it.

'Why, Sir, has this been said?' 'Because a devout householder might buy it or steal it.' (19)

8. During the Paggusan a monk eats only one meal a day, and should at one fixed[1] time frequent the abodes of householders for the sake of collecting

[1] I.e. after the sûtra and artha paurushis or the religious instruction in the morning.

alms, except when he does services for the Âkârya, the teacher, an ascetic, or a sick man, likewise if he or she be a novice who has not yet the marks of ripe age[1]. (20) To a monk who during the Paggusan eats only one meal on every second day, the following special rule applies. Having gone out in the morning, he should eat and drink[2] his pure dinner, then he should clean and rub his alms-bowl. If his dinner was sufficient, he should rest content with it for that day; if not, he is allowed for a second time to frequent the abodes of householders for the sake of collecting alms. (21) A monk who during the Paggusan eats on every third day, is allowed twice to frequent the abodes of householders for the sake of collecting alms. (22) A monk who during the Paggusan eats one meal on every fourth day, is allowed three times to frequent the abodes of householders for the sake of collecting alms. (23) A monk who keeps still more protracted fasts, is allowed at all (four) times to frequent the abodes of householders for the sake of collecting alms. (24)

9. A monk who during the Paggusan eats one meal every day, is allowed to accept all (permitted) drinks. A monk who during the Paggusan eats one meal on every second day, is allowed to accept three kinds of drinks: water used for watering flour, sesamum, or rice[3]. A monk who eats one meal

[1] I. e. on whose belly, armpits, lips, &c. hair has not yet grown. The last part is also explained: except an Âkârya, teacher, ascetic, sick monk, and novice.

[2] Pikkâ is the reading of the commentaries.

[3] Cf. Âkârâṅga Sûtra II, 1, 7, § 7. The definitions given in our commentary are the following: the first is water mixed with flour, or water used for washing the hands after kneading flour; the

on every third day, is allowed to accept three kinds of drinks: water used for washing sesamum, chaff, or barley[1]. A monk who during the Paggusan eats one meal on every fourth day, is allowed to accept three kinds of water: rain-water, or sour gruel, or pure (i. e. hot) water. A monk who during the Paggusan keeps still more protracted fasts, is allowed to accept only one kind of drink: hot pure water. It must contain no boiled rice[2]. A monk who abstains from food altogether, is allowed to accept only one kind of drink: pure hot water. It must contain no boiled rice; it must be filtered, not unfiltered; it must be a limited quantity, not an unlimited one; it must be sufficient, not insufficient. (25)

10. A monk who during the Paggusan restricts himself to a certain number of donations[3], is allowed to accept (e. g.) five donations of food, and five of drink; or four of food, and five of drink; or five of food, and four of drink. He may accept one donation of salt for seasoning his meat[4]. He should

second, water with which squeezed leaves, &c. are sprinkled; the third, water used for washing threshed and winnowed rice (tandula).

[1] Âkârâṅga Sûtra II, 1, 7, § 8. The first is water used for washing sesamum, or, in Mahârâshṭra, husked sesamum; the second, water used for washing rice, &c. (vrîhyâdi); the third, water used for washing barley.

[2] The commentator says that the body of monks who fast longer than four days is usually inhabited by a deity; this seems to denote, in our language, mental derangement as a consequence of starving oneself.

[3] Datti. The commentator does not explain this word. It seems to denote the quantity of food or drink which is given by one man.

[4] The one donation of salt is meant to make up the five donations to which the monk confines himself. But he should not reckon

rest content for that day with the dinner he has brought together, and is not allowed a second time to frequent the abodes of householders for the sake of collecting alms. (26) During the Paggusan monks or nuns who restrict their visits to certain houses may go to a place where rice is cooked[1], if it is the seventh house from that where they are lodged. According to some, the lodging is included in the seven houses which such a mendicant must pass before he may participate in the festive entertainment; but according to others, it is not included in those seven houses. (27)

11. During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to frequent the abodes of householders, &c., if rain[2], even in the form of a fine spray, falls down. (28) During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to stay anywhere except in a house after having accepted alms, for it might begin to rain. But he should eat a part, and put back the rest (if it then begins to rain), covering his hand with the other hand, and laying it on his bosom or hiding it under his armpit[3]; then he should go to well-covered (places), to a cave or the foot of a tree, where no water or drops of water or spray of water falls in his hand. (29)

12. During the Paggusan a monk who collects

the donations of food above the fixed number as donations of drink if the latter have not yet reached the fixed number.

[1] Samkhadi, the word which, in the Âkârânga Sûtra II, 1, 2, &c., we have translated 'festive entertainment.'

[2] Rain is here and in the sequel called rain-body, i. e. rain-drops considered as containing life, apkâya.

[3] To render kaksha.

alms in the hollow of his hand, is not allowed collect alms if rain, even in the form of a fine sp falls down. (30)

13. During the Paggusan a monk who uses alms-bowl is not allowed to frequent the abodes householders for the sake of collecting alms i rains fast, but he is allowed to do so if it rains l little; but they must wear then an under and up garment. (31) During the Paggusan, a monk who entered the abode of a householder while there single showers of rain, is allowed (when the r ceases for a moment) to stand under a grove, o his residence, or in the assembling-hall of the villag or at the foot of a tree. (32) If before his arriva dish of rice was being cooked, and after it a dish pulse was begun to be cooked, he is allowed accept of the dish of rice, but not of the dish pulse. (33) But if before his arrival a dish of pu was being cooked, and after it a dish of rice w begun to be cooked, he is allowed to accept of t dish of pulse, but not of the dish of rice. (34) both dishes were begun to be cooked before h arrival, he is allowed to accept of both. If bo dishes were begun to be cooked after his arrival, h is not allowed to accept of either. He is allowed accept of what was prepared before his arrival; h is not allowed to accept of what was prepared aft his arrival. (35) During the Paggusan, &c. (se § 32, down to) tree; he is not allowed to pas there his time with the food he had collected be fore. But he should first eat and drink his pur (food and drink), then rub and clean his alms-bowl

[1] Vikaṭagṛiha.

and, putting his things together, he should, while the sun has not yet set, go to the place where he is lodged; but he is not allowed to pass the night in the former place. (36) During the Paggusan, &c. (see § 32, down to) tree. (37) It is not allowed that there at the same place should stand together one monk and one nun, nor one monk and two nuns, nor two monks and one nun, nor two monks and two nuns. But if there is a fifth person, a male or female novice, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together. (38) During the Paggusan, &c. (see § 32, down to) tree. It is not allowed that there at the same place should stand together a monk and a lay woman, &c. (through the four cases as in § 28). But if there is a fifth person, a Sthavira or a Sthavirâ, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together. The same rule applies to a nun and a layman. (39)

14. During the Paggusan monks or nuns are not allowed to accept food, drink, dainties, and spices for one who has not asked them, and whom they have not promised to do so. (40)

'Why has this been said, Sir?' 'Because one who collects alms for another without being asked for it, might eat them or not, just as he lists.' (41)

15. During the Paggusan monks or nuns are not allowed to take their meals as long as their body is wet or moist. (42)

'How has this been said, Sir?' 'Seven places which retain the moisture have been declared: the hands, the lines in the hand, the nails, the top of the nails, the brows, the under lip, the upper lip.'

But when they perceive that the water on their body has dried up and the moisture is gone, then they are allowed to take their meals. (43)

16. There are these eight classes of small things which a mendicant ought diligently to perceive, observe, and inspect, viz. living beings, mildew, seeds, sprouts, flowers, eggs, layers, and moisture.

What is understood by the small living beings? The small living beings are declared to be of five kinds: black, blue, red, yellow, and white ones. There is an animalcule called Anuddharî, which when at rest and not moving is not easily seen by monks and nuns who have not yet reached perfection, which when not at rest but moving is easily seen by monks and nuns who have not yet reached perfection. Monks and nuns who have not yet reached perfection must diligently perceive, observe, and inspect this. Those are the small living beings. (44)

What is understood by small mildew? Small mildew has been declared to be of five kinds: black, blue, &c. There is a kind of small mildew which has the same colour as the substance on which it grows. Monks, nuns, &c. (see § 44, down to) inspect this. That is small mildew.

What is understood by small seeds? Small seeds are declared to be of five kinds: black, blue, &c. There is a kind of small seeds of the same colour as grain[1]. Monks and nuns, &c. (see § 44, down to) inspect this. Those are the small seeds.

What is understood by small sprouts? Small sprouts are declared to be of five kinds: black, blue, &c. There is a kind of small sprouts of

[1] Kaṇikâ.

the same colour as earth. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small sprouts.

What is understood by small flowers? Small flowers are declared to be of five kinds: black, blue, &c. There is a kind of small flowers of the same colour as the tree (on which they grow). Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small flowers.

What is understood by small eggs? Small eggs are declared to be of five kinds: eggs of biting insects[1], of spiders, of ants, of lizards (or wasps)[2], and of chameleons[3]. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small eggs.

What is understood by small caves or lairs? Small caves or lairs are declared to be of five kinds: lairs of animals of the asinine kind, chasms, holes, cavities widening below like the stem of a palm tree, and wasps' nests. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small caves or lairs.

What is understood by small moisture? Small moisture is declared to be of five kinds: dew, hoar-frost[4], fog, hailstones, and damps. Monks and nuns,

[1] Udda*ṃ*sa, mosquitoes, gadflies, bugs.

[2] Halikâ, explained by *gṛ*hakokila, which I take to mean the same as *gṛ*hagolikâ, a kind of lizard; and vrâhma*ṇi*, a kind of wasps, ditto. of lizards.

[3] Hallohalâyâ, which is declared by the commentator to be synonymous with ahilo*ḍi*, sara*ḍi*, and kakki*ṇḍi*. Of these words only sara*ḍi* is known; for it seems to be the same with Sanskrit sara*ṭa* or sara*ṭu*, 'chameleon, lizard,' and Marâthî sara*ṭa*, 'hedge-lizard.'

[4] Hima*ṁ* styânodaka*ṁ*.

&c. (see § 44, down to) inspect this. That is sma
moisture. (45)

17. During the Paggusan[1] a monk might wish t
frequent the abodes of householders for the sake o
collecting alms. He is not allowed to go withou
asking leave of the teacher, or sub-teacher, or reli
gious guide, or Sthavira, or head of the Gaṇa, o
Gaṇadhara, or founder of the Gaṇa, or whom els
he regards as his superior; he is allowed to g
after having asked leave of one of these person
(in this way): 'I want with your permission to fre
quent the abodes of householders for the sake o
collecting alms.' If he (the superior) grants per
mission, one is allowed to go; if not, one is no
allowed to go.

'Why has this been said, Sir?' 'The teache
knows how to make good what has been don
wrong.' (46) The same rule applies concernin
the visits to temples and leaving the house fo
easing nature[2], or any other business, also th
wandering from village to village. (47)

18. During the Paggusan a monk might wish t
take some medicine; he is not allowed to take i
without asking leave of the teacher, &c. (see § 47
down to) founder of the Gaṇa; but he is allowe
to take it after having asked leave of one of thes
persons (in this way): 'I want, Sir, with your per
mission to take some medicine,' viz. so much or s
often. If he, &c. (see § 46, down to) wrong. (48)

[1] The whole of the seventeenth rule holds good not only for th
rainy season, but also for the rest of the year (*ṛ*tubaddhakâla).

[2] Vihârabhûmi and vi*k*ârabhûmi, which in the Â*k*ârâṅga Sûtr
I have, according to the explanation of the commentary, translate
'places for study and religious practices.'

The same rule applies if a monk wants to undergo some medical cure. (49) Also if he wants to do some exalted penance. (50) Also if he intends, after the last mortification of the flesh which is to end in death, to wait for his last hour without desiring it, in total abstinence from food and drink or in remaining motionless; also if he wants to go out or to enter, to eat food, &c., to ease nature, to learn his daily lesson, to keep religious vigils—he is not allowed to do it without asking leave. (51)

19. If during the Paggusan a monk wants to dry or warm (in the sun) his robe, alms-bowl, blanket, broom, or any other utensil, he is not allowed without asking one or many persons to frequent the abodes of householders for the sake of collecting alms, to eat food, &c., to visit temples or leave the house for easing nature, to learn his daily lesson, to lie down with outstretched limbs or stand in some posture. If there is somebody near, one or many persons, then he should say: 'Sir, please mind this (robe, &c.) while I frequent the abodes of householders, &c. (see above, down to) posture.' If that person promises to do it, then he (the monk) is allowed to go; if he does not promise it, then he is not allowed to go. (52)

20. During the Paggusan monks or nuns are not allowed to be without their proper bed or bench[1]. This is the reason: A mendicant whose bed and bench are not reserved for his own use, are low and rickety, not sufficiently fastened, without a fixed place, and never exposed to the sun, and

[1] The commentator translates pi*th*a, 'stool,' and phalaka, 'bench;' they are of course not the property of the mendicant, but only temporally reserved for his use.

who is not circumspect in what he does, nor accu tomed to inspect and clean the things of his us will find it difficult to exercise control; (53) but o the contrary, control will be easy to him. (54)

21. During the Paggusan monks or nuns mus always inspect three spots where to ease nature not so in the summer and winter, as in the rain season. 'Why has this been said, Sir?' 'For i the rainy season living beings, grass, seeds, mildew and sprouts frequently come forth.' (55)

22. During the Paggusan monks or nuns must hav three pots, one for ordure, one for urine, and spitting-box. (56) Monks and nuns, who wear afte the Paggusan their hair as short as that of a cow are not allowed to do so during the Paggusan afte that night (of the fifth Bhâdrapada); but a monk should shave his head or pluck out his hair[1]. Shaving with a razor every month, cutting with scissors every half-month, plucking out every six months. (57) This is the conduct chiefly of Sthaviras during the rainy season[2].

[1] After these words the text has pakkhiyâ ârovaṇâ, which is explained in two ways: 1. every half-month the tied strings on the bed should be untied and inspected; the same should be done with wicker-work (? davaraka; cf. Hindî daurâ, 'basket'); 2. every half-month prâyaśchitta should be made. The commentator Samayasundara says that these words are not connected with the preceding and following ones; their import (paramârtha) should be learned from a well-instructed brother (gîtârtha). I think that pakkhiyâ is not connected with paksha, 'half-month,' but with keśapaksha, 'braid of hair, tresses;' the two words, or rather the compound, would in that case denote arrangement of (or in) tresses or braids, and relate to nuns who do not, as far as I know, shave their head. A precept for nuns is just what would be expected at this place, after one for monks (ârya) has been given.

[2] The last words are variously interpreted by the commentators.

23. During the Paggusan monks or nuns should not use harsh words after the commencement of the Paggusan; if they do, they should be warned: 'Reverend brother (or sister), you speak unmannerly.' One who (nevertheless) uses harsh words after the commencement of the Paggusan, should be excluded from the community. (58)

24. If, during the Paggusan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk. They should forgive and ask forgiveness, appease and be appeased, and converse without restraint[1]. For him who is appeased, there will be success (in control); for him who is not appeased, there will be no success; therefore one should appease one's self. 'Why has this been said, Sir?' 'Peace is the essence of monachism.' (59)

25. During the Paggusan monks or nuns should have three lodging-places; (two) for occasional use,

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Therakappa is said to mean 'old monks,' for young and strong ones must pluck out their hair every four months. It usually denotes the conduct of ordinary monks, in opposition to the *Gina*-kappa; if taken in this sense, the whole passage is made out to mean that even one who, because of sickness of his scalp, is dispensed from tearing out his hair, must do it in the rainy season, for then the precept is binding both for *Gi*nakalpikas and Sthavirakalpikas. According to the interpretation I have followed the words sa*mva*kkharie vâ therakappe are a sort of colophon to the rules 17–22, and indicate that these rules apply to Sthavirakalpikas, but not exclusively (vâ), as some apply to *Gi*nakalpikas also. The phrase sa*mva*kkhariya therakappa occurs also at the beginning of § 62, and has there a similar meaning.

[1] According to the commentary, they should ask each other the meaning of the Sûtras.

which must be inspected; one for constant use, which must be swept[1]. (60)

26. During the Paggusan monks or nuns should give notice of the direction or intermediate direction in which they intend to go forth for the sake of begging alms. 'Why has this been said, Sir?' 'During the Paggusan the reverend monks frequently undertake austerities; an ascetic becoming weak and exhausted might swoon or fall down. (In case of such an accident the remaining) reverend monks will undertake their search in that direction or intermediate direction (which the ascetic had named them). (61)

27. During the Paggusan monks or nuns are not allowed to travel farther than four or five Yoganas[2], and then to return. They are allowed to stay in some intermediate place, but not to pass there (at the end of their journey) the night. (62)

Of those Nirgrantha monks who follow, &c. (see Âkârânga Sûtra II, 15, v end, down to) . . . . these (rules regulating) the conduct of Sthaviras in the rainy season, some will reach perfection, &c. (see § 124, down to) be freed from all pains in that same life, some in the next life, some in the third birth;

[1] I deviate from the interpretation of the commentators, who give veuvviyâ (or veu//iyâ v. l.), which I have rendered 'for occasional use,' the sense of 'repeatedly.' But as they give sâiggiya the meaning 'used,' and as the practice justifies my translation, I am rather confident about the correctness of my conjecture. The practice, as related by the commentator, is this: The Upâsraya where the monks live must be swept in the morning, when the monks go out begging, at noon, and in the afternoon at the end of the third prahara; the other two Upâsrayas must be daily inspected, lest somebody else occupy them, and be swept every third day.

[2] And this only in case of need, to fetch medicine, &c. In ordinary cases the third rule applies.

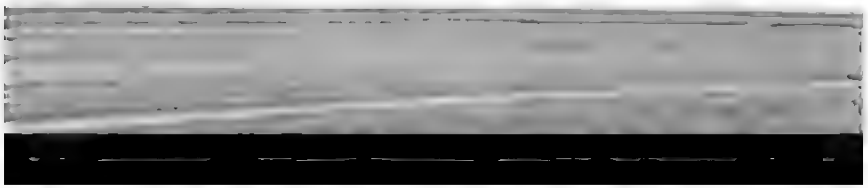
none will have to undergo more than seven or eight births. (63)

In that period, in that age the Venerable Ascetic Mahâvîra, in the town of Râgagṛiha, in the Kaitya Guṇasilaka, surrounded by many monks and nuns, by many men and women of the laity, by many gods and goddesses, said thus, spoke thus, declared thus, explained thus; he proclaimed again and again the Lecture called Paryushaṇâkalpa with its application, with its argumentation, with its information, with its text, with its meaning, with both text and meaning, with the examination of the meaning.

Thus I say. (64)

End of the Rules for Yatis.

End of the Kalpa Sûtra.



INDEX.

Abhigit, name of an asterism, p. 281.
Abhinandana, name of the fourth Tîrthakara, 280.
Abhiyasasa, name of a Kula, 292.
Accomplishments, the sixty-four, of women, 282.
Adbhuta Kalpa, 194.
Ádhâkarma, 81 n 2, 127.
Ádikara = Tîrthakara, 224.
Affects, enumerated, 262.
Agita, name of the second Tîrthakara, 280.
Agnibhûti, name of a Ganadhara, 286.
Agnidatta, 289.
Agniveśyâyana, name of a gotra, 286, 287.
Áhâkamma, âhâkammiya = âdhâkarma, °ika, 94 n 1, 111 n 1.
Ahârâtiniya, 146.
Ahiṁsâ, doctrine of, 38.
Ailâpatya, name of a gotra, 287, 289.
Akalabhrâtri, name of a Ganadhara, 286.
Akampita, name of a Ganadhara, 286.
Akela, a naked monk, 57 n 2.
Alâbhikâ, name of a town, 264.
Alms-bowls, what they should be made of, 166.
Ámagandha, 23 n 1.
Ananta, name of the fourteenth Tîrthakara, 280.
Anâsrava, 37.
Aṅga, title of works, 221.
Anidâna, 40.
Animals, eight kinds of, 11.
Anka, a certain posture, 187.
Anoggâ, daughter of Mahâvîra, 193.
Antaraṅgikâ (Antariggiyâ), name of a Sâkhâ, 291.
Anuddharî, name of small insects, 267.
Aparâgita, name of a Vimâna, 276.
Ara, name of the eighteenth Tîrthakara, 280.
Arati, 17.
Arhaddatta, 293 (bis).
Arhat, title of Ginas, 36, 225, &c.
Arishṭanemi, name of the twenty-second Tîrthakara, 276.
Arithmetics, 221.
Arkya, name of a Lava, 265.
Arts, hundred, 282.
Áryadatta, 274.
Áryagayantî, name of a Sâkhâ, 288, 293.
Áryaghosha, 274.
Áryaveṭaka, name of a Kula, 292.
Áryakuberî, name of a Sâkhâ, 293.
Áryanâgilâ, name of a Sâkhâ, 288, 293.
Áryapadmâ, name of a Sâkhâ, 293.
Áryapadmila, name of a Sâkhâ, 288.
Áryarishipâlitâ, name of a Sâkhâ, 293.
Áryatâpasî, name of a Sâkhâ, 288, 293.
Áryavagrâ, name of a Sâkhâ, 293.
Ascetic, compared to a warrior, 258.
— different kinds of, 128 n 1.
— untrue, 17.
Ashâḍhâ, name of an asterism, 278.
Áshâḍha, name of a month, 281.
Áśramapada, name of a park, 283.
Áśrava, 37, 76.
Asthikagrâma, name of a town, 264.
Astronomy, 221.
Asura, 198.
Aśvasena, king of Benares, 271.
Áśvina, name of a month, 191.
Atharva-veda, 221.
Avadhi knowledge, 223.
Ávalikâ, a division of time, 262.
Avasarpiṇî era, 189, 218, &c.
Áyatana, 44.
Áyus, 269.

Bâla, 25 n 2.
Baladeva, 225.

Balissaha, 289.
Bathing-room, described, 242.
Bauddha, 4.
Bhadra, name of a Sthavira, 294 (bis).
Bhadrabâhu, name of a Sthavira, 287, 288.
Bhâdrapada, name of a month, 308.
Bhadrayaças, 291.
Bhadrayaças-ka, name of a Kula, 291.
Bhadrikâ, name of a nun, 264.
Bhadriyikâ, name of a Sâkhâ, 291.
Bhagavat, title of Ginas, 36.
Bhâradvâga, name of a gotra, 286, 291.
Bharatavarsha, 190, 218, &c.
Bhâruṇḍa, a fabulous bird, 261.
Bhavanapati, one of the four orders of gods, 191, &c.
Bhûtâ, 289.
Bhûtadattâ (°dinnâ), 289.
Birds, young, likened to disciples, 58.
Birth, 18.
Bodies, 3 n 2.
Brahmadvîpikâ, name of a Sâkhâ, 293.
Brahma Kalpa, 195.
Brahmakârin, name of a monk, 274.
Brahmaliptikâ, name of a Sâkhâ, 292.
Brâhmaṇas and Sramaṇas, 38, &c.
Brahmasundarî, name of a nun, 284.
Buddha, epithet of Mahâvîra, 264.
Buddhabodhita, 66 n 1.

Categories, sixty, 221.
Ceremonial, 221.
Clothes, what they should be made of, 157, &c.
— how many to be worn, 157.
— should not be dyed, 163.

Daṇḍa, 7.
Dâsîkarbaṭikâ, name of a Sâkhâ, 289.
Datta (Dinna), name of a Sthavira, 288, 293.
Desiganin, name of a Sthavira, 295.
Devânandâ, 190, 218, &c.
— name of a night, 265.
Devarddhi, name of a Sthavira, 295.
Dhammapada, 212 n 1.
Dhanagiri, name of a Sthavira, 293, 294.
Dhanarddhi, 290.
Dharma, name of different Sthaviras, 294 (bis), 295.
— name of the fifteenth Tîrthakara, 280.
Dînârâ, denar, 233.
Dîrghabhadra, 289.
Diseases, various kinds of, 18, 19.
— enumerated, 53.
Dream-book, 246.
Dreams, interpreters of, 244, &c.
— various kinds of, 246.
— those of Trisalâ described, 230, &c.
Dushamasushamâ period, 189, 218, &c.

Earth-bodies, how they are injured, 4.
Enâ, 289.
Erâvatî, name of a river, 297.

Fire-bodies, 7.
Flood = Saṃsâra, 20.
Flowers, various kinds enumerated, 233.

Gakkha, chapter of monks, °nirgata, 47 n 2, 113 n 2.
Gama, identical passages, 72 n 2.
Gaṇa, 113, 273, 286, 306.
— founder of a, 113.
Gaṇadatta, 289.
Gaṇadhara, 1 n 4, 113, 273, 286.
Gandharvas, 237.
Gaṅgâvarta, name of a whirlpool, 237.
Ganika, name of a Kula, 291.
Garuḍas, gods, 189.
Gautama, name of a gotra, 286, 289, 293, 294.
— the Nirgrantha, 202.
Gautamîyâ, name of a Sâkhâ, 292.
Gavedhukâ, name of a Sâkhâ, 291.
Girnâr, a mountain, 277, 279.
Godâsa, name of a Sthavira, 288.
— name of a Gaṇa, 288.
Graha, 266, 267.
Grammar, 221.
Guhya, 152.
Gymnastic exercises, ball for, 242.

Gâlandharâyaṇa, name of a gotra, 190, 218.
Gambû, name of a Sthavira, 295.
— name of another monk, 289.

*G*ambûdvîpa, 190, 218, &c.
*G*ambûnâman = *G*ambû, 287.
*G*ambûsvâmin = *G*ambû, 1.
*G*asa*m*sa, name of Mahâvîra, 193, 256.
*G*ayanta, name of a Sthavira, 288.
*G*ehila (*Gett*ila), name of a Sthavira, 294.
*G*ina, title, 201, 203.
*G*inakalpika, 57 n 2, 308 n 2.
*G*iva, identical with âtman, 3 n 2.
*G*ñâtri or *G*ñâtṛika, clan of Kshatriyas, 191, 226, &c.
*G*ñâtri*p*utra, name of Mahâvîra, 76, 80.
*G*ñâtri*sh*a*nd*a, name of a park, 199.
*G*rimbhikagrâma, 201, 263.
*G*yotishka, one of the four orders of gods, 191, 195, 252.

Hâridraka, name of a Kula, 292.
Hari*n*egamesi, 227, 229.
Hârita, name of a gotra, 291.
Hâritamâlâgârî, name of a *S*âkhâ, 291.
Hâritâya*n*a, name of a gotra, 286.
Hari*v*a*m*sa, 92.
Hastilipta (Hatthiligga), name of a Kula, 290.
Hastin, name of a Sthavira, 294.
Heretic, 25.

Îkshvâku, 92, 218.
Indra, 92.
Indrabhûti, name of a Ga*n*adhara, 286.
— name of another man, 265.
Indradatta (Dinna), name of a Sthavira, 288, 292.
Indrapuraka, name of a Kula, 291.
Ingitamara*n*a, a religious death, 72 n 3.
Îsâna, different from Indra, 198.
Island, never covered with water, likened to an ascetic, 58, 61.
Itihâsa, 221.
Itvara, a religious death, 72 n 3.

Jewels, different kinds of, 238.
— sixteen kinds of, 227.

Kâkandaka, 284, 292.
Kâkandikâ, 291.
Kâlaka, name of a Sthavira, 294.
Kâmarddhi, 291.
Kâmarddhika, name of a Kula, 291.
Kara*n*a, 19 n 5, 265.
Karmabhûmi, 195 n 1.
Karman, 2.
Kârttika, name of a month, 276.
Kâsî, kings of, 266.
Kâ*s*yapa, name of a gotra, 193, 218, 226, 286, 294.
Kâsyapîyâ, name of a *S*âkhâ, 292.
Kati*b*andhana, 73 n 2.
Kâtyâyana, name of a gotra, 287.
Kau*nd*i*n*ya, name of a gotra, 193, 286.
Kausâmbikâ, name of a *S*âkhâ, 290.
Kausika, name of a gotra, 290, 293.
Kautika, 288, 292.
Kautsa, name of a gotra, 294.
Kauṭumbinî, name of a *S*âkhâ, 290.
Kerala, 2, &c.
Kheyanna, 29.
Kinnaras, 237.
Ko*d*âla, name of a gotra, 190, 219, &c.
Ko*d*inya, 290.
Kosala, kings of, 266.
Kosalian, native of Ayodhyâ, 281.
Koṭivarshîyâ, name of a *S*akhâ, 288.
Kri*sh*ṇa, the line of, a celestial region, 195.
Kri*sh*ṇasakha, name of a Kula, 292.
Kriyâ, 2 n 3.
Kro*s*a, 297.
Kshamâ*s*ramaṇa, a title, 295.
Kshi*n*a, a division of time, 262.
Kshemaliptikâ, name of a *S*ikhâ, 291.
Kshudrâtman, name of a graha, 265.
Kubera, 293.
Kula, 288, &c.
Kulakara, 281 n 2.
Kuṇâla, name of a town, 297.
Kun*d*adhârî. See Kauṭumbinî.
Kun*d*agrâma, Mahâvîra's birth-place, 219, &c.
Kun*d*ala, name of a gotra, 291.
Kun*d*apura, Mahâvîra's birth-place, 190; *p*urî, 191.
Kunthu, name of the seventeenth Tîrthakara, 280.

*K*aitra, name of a month, 273, 282.
*K*akravartin, 225.
*K*ampâ, name of a town, 262.
*K*ampîyikâ, name of a *S*âkhâ, 291.
*K*andanâ, name of a nun, 267.
*K*andanâgarî, name of a *S*âkhâ, 290.

*K*andra, name of a year, 265.
*K*andraprabha, name of the eighth Tîrthakara, 280.
*K*andraprabhâ, name of a palankin, 167, 257.
*K*âra*n*a, name of a Ga*n*a, 291.
*K*balua, or *K*buluya. See Rohagupta.
*K*bukkhû, an interjection, 84.
*K*itrâ, name of an asterism, 276.
*K*olapa*t*taka, 73 n 2.
*K*yavana, 202, 262.

Lâdha, name of a country, 84, 85.
Lake, compared to a teacher, 49.
Laukântika, gods, 195, 256, 272.
Lava, a division of time, 262, 265.
Leader of the battle, epithet of a monk, 61.
Lekkaki. See Likkhavi, 266 n 1.
Liberation, its nature inexpressible in words, 52.
Likkhavi, princes of Kosala, 266.
Lives, six kinds of, 14.
Living beings, all sorts of, 14, &c.

Madhyamâ, name of a Sâkhâ, 293.
Mâdhyamikâ (Maggbumâ), name of a Sâkhâ, 292.
Mahâgiri, name of a Sthavira, 287, 289.
Maharddhika, 165.
Mahâsavratâ, female lay votary, 278.
Mahâvideha, name of a country, 194.
Mahâvira, venerable ascetic, 191, &c.
Maighika, name of a Kula, 291.
Maker of an end, 269, &c.
Mallaki, princes of Kâsi, 266.
Malli, name of the nineteenth Tîrthakara, 280.
Mâlohada, 106 n 1.
Mâlyaka, name of a Kula, 292.
Mamaka, 287.
Mânava, name of a Ga*n*a, 292.
Mandara, mount, 261.
Ma*n*dikaputra, name of a Ga*n*adhara, 286.
Ma*n*ibhadra, 289.
Mâra, 29, 30.
Mârgasiras, name of a month, 194, 257.
Mâsâpûrikâ, name of a Sâkhâ, 290.
Mârbara, name of a gotra, 287, 288, 293.
Matipattrikâ, name of a Sâkhâ, 29.
Mauryaputra, name of a Ga*n*adhara, 286.
Megha, 291.
Mekhaliyikâ (Mehaliggiyâ), name of a Sâkhâ, 291.
Metârya, name of a Ga*n*adhara, 286.
Metre, 221.
Milk Ocean, 199.
Mithilâ, name of a town, 264.
Mlekkha, 137, 185.
Monk's hall, 88.
Mukhavastrikâ, 57 n 2.
Mukta, name of a respiration, 265.
— epithet of Mahâvira, 265.
Mukunda, 92.
Munisuvrata, name of the twentieth Tîrthakara, 280.
Musical instruments, different kinds, 163.

Nâbhi, first king, 287.
Nâga, gods, 198.
— name of a Kara*n*a, 265.
— name of a Sthavira, 294.
— proper name, 290.
Nâgabhûta, name of a Kula, 290.
Nâgaputra, 290.
Nâgârguna, 32 n 2.
Nâgila, name of a Sthavira, 288.
Nakshatra, name of a Sthavira, 294.
Nâlandâ, name of a town, 264.
Name and gotra, Karman relating to, 226.
Nami, name of the twenty-first Tîrthakara, 280.
Nanda, a lay votary, 278.
Nandanabhadra, 289.
Nândika (Nandigga), name of a Kula, 290.
Nandita, name of a Sthavira, 295.
Nandivardhana, name of the elder brother of Mahâvîra, 193.
— name of a fortnight, 265.
Nigghan*n*u, 221.
Nirgrantha, 28, &c.
Nirriti, name of a night, 265.
Non-Aryan people, 137.
Nurses, five kinds of, 192.

Occupations, the three, of men, 282.
Oggaha (avagraha), 23 n 5.

Pa*d*iggahadhârî, 117 n 2.
Padma, 293.

Padmaprabha, name of the sixth Tîrthakara, 280.
Padmila, name of a Sthavira, 288.
Paggusan, 130 n 2, 296, &c.
Palyopamâ, a long period of time, 280.
Pâṇḍubhadra, 289.
Pâṇipaḍiggahiya, 117 n 2.
Panitabhûmi, 264.
Pâovagamaṇa, a religious death, 73.
Pâpâ, name of a town, 269.
Parigraha, 23.
Parihâsaka, name of a Kula, 290.
Pariṇṇâ, comprehension and renunciation, 1 n 2.
Parisrava, 37 n 1.
Pârśva, name of the twenty-third Tîrthakara, 194, 271.
Paryaṅka, a certain posture, 187.
Passions, enumerated, 35.
Paurushî, wake of the day or night, 257.
Paushya, name of a month, 273.
Phalgumitra, name of a Sthavira, 294.
Plants, endowed with intellect, 10.
Players and other performers, 253.
Policemen, 252.
Poshadha, 266.
Prabhâsa, name of a Gaṇadhara, 286.
Prabhava, name of a Sthavira, 287.
Prâkṛina, name of a gotra, 287, 288.
Prâṇata Kalpa, 271.
Praśnavâhanaka, name of a Kula, 292.
Pratyekabuddha, 66 n 1.
Preaching, 27.
Prishṭhiampâ, name of a town, 264.
Pritidharmika, name of a Kula, 292.
Pritivardhana, 265.
Priyadarśanâ, daughter of Mahâvîra, 193.
Priyagantha, 293.
Priyakârini, name of Trisalâ, 193.
Pronunciation, 221.
Puṇḍravardhaniyâ, name of a Sâkhâ, 288.
Puṇyabhadra, 289.
Purimatâla, name of a town, 283.
Purisantarakaḍa, 90 n 2.
Pûrṇapattrikâ, name of a Sâkhâ, 290.
Pûrva, 274, 278, 284.
Pushpadanta, name of the ninth Tirthakara, 280.
Pushpagiri, name of a Sthavira, 293.
Pushpaḍûlâ, name of a nun, 274.
Pushpottara, name of a Vimâna, 190, 218.
Pushyamitrika, name of a Kula, 292.

Quality, 15.

Râgagṛiha, capital of Magadha, 264, 287.
Ragoharaṇa, broom, 57 n 2.
Râgyapâlikâ, name of a Sâkhâ, 291.
Rahasya, 221.
Raksha, name of a Sthavira, 294.
Ratha, name of a Sthavira, 293.
Reciprocity, law of, 13.
Renâ, 289.
Renunciation of Mahâvîra, 257.
Retinue of a king, 243.
Revatî, name of a female lay votary, 268.
Revatika, name of a park, 277.
Rigupâlika, name of a river, 263.
Rohagupta, 290.
Rohaṇa, 290.
Rudra, 92.

Rigumati, 289.
Rig-veda, 221.
Rishabha, name of the first Tirthakara, 281, &c.
Rishabhadatta, 190, 281, &c.
Rishabhasena, 284.
Rishidatta, 293.
Rishidattika, name of a Kula, 292.
Rishigupta, 292.
Rishiguptika, name of a Kula, 292.
Rishipâlita, 293.

Sâdharmika, 70.
Sâgaropamâ, a long period of time, 190, 218, 271, &c.
Samâdhi, 49 n 2.
Sâmiga, 201, 263.
Sâma-veda, 221.
Samaya, 23 n 3.
— a division of time, 262.
Sambhava, name of the third Tirthakara, 280.
Sambhûtavigaya, name of a Sthavira, 287, 288.
Samita, 293
Saṁkâśikâ (Sâṁkâśyikâ?), name of a Sâkhâ, 291.
Saṁkhaḍi, 93 n 2.
Saṁlekhanâ, 74 n 3.
Sampalita, name of a Sthavira, 294.

Samparyaṅka, a certain posture, 269.
Samudravigaya, king of Sauripura, 276.
Sandhi, 31 n 4.
Sarvârthasiddha, name of a Vimâna, 281.
— name of a Muhûrta, 265.
Sattha (Sastra), 1 n 2.
Saudharma Kalpa, a celestial region, 222.
— Avataṁsaka, a celestial abode, 222.
Saumya, 274.
Saurâshṭrikâ, name of a Śâkhâ, 292.
Sautaptikâ, name of a Śâkhâ, 290.
Sciences, seventy-two, 282.
Self, the Knower, 50.
Senâ, 289.
Senika, 293.
Shaṇḍavana, name of a park, 259.
Siddha, epithet of Mahâvîra, 264.
— name of a Stoka, 265.
Siddhârtha, father of Mahâvîra, 191, &c., 226, &c.
Siddhârthavana, name of a park, 283.
Siṁha, name of a Sthavira, 294.
Siṁhagiri Gâtismara, name of a Sthavira, 288, 293.
Sin, causes of, 2.
Skanda, 92.
Snake gods, 92.
Soittiyâ. See Sautaptikâ.
Somabhûta, name of a Kula, 290.
Somadatta, 289.
Soul, 2.
Sthavira, 286.
Sthiragupta, name of a Sthavira, 295.
Sthûlabhadra, name of a Sthavira, 287.
Stoka, a division of time, 262, 265.
Subhabhûmi, name of a country, 84.
Subhadrâ, name of a female lay votary, 284.
Sudarśanâ, elder sister of Mahâvîra, 193.
Sudharman, name of a Ganadhara, 1, 286, 287.
— name of a council hall of the gods, 222.
Suhastin, name of a Sthavira, 288, 290.
Suicide, 68 n 5.
Sulasâ, name of a female lay votary, 268.
Sumanobhadra, 289.
Sumati, name of the fifth Tîrthakara, 280.
Sunandâ, name of a female lay votary, 274.
Supârśva, name of the seventh Tîrthakara, 280.
— paternal uncle of Mahâvîra, 193.
Supratibuddha, name of a Sthavira, 288, 292.
Suras, 198.
Sushamâ, name of a period, 189, 218.
Sushamasushamâ, name of a period, 189, 218.
Susthita, name of a Sthavira, 288, 292.
Suvidhi, name of the ninth Tîrthakara, 280.
Suvrata, name of a lay votary, 274.
— name of a day, 198, 257, 263.
— name of a gotra, 294.
Suvratâgni, name of a day, 265.
Svastika, 190.
Svâti, name of an asterism, 189, 218, 269.
Svayambuddha, 66 n 1.

Śakaṭamukha, 283.
Śakra, 222.
Śâṇḍilya, name of a Sthavira, 294.
Śaṅkhaśataka, name of a lay votary, 267.
Śânti, name of the sixteenth Tîrthakara, 280.
Śântisenika, 293.
Sauripura, name of a town, 276.
Śayyambhava, name of a Sthavira, 287.
Śîrarddhi, 290.
Śîtala, name of the tenth Tîrthakara, 280.
Śivâ, name of a queen, 276.
Śivabhûti, name of a Sthavira, 294.
Śramaṇas, 194, &c.
Śrâvaṇa, name of a month, 275, 277.
Śrâvastî, name of a town, 264.
Śrâvastikâ, name of a Śâkhâ, 291.
Śreyâṁsa, name of the eleventh Tîrthakara, 280.
— name of Mahâvîra, 193, 256.

Śreyâṁsa, name of a lay votary, 274.
Śrîdhara, 274.
Śrîgupta, 291.
Śubha, 274.
Śûdra, 151.

Tâmraliptikâ, name of a *Śâkhâ*, 288.
Tâpasa, name of a Sthavira, 288.
Tasa = trasa, 3 n 2.
Tîrthakara, 224.
Tishyabhadra, 289.
Trairâśikâ, name of a *Śâkhâ*, 290.
Treasures, hiding-places of, 248.
Tree, likened to a worldly man, 53.
Triśalâ, mother of Mahâvîra, 191, 193, 226, &c.
Tortoise, likened to a worldly man, 53.
Tuṅgikâyana, name of a gotra, 53.

Uddehâ, name of a Gaṇa, 290.
Udumbarikâ, name of a *Śâkhâ*, 290.
Uduvaśika, name of a Gaṇa, 291.
Ukkanâgarî, name of a *Śâkhâ*, 292, 293.
Ullagakkha, name of a Kula, 290.
Upananda, 289.
Upâṅga, 221.
Upapâda, 202, 264.
Upaśama, name of a day, 265.
Upâśraya, 115.
Utsarpiṇi era, 189, 218, &c.
Uttara, 289.
Uttarabalissaha, name of a Gaṇa, 289.
Uttarakurâ, name of a palankin, 277.
Uttaraphalgunî, name of an asterism, 189, &c., 217, &c.
Uttarâshâḍhâ, name of an asterism, 281, &c.

Vaggabhûmî, name of a country, 84.
Vagra, name of a Sthavira, 288, 293.
Vagranâgarî, name of a *Śâkhâ*, 291.
Vagrasena, name of a Sthavira, 288, 293.
Vagrî, name of a *Śâkhâ*, 292.
Vaiśâkha, name of a month, 201, 263.
Vaiśâlî, capital of Videha, 264.
Vaiśramaṇa, or Vaiśravaṇa, 195, 199.
Vâmâ, name of a queen, 271.
Vanassaî Vanaspati, 3 n 2.
Vâṇigagrâma, name of a town, 264.
Vâṇiya, name of a Kula, 292.
Varadatta, 277.
Vardhamâna, name of Mahâvîra, 192, 193, 249, 255.
Vardhamânaka, 190.
Vasishṭha, 274.
Vâsishṭha, name of a gotra, 191, &c., 226, &c., 286, 288, 290, 294.
Vâsishṭhiyâ, name of a *Śâkhâ*, 292.
Vasudeva, 225.
Vâsupûgya, name of the twelfth Tîrthakara, 280.
Vatsa, name of a gotra, 287, 293.
Vâtsaliya, name of two Kulas, 291, 292.
Vâyubhûti, name of a Gaṇadhara, 286.
Vedanâ = feeling, 3 n 2.
Vedaniya, 269.
Veṇâ, 286.
Vesamaṇa, 248, 251.
Vesaväśika, name of a Gaṇa, 291.
Videha, native country of Mahâvîra, 286.
Videhadattâ (°dinnâ), name of Triśalâ, 193, 194, 256.
Vidyâdharagopâla, 293.
Vidyâdharas, 197.
Vidyâdharî, name of two *Śâkhâs*, 292, 293.
Vigaya, name of a muhûrta, 199, 201, 257, 263.
Vihârabhûmi, 90 n 1, 306.
Viśrâmabhûmi, 90 n 1, 306.
Vimala, name of the thirteenth Tîrthakara, 280.
Vimâna, celestial abode, 190, 218.
Vimânavâsin, one of the four orders of gods, 191.
Vinîtâ, name of a town, 283.
Virabhadra, 274.
Viśâkhâ, name of an asterism, 271.
Viśâlâ, name of a palankin, 273.
Vishṇu, name of a Sthavira, 294.
Vows, three, 63.
— five, 203.

Water-bodies, 5.

Water-lives, 5 n 1.
Whirlpool = Saṃsâra, 9.
Wind-bodies, 9.
Women, 21.

Yagur-veda, 221.
Yakshâ, 289.
Yakshadattâ (°dinnâ), 289.
Yakshas, 92.
Yakshiṅî, name of a nun, 278.
Yaśas, 274.
Yaśobhadra, name of a monk, 2
— name of a Kula, 291.
— name of a Sthavira, 287.
Yaśodâ, wife of Mahâvîra, 193.
Years, former, 58.
Yoga, 15 n 5.
Yogana, 297, &c.

OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	...	....	क	𐬐	𐬐	ك	ك	כּ	k
2 „ aspirata	kh	...	....	ख	𐬑	𐬑	...	...	כ	kh
3 Media	g	...	....	ग	𐬒	𐬒	گ	...	גּ	...
4 „ aspirata	gh	...	....	घ	𐬓	𐬓	...	...	ג	...
5 Gutturo-labialis	q	...	....	...	....	...	ق	ق	ק	...
6 Nasalis	ṅ (ng)	...	....	ङ	𐬔 (ng) / 𐬀 (N)	...	...	...	...	...
7 Spiritus asper	h	...	....	ह	𐬵 (𐬵 hv)	𐬵	ه	ه	ה	h, hs
8 „ lenis	'	...	....	...	....	...	ا	ا	א	...
9 „ asper faucalis	'h	...	....	...	....	...	ح	ح	ח	...
10 „ lenis faucalis	'h	...	....	...	....	...	ع	ع	ע	...
11 „ asper fricatus	...	'h	....	...	....	...	خ	خ	ח	...
12 „ lenis fricatus	...	'h	....	...	....	...	...	...	...	...
Gutturales modificatae (palatales, &c.)										
13 Tenuis	...	k	....	च	𐬔	𐬔	چ	...	...	k
14 „ aspirata	...	kh	....	छ	....	...	...	...	...	kh
15 Media	...	g	....	ज	𐬓	𐬓	ج	ج	...	...
16 „ aspirata	...	gh	....	झ	....	...	ع	ع	...	...
17 „ Nasalis	...	ñ	....	ञ	....	...	...	...	...	...

CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	[illegible] init.	و	ي	ي	י	y
19 Spiritus asper	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	*s*	. . . .	श	[illegible]	[illegible]	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	*z*	. . . .	. . .	[illegible]	[illegible]	ژ	. . .	. . .	*s*
Dentales.										
23 Tenuis	t	. . .	. . . .	त	[illegible]	[illegible]	ت	ت	תּ	t
24 „ aspirata	th	. . .	. . . .	थ	[illegible]	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	[illegible]	و	د	د	דּ	. . .
27 „ aspirata	dh	. . .	. . . .	ध	[illegible]	. . .	. . .	. . .	ד	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	[illegible]	ا	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	[illegible]	ل	ل	ל	l
31 „ mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	[illegible]	[illegible]	س(ث)	س	שׂ	s
34 „ asper 2	. . .	. . .	s (ʃ)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 [illegible]					[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	

| | | |

VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlvi	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	O	...	...	...	...	...	...	...	...	...
2 Laryngo-palatalis	א	...	...	...	...	...	...	...	...	...
3 ,, labialis	ס	...	...	...	...	1 fin.	...	...	...	...
4 Gutturalis brevis	a	...	...	अ	𐬀	𐬀 init.	ا	ا	א	a
5 ,, longa	ā	(a)	...	आ	𐬁	𐬁	ا	ا	א	a
6 Palatalis brevis	i	...	...	इ	𐬃	𐬃	ا	ا	א	i
7 ,, longa	ī	(i)	...	ई	𐬄	𐬄	ا	ا	א	i
8 Dentalis brevis	ŭ	...	...	उ	𐬅	𐬅	ا	ا	א	...
9 ,, longa	ū	...	...	ऊ	𐬆	𐬆	ا	ا	א	...
10 Lingualis brevis	ri	...	...	ऋ	𐬇	𐬇	ا	ا	א	...
11 ,, longa	rī	...	...	ॠ	𐬈	𐬈	ا	ا	א	...
12 Labialis brevis	u	...	...	ऌ	𐬉	𐬉	ا	ا	א	u
13 ,, longa	ū	(u)	...	ॡ	𐬊	𐬊	ا	ا	א	u
14 Gutturo-palatalis brevis	e	...	...	...	𐬋 (e) 𐬌 (é)	...	ا	ا	א	e
15 ,, longa	ē (ai)	(e)	...	ए	𐬍, 𐬎	𐬍	ا	ا	א	e
16 Diphthongus gutturo-palatalis	ái	(ai)	...	ऐ	...	...	ا	ا	א	ái
17 ,,	ei (ĕi)	...	...	...	...	...	...	...	...	ei, ĕi
18 ,,	oi (ŏu)	...	...	...	𐬏	...	...	...	...	...
19 Gutturo-labialis brevis	o	...	...	...	𐬐	...	...	...	א	o
20 ,, longa	ō (au)	(o)	...	ओ	𐬑	𐬑	...	...	א	...
21 Diphthongus gutturo-labialis	áu	(au)	...	औ	𐬒 (au)	...	ا	ا	...	áu
22 ,,	eu (ĕu)	...	...	...	...	...	...	...	...	...
23 ,,	ou (ŏu)	...	...	...	...	...	...	...	...	...
24 Gutturalis fracta	ă	...	...	...	...	...	...	...	...	...
25 Palatalis fracta	ĭ	...	...	...	...	...	...	...	...	...

290
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